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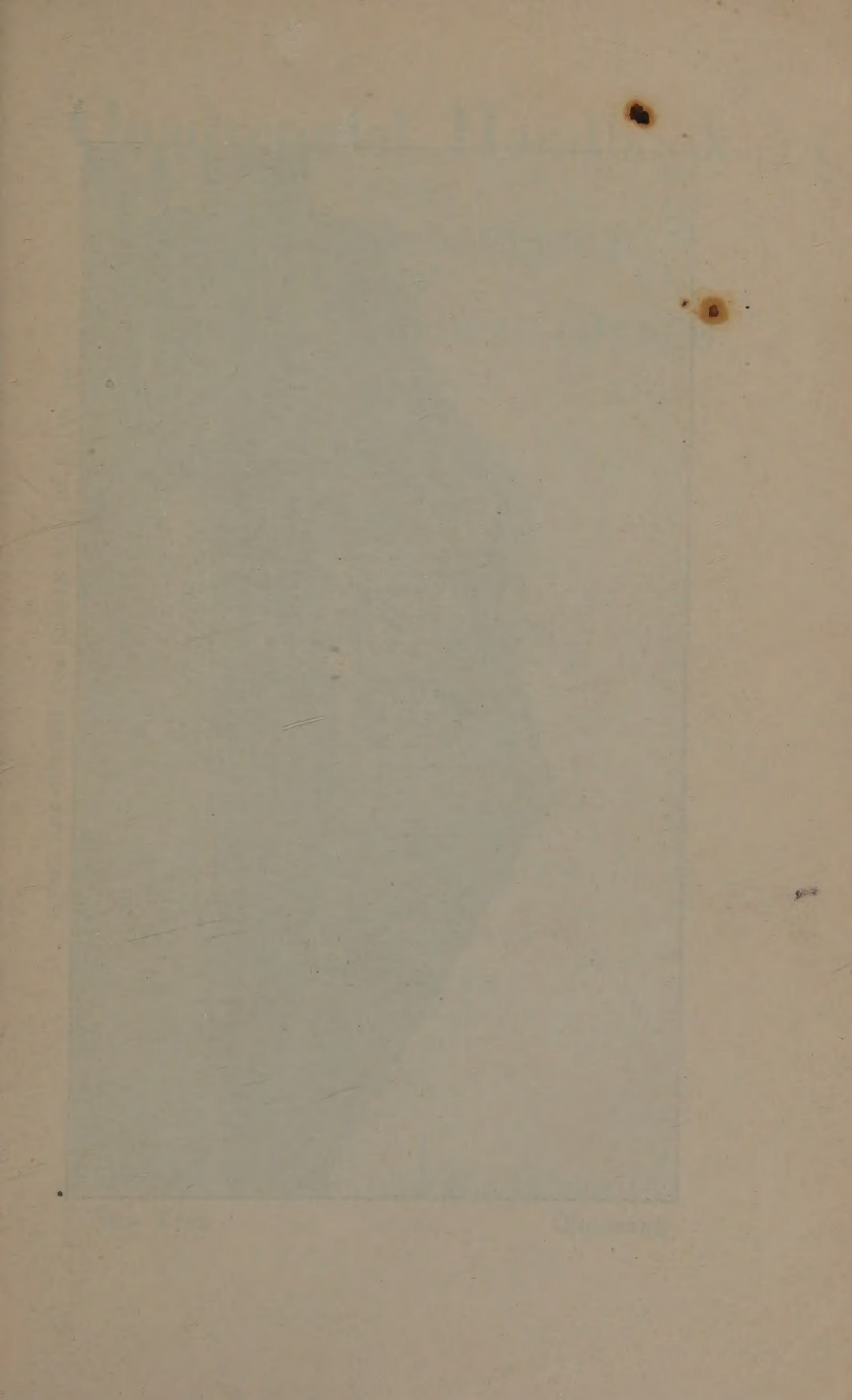


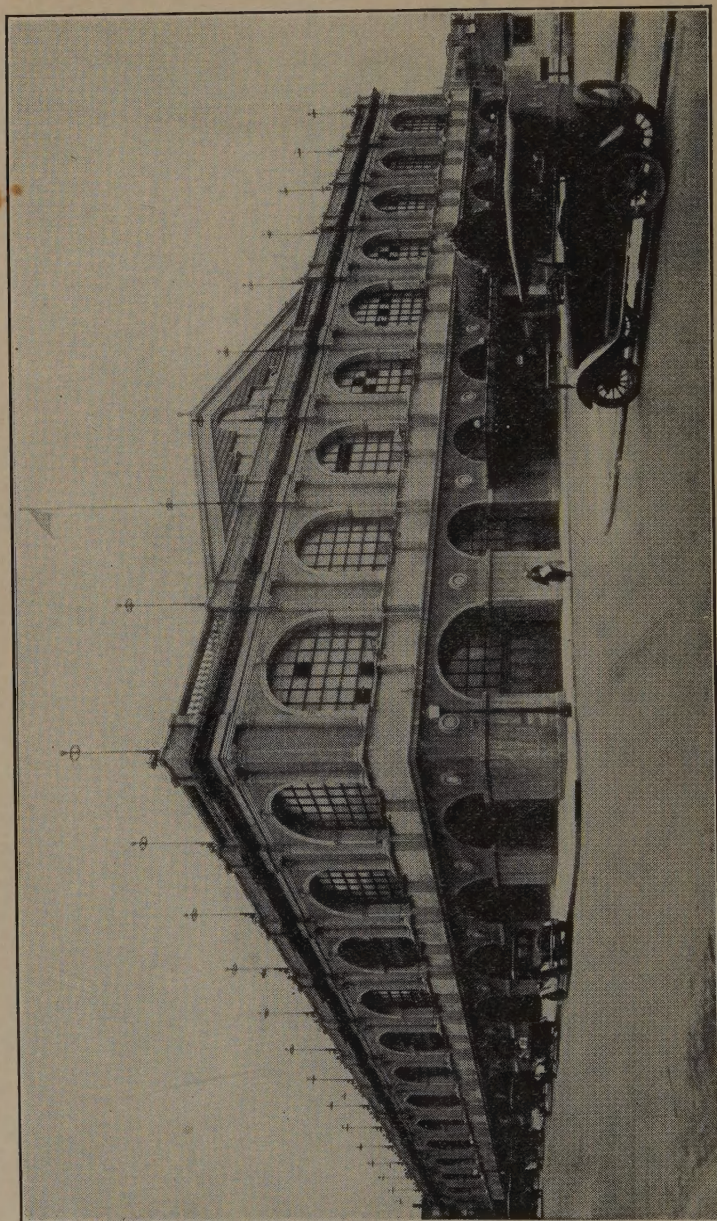
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Quadrennial Handbook 1928/

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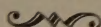
METHODIST EPISCOPAL CHURCH

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CONVENTION HALL

Kansas City, Missouri

Beginning May 1, 1928



THE METHODIST BOOK CONCERN

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THIS HANDBOOK is in no sense an official publication. For the greater convenience of the delegates to the General Conference, we have on our own initiative printed and bound together in this pamphlet the reports of the Book Committee, the Book Concern, the Bishops, and the several Boards and Societies of the Church, together with sundry other reports of Committees and Commissions.

THE METHODIST BOOK CONCERN.

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DIRECTORY OF BISHOPS

Names of Retired Bishops in Italics

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 WILLIAM F. McDOWELL, 2107 Wyoming Avenue, Washington, D. C.
William Burt, Clifton Springs, N. Y.
 LUTHER B. WILSON, 150 Fifth Avenue, New York.
 WILLIAM F. ANDERSON, 581 Boylston Street, Boston, Mass.
 JOHN L. NUELSEN, 82 Hinterberg St., Zurich, Switzerland.
 EDWIN H. HUGHES, 1609 Chicago Temple Bldg., Chicago, Ill.
Frank M. Bristol, 1801 Calvert Street, Washington, D. C.
 THEODORE S. HENDERSON, 420 Plum Street, Cincinnati, Ohio.
 WILLIAM O. SHEPARD, Portland, Oregon.
 FRANCIS J. MCCONNELL, Pittsburgh, Pa.
 FREDERICK D. LEETE, Indianapolis, Ind.
Richard J. Cooke, Athens, Tenn.
 WILBUR P. THIRKIELD, 1120 Hamilton Bk. Bldg., Chattanooga, Tenn.
 HERBERT WELCH, Seoul, Korea.
 THOMAS NICHOLSON, 34 Elizabeth Street, East, Detroit, Mich.
 ADNA W. LEONARD, 202 Morris Avenue, Buffalo, N. Y.
 WILLIAM F. OLDHAM, Buenos Aires, Argentina, South America.
 CHARLES B. MITCHELL, Manila, Philippine Islands.
 FRANCIS W. WARNE, Bangalore City, India.
 JOHN W. ROBINSON, Delhi, India
 EBEN S. JOHNSON, Capetown, South Africa
 LAURESS J. BIRNEY, Shanghai, China
 FREDERICK B. FISHER, Calcutta, India
 ERNEST L. WALDORF, 1121 McGee St., Kansas City, Mo.
 CHARLES E. LOCKE, Saint Paul, Minn.
 ERNEST G. RICHARDSON, Atlanta, Ga.
 CHARLES W. BURNS, 3 City Hall Avenue, San Francisco, Cal.
 ANTON BAST, Copenhagen, Denmark.
 EDGAR BLAKE, 79 Rue Denfert Rochereau, Paris 14e, France.
 FREDERICK T. KEENEY, Omaha, Neb.
 H. LESTER SMITH, Helena, Mont.
 CHARLES L. MEAD, Denver, Colo.
 ROBERT E. JONES, New Orleans, La.
 MATTHEW W. CLAIR, Covington, Ky.
 GEORGE A. MILLER, Mexico City, Mexico.
 TITUS LOWE, Singapore, Straits Settlements, Malaysia
 GEORGE R. GROSE, Peking, China
 BRENTON T. BADLEY, Bombay, India
 WALLACE E. BROWN, Foochow, China

RETIRED MISSIONARY BISHOPS

JOSEPH C. HARTZELL, Blue Ash, Ohio
 ISALAH B. SCOTT, 125 Fourteenth Avenue, North, Nashville, Tenn.

EPISCOPAL AREAS

UNITED STATES

- ATLANTA: Bishop Richardson—Saint Johns River, Florida, South Florida, Atlanta, Georgia, Savannah, South Carolina.
- BOSTON: Bishop Anderson—Maine, Vermont, New Hampshire, New England, New England Southern.
- BUFFALO: Bishop Leonard—Genesee, Central New York, Troy, Northern New York.
- CHATTANOOGA: Bishop Thirkield—Holston, Central Tennessee, East Tennessee, Blue Ridge-Atlantic, North Carolina, Alabama.
- CHICAGO: Bishop Hughes—Central Illinois, Illinois, Rock River, Central Swedish, Norwegian and Danish, Chicago Northwest.
- CINCINNATI: Bishop Henderson—North-East Ohio, Ohio, West Ohio, Kentucky.
- COVINGTON: Bishop Clair—Lexington, Little Rock, Central Missouri, Lincoln, Liberia.
- DENVER: Bishop Mead—Colorado, Wyoming State, Utah Mission, New Mexico, Western Swedish, Southwest Spanish Mission.
- DETROIT: Bishop Nicholson—Detroit, Michigan, Central German, Northern Swedish, Bilingual Mission, Norwegian-Danish Mission.
- HELENA: Bishop Smith—Montana State, Inter-Mountain, North Dakota.
- KANSAS CITY: Bishop Waldorf—St. Louis, Missouri, Kansas, Southwest Kansas, Northwest Kansas, Southern, Oklahoma.
- INDIANAPOLIS: Bishop Leete—Indiana, North Indiana, Northwest Indiana, Southern Illinois.
- NEW ORLEANS: Bishop Jones—Louisiana, Mississippi, Upper Mississippi, Central Alabama, Texas, West Texas, Tennessee.
- NEW YORK CITY: Bishop Wilson—New York, New York East, Newark, East German, Eastern Swedish.
- OMAHA: Bishop Keeney—Iowa, Des Moines, Upper Iowa, Northwest Iowa, Nebraska.
- PHILADALPHIA: Bishop Berry—Philadelphia, New Jersey, Delaware, Wyoming.
- PITTSBURGH: Bishop McConnell—Erie, Pittsburgh, West Virginia, Porto Rico Mission Conference.
- PORTLAND: Bishop Shepard—Oregon, Puget Sound, Columbia River.
- ST. PAUL: Bishop Locke—Minnesota, Northern Minnesota, Wisconsin, West Wisconsin, Dakota.
- SAN FRANCISCO: Bishop Burns—California, Southern California, Pacific Chinese Mission, Pacific Japanese Mission, Pacific German, Pacific Swedish Mission Conference, Latin-American Mission, Hawaii Mission, Western Norwegian and Danish.

Episcopal Areas

WASHINGTON: Bishop McDowell—Baltimore, Central Pennsylvania, Washington, Wilmington.

AFRICA

CAPE TOWN: Bishop Johnson—Southeast Africa Mission Conference, Rhodesia Mission Conference, Congo Mission Conference, Angola Mission Conference.

EASTERN ASIA

PEKING: Bishop Grose—North China, Chengtu West China, Chungking West China, Shantung.

SHANGHAI: Bishop Birney—Central China, Kiangsi.

FOOCHOW: Bishop Brown—Foochow, Hinghwa, Yenping, South Fukien.

SEOUL: Bishop Welch—Korea, Japan Mission Council.

SOUTHERN ASIA

BANGALORE: Bishop Warne—Burma, South India, Hyderabad.

BOMBAY: Bishop Badley—Bombay, Gujarat, Indus River.

CALCUTTA: Bishop Fisher—Bengal, Bhabua Mission, Central Provinces, Lucknow.

DELHI: Bishop Robinson—North India, Northwest India.

SOUTHEASTERN ASIA

MANILA: Bishop Mitchell—Philippine Islands.

SINGAPORE: Bishop Lowe—Malaya, Netherlands Indies Mission Conference, North Sumatra Mission Conference.

EUROPE

COPENHAGEN: Bishop Bast—Denmark, Norway, Sweden, Finland, Finland Swedish Mission, Baltic Slavic Mission Conference.

PARIS: Bishop Blake—France Mission Conference, Italy, North Africa Mission, Spain.

ZURICH: Bishop Nuelsen—Austria Mission Conference, Bulgaria Mission Conference, Central Germany, Hungary Mission Conference, Jugo Slavic Mission Conference, Northeast Germany, Northwest Germany, Russia Mission Conference, South Germany, Southwest Germany, Switzerland.

LATIN AMERICA

BUENOS AIRES, ARGENTINE: Bishop Oldham—Eastern South America, Chile, Bolivia Mission Conference, North Andes Mission Conference.

MEXICO CITY: Bishop Miller—Mexico, Central America Mission Conference.

ARRANGEMENTS FOR THE GENERAL CONFERENCE OF 1928

AUTHORIZATION

All arrangements for the General Conference of 1928 are referred, as for the last eight quadrenniums, to the Book Committee.—*Journal*, 1924.

BOOK COMMITTEE

No.	Area	Name
1.	Atlanta.....	Rev. James S. Todd
2.	Boston.....	Rev. John M. Arters
3.	Buffalo.....	Mr. Louis M. Potter
4.	Chattanooga.....	Rev. J. M. Emert
5.	Cincinnati.....	Mr. Ira B. Blackstock
6.	Chicago.....	Rev. W. H. McMaster
7.	Covington.....	Rev. George T. Saxton
8.	Denver.....	Rev. George M. Henderson
9.	Detroit.....	Mr. C. A. J. Walker
10.	Helena.....	Rev. H. S. Hamilton
11.	Indianapolis.....	Rev. Claude C. Hall
12.	Kansas City.....	Mr. J. Luther Taylor
13.	New Orleans.....	Mr. M. S. Davage
14.	New York.....	Rev. Dorr F. Diefendorf
15.	Omaha.....	Hon. Horace M. Havner
16.	Philadelphia.....	Rev. T. H. Kiah
17.	Pittsburgh.....	Rev. William F. Conner
18.	Portland.....	Hon. R. L. Brainard ¹
19.	St. Paul.....	Mr. Joseph S. Ulland
20.	San Francisco.....	Mr. Frank S. Wallace
21.	Washington.....	Rev. M. J. Naylor

EXECUTIVE COMMITTEE

Mr. Frank A. Horne, Rev. James E. Holmes, Mr. Morris S. Daniels, Rev. Ezra S. Tipple, Mr. W. T. Rich, Rev. Valorous F. Brown,² Mr. Jesse R. Clark, Jr., Mr. Lewis N. Gatch, Rev. John L. Hillman, Rev. Fred D. Stone,³ Mr. Henry S. Henschen.

COMMISSION ON ENTERTAINMENT

Dorr F. Diefendorf, Chairman, 351 William St., East Orange, N. J.
 Morris S. Daniels, Secretary, 150 Fifth Ave., New York, N. Y.
 Oscar P. Miller, Treasurer, Rock Rapids, Iowa.
 William F. Conner, The King Edward, Pittsburgh, Pa.
 William H. McMaster, 1511 South Union Ave., Alliance, Ohio.
 J. Luther Taylor, Pittsburg, Kansas.
 Joseph S. Ulland, Fergus Falls, Minn.
 Charles A. J. Walker, First National Bank Bldg., Cincinnati, Ohio.

¹Elected by Book Committee, December 17, 1924, to succeed David H. Cox, deceased.

²Elected by Book Committee, April 23, 1926, to succeed Charles E. Bacon, resigned.

³Elected by Book Committee, March 19, 1925, to succeed Cyrus M. Van Pelt, resigned.

Arrangements for the General Conference of 1928

KANSAS CITY GENERAL CONFERENCE COMMITTEE

Bishop E. L. Waldorf, Honorary Chairman
J. H. Foresman, Chairman
C. C. Nesslerod, 1st Vice-Chairman
Frank W. Rucker, 2d Vice-Chairman
S. B. Campbell, Secretary
M. L. Orear, Treasurer
John W. R. Sumwalt, Executive Secretary, 1121 McGee St.

CHAIRMEN OF COMMITTEES

Executive Committee: W. C. Hanson
Hotels and Rooms: J. B. McGee
Buildings: Frank Neff
Transportation: J. R. Cox
Usher: A. G. Williamson
Devotional and Music: W. I. Hastie
Business: T. O. Cunningham
Entertainment: W. L. Stidger
Speakers and Pulpit Assignments: H. A. Gordon
Press and Publicity: W. C. Hanson
Restaurants, Recreation and Rest Rooms: E. T. Brigham and Mrs.
E. T. Brigham
Decorations: L. F. Waring
Reception: G. E. Bowling
Attendance Promotion: I. M. Hargett
Local Transportation: G. A. Robbins.

ASSIGNMENT OF SEATS

Where the delegates to any General Conference shall have been chosen, the Secretaries of the Annual and Lay Electoral Conferences shall report the number of delegates, ministers, and laymen to the Secretary of the preceding General Conference.

At a date within two days of the session of the General Conference a committee consisting of the Secretary of the preceding General Conference and the Commission on Entertainment, with a Bishop presiding, shall make the assignment of seats in manner as follows: A plan of the audience room having been constructed, the names of the Annual Conferences shall be placed in a box or other receptacle, and after they have been thoroughly mixed the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the same section, beginning with the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the extreme left of the chair of the presiding officer. Any layman desiring to sit separately from his ministerial delegation shall notify the Secretary of the General Conference within one week of his election.—*Journal*, 1908.

COMMISSIONS

(TO REPORT TO THE GENERAL CONFERENCE OF 1928)

COMMISSION ON THE COURSES OF STUDY

Bishops Hughes, Shepard, and McConnell

Ministers: Wallace MacMullen, A. E. Craig, L. H. Bugbee.

Educators: H. F. Rall, F. W. Hannan, Arlo A. Brown.

Ex Officio: D. G. Downey, Book Editor.

COMMISSION OF TWENTY-FIVE ON UNIFICATION

Bishops: W. F. McDowell, W. F. Anderson, E. H. Hughes, F. J. McConnell, W. P. Thirkield.

DISTRICT REPRESENTATIVES¹

- I. Abram W. Harris.....East Maine
- II. D. G. Downey.....New York East
- III. W. A. Elliott.....Erie
- IV. Archibald Moore.....West Virginia
- V. Ernest H. Cherrington.....Ohio
- VI. J. M. Melear.....Holston
- VII. A. M. Wilkins.....Atlanta
- VIII. J. W. Abel.....Oklahoma
- IX. A. N. Jarvis.....Iowa
- X. W. J. Davidson.....Illinois
- XI. Loren D. Dickinson.....Michigan
- XII. E. D. Kohlstedt.....Wisconsin
- XIII. Charles A. J. Walker.....Central German
- XIV. E. P. Dennett.....California
- XV. C. H. White.....Idaho

At Large: F. M. North, J. H. Race, D. D. Forsyth,² James R. Joy, I. Garland Penn.

COMMISSION ON FEDERATION OF COLORED CHURCHES

Bishops Richardson, Jones, Clair; J. W. Golden, E. H. McKissack, J. P. Patrick, I. G. Penn, J. C. Sherrill, C. A. Tindley.

COMMISSION ON WORLD PEACE

Bishops: William F. McDowell, Luther B. Wilson, William F. Anderson, Herbert Welch, Frederick B. Fisher.

Ministers: David G. Downey, George Elliott, Charles W. Flint, Lynn Harold Hough, W. J. King, Wallace MacMullen, L. H. Murlin, Frank Mason North, Ralph W. Sockman, Ernest F. Tittle.

Laymen: Robert A. Booth, Glenn Frank, Frank A. Horne, James A. James, James R. Joy, John R. Mott, Mrs. Thomas Nicholson, Charles A. Pollock, Mrs. Wilbur P. Thirkield, Rolla V. Watt (deceased).

¹ Appointed in 1920 and continued in 1924.

² Died November 8, 1926.

Commissions

COMMISSION ON FEDERATION AND INTERDENOMINATIONAL PRO- NOUNCEMENTS

Bishops: Joseph F. Berry, Charles E. Locke, Charles W. Burns,
H. Lester Smith, Robert E. Jones.
Ministers: Robert Bagnell, David G. Downey, John R. Edwards,
D. D. Forsyth (deceased), J. M. M. Gray, Edward J. Kulp, W. M.
McMaster, J. B. F. Shaw, Merle N. Smith, John Thompson.
Laymen: J. B. Bradshaw, G. B. Dolbeare, John Gribbel, F. E.
Hovey, Mrs. W. F. McDowell, Dix H. Rowland, Mrs. J. Luther
Taylor, Harry A. Wheeler, W. B. Windsor.

COMMISSION ON CHURCH MUSIC

Ministers: Earl E. Harper, M. J. Hill, J. M. Walker, J. F. Olive,
A. J. Bucher.
Laymen: Carl F. Price, K. P. Harrington, Howard Lyman, R. G.
McCutchan, E. H. Wilson.

COMMISSION ON DEACONESS WORK

Bishop Thomas Nicholson, Mrs. May Leonard Woodruff, Rev. A. Z.
Mann, Rev. J. A. Diekmann, Mrs. O. N. Townsend, Miss Alice
Thatcher, Miss Jean Oran.

COMMISSION ON SOCIAL SERVICE ACTIVITIES

Bishops Leonard and Burns; W. H. Van Benschoten, E. L. Kidney,
R. L. Diffendorfer, G. H. Spencer, E. H. Cherrington, D. O.
Colegrove, G. B. Oxnam.

COMMITTEE ON FOREIGN LANGUAGE PUBLICATIONS

Book Concern: J. H. Race, J. E. Holmes.
Board of Home Missions: Bishop Thomas Nicholson, E. D. Kohl-
stedt.
Department of Church Schools: W. S. Bovard, H. H. Meyer.

COMMISSION ON CO-OPERATION AND FEDERATION OF CHURCHES IN VILLAGES AND TOWNS

Bishops Mitchell and Waldorf; L. C. Sparks, Hugh Kennedy, W.
H. Finch, F. E. Shult, J. E. Coons, J. O. Holter, H. S. Harris.

ECUMENICAL CONFERENCE CONTINUATION COMMITTEE

Bishops McDowell, Hamilton, Leete, and Blake; D. G. Downey,
C. T. Wilson, Paul Barnhart, H. K. Carroll, J. R. Joy, J. S.
Watson, Mrs. May L. Woodruff, E. L. Kidney.

OFFICERS, BOARDS, ETC., ELECTED BY THE GENERAL CONFERENCE, 1924

CONNECTIONAL OFFICERS

- I. Secretary of General Conference, Raymond J. Wade.
- II. Publishing Agents: John H. Race, George C. Douglass, O. Grant Markham.
- III. Editors:
- Methodist Review: George Elliott.
 - The Christian Advocate: James R. Joy.
 - Sunday School Publications: Henry H. Meyer.
 - Pittsburgh Christian Advocate: John J. Wallace.
 - Western Christian Advocate: Ernest C. Wareing.
 - Western Christian Advocate, Southern Edition: J. M. Melear.
 - Christliche Apologete: A. J. Bucher.
 - Northwestern Christian Advocate: Dan B. Brummitt.
 - Central Christian Advocate: Claudius B. Spencer.
 - Southwestern Christian Advocate: L. H. King.
 - Pacific Christian Advocate: Edward Laird Mills.
 - The Epworth Herald: W. E. J. Gratz.
 - Contributing Editor: Halford E. Luccock.
- IV. Corresponding Secretaries:
- Board of Foreign Missions:
 - Ralph E. Diffendorfer.
 - John R. Edwards.
 - Board of Home Missions and Church Extension:
 - E. D. Kohlstedt.¹
 - Board of Education:
 - William S. Bovard.
- V. Elected by the Book Committee:
- David G. Downey, Book Editor.
 - H. E. Woolever, Editor The National Methodist Press.

ADMINISTRATIVE BOARDS AND SOCIETIES

[For purposes of convenience all officers of the various Boards are here included.]

BOOK COMMITTEE

Term Expires in 1928

No.	Area	Name
2.	Boston.....	John M. Arters
4.	Chattanooga.....	J. M. Emert
6.	Chicago.....	W. H. McMaster
8.	Denver.....	George M. Henderson
10.	Helena.....	H. S. Hamilton
11.	Indianapolis	Claude C. Hall
12.	Kansas City.....	J. Luther Taylor
14.	New York.....	Dorr F. Diefendorf

¹ Succeeding D. D. Forsyth, deceased.

Officers, Boards, Etc., Elected 1924

- | | | |
|-----|--------------------|-----------------------------|
| 16. | Philadelphia..... | T. H. Kiah |
| 18. | Portland..... | R. L. Brainard ¹ |
| 20. | San Francisco..... | Frank S. Wallace |

Term Expires 1932

- | | | |
|-----|------------------|-------------------|
| 1. | Atlanta..... | James S. Todd |
| 3. | Buffalo..... | Louis M. Potter |
| 5. | Cincinnati..... | Ira B. Blackstock |
| 7. | Covington..... | George T. Saxton |
| 9. | Detroit..... | C. A. J. Walker |
| 13. | New Orleans..... | M. S. Davage |
| 15. | Omaha..... | Horace M. Havner |
| 17. | Pittsburgh..... | William F. Conner |
| 19. | St. Paul..... | Joseph S. Ulland |
| 21. | Washington..... | M. J. Naylor |

EXECUTIVE COMMITTEE

Term Expires in 1928

Frank A. Horne, James E. Holmes, Morris S. Daniels, Valorous F. Brown,² Jesse R. Clark, Jr., John L. Hillman, Fred D. Stone.³

Term Expires in 1932

Ezra S. Tipple, W. T. Rich, Lewis N. Gatch, Henry S. Henschen.

BOARD OF FOREIGN MISSIONS

Office: 150 Fifth Avenue, New York.

President, Bishop Luther B. Wilson.

Honorary Vice-President, W. V. Kelley (deceased).

Vice-President, Frank A. Horne.

Corresponding Secretaries, Ralph E. Diffendorfer, John R. Edwards.

Secretary-Counsel, Frank Mason North.

Treasurer, Morris W. Ehnes.

Assistant Treasurers, George F. Sutherland, Arthur E. Chenoweth.

Recording Secretary, William B. Tower.

MANAGERS

The effective Bishops, *ex officio*.

Ministers: James A. Beebe, R. E. Brown, Albert E. Day, Elmer A. Dent, Dorr F. Diefendorf, David G. Downey, M. B. Fuller, L. O. Hartman, George W. Henson, E. E. Helms, Stephen J. Herben, Herbert A. Keck, John W. Langdale, Halford E. Luccock, Wallace MacMullen, Allan MacRossie, S. K. Mahon, John H. Race, W. E. Shaw, Ralph W. Sockman, Ezra S. Tipple.

Laymen: S. G. Armstrong, C. A. Binder (resigned), Ira D. Blackstock, J. B. Bradshaw, W. W. Carman, Charles W. Evans, Charles Gibson (deceased), Frank A. Horne, Frank D. Howard, James A. James, James R. Joy, E. M. McBrier, Watson S. Moore, C. A. Ogren, E. L. Phillips, Louis M. Potter (resigned), William H. Rometsch, Howard W. Selby (resigned), A. M. Schoyer (deceased), William J. Stitt, A. J. Stock, W. H. Van Benschoten.

AREA REPRESENTATIVES

Atlanta, R. N. Merrill; Boston, J. I. Bartholomew; Buffalo, F. E.

¹ Succeeds David H. Cox, deceased.

² Succeeds Cyrus M. Van Pelt, resigned.

³ Succeeds Charles E. Bacon, resigned.

Officers, Boards, Etc., Elected 1924

Baldwin; Chattanooga, W. F. Pitts; Cincinnati, T. H. Campbell; Chicago, W. T. Jennings (deceased); Covington, B. F. Abbott; Denver, F. R. Hollenback; Detroit, D. D. Spellman; Helena, H. J. Roan; Indianapolis, O. W. Fifer; Kansas City, W. F. Burris; New Orleans, W. J. Echols; New York, J. B. Morrell; Omaha, C. C. Cissell (deceased); Philadelphia, W. E. Massey; Pittsburgh, C. E. Welch (deceased); Portland, F. A. Hazeltine; St. Paul, J. E. Bowes; San Francisco, John Tunnicliffe; Washington, J. P. Hand.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

Office: Arch and Seventeenth Streets, Philadelphia, Pennsylvania.

Corresponding Secretary: Edward D. Kohlstedt.

Managers: *Ex officio* without vote, all effective Bishops resident in the United States.

Ex Officio: The Bishop resident at Philadelphia.

The Corresponding Secretary.

AREA REPRESENTATIVES

Atlanta, A. R. Howard; Boston, E. W. Sharp; Buffalo, F. H. Ryder; Chattanooga, Mrs. John A. Patten; Cincinnati, E. H. Cherrington; Chicago, John Thompson; Covington, E. A. White; Denver, George L. Nuckolls; Detroit, W. R. Fruit; Helena, C. L. Bovard; Indianapolis, W. W. Wiant; Kansas City, W. W. King; New Orleans, J. L. Miller; New York, G. G. Vogel; Omaha, O. M. Bond; Philadelphia, Alexander Corson; Pittsburgh, E. L. Kidney; Portland, R. C. Hartley; St. Paul, J. P. Jenkins; San Francisco, G. B. Oxnam; Washington, F. R. Bayley.

At Large—Ministers: G. Bickley Burns, H. K. Hillberry, M. E. Snyder, J. G. Wilson.

Laymen: C. D. Antrim, M. G. Baker, H. S. Baldwin, S. D. Bausher, William Boyd, E. G. Budd, A. J. Crawford, F. C. Dunn, T. R. Fort, Jr., W. H. G. Gould, B. G. Moore, Miss E. Jean Oram, W. S. Pilling, H. L. Price, M. B. Rich, E. P. V. Ritter, A. P. Sloan, J. G. Townsend.

BOARD OF EDUCATION

Office: 740 Rush Street, Chicago, Illinois.

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Officers, Boards, Etc., Elected 1924

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- Laymen:** Leonard D. Baldwin, 27 Pine Street, New York, N. Y. J. I. Conklin, Miami, Fla. L. N. Gatch, Union Central Building, Cincinnati, O. Alfred H. Avery, 105 Beltran Street, Malden, Mass. Dix H. Rowland, 302 Equitable Bldg., Tacoma, Wash. William E. Carpenter, Brazil, Ind. Hugh S. Magill, 5 S. Wabash Avenue, Chicago, Ill. H. Almon Chaffee, Box 2101, Bridgeport, Conn. W. S. Ebersole, Mount Vernon, Ia. Henry S. Siegrist, 7200 Washington Street, Kansas City, Mo. Katherine Sisson Phillips (Mrs. Ellis L.), Plandome, L. I., N. Y. Joseph R. Harker, Jacksonville, Ill. William Boyd, Curtis Publishing Co., Philadelphia, Pa. T. F. Holgate, Library Place, Evanston, Ill. A. C. Monagle, 409 Grand Avenue, Brooklyn, N. Y. Ada S. Stair (Mrs. Peter F.), Monroe, Mich. Judson G. Rosebush, Box 87, Appleton, Wis. E. P. Bliss, 170 Summer Street, Malden, Mass.

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Executive Secretary: William S. Bovard.

Recording Secretary: J. P. MacMillan.

R. N. Brooks, Gammon Theological Seminary. Arlo Ayres Brown, University of Chattanooga. Elmer Guy Cutshall, Iliff School of Theology. W. J. Davidson, Illinois Wesleyan University. Carl G. Doney, Willamette University. W. A. Elliott, Allegheny College. W. B. Fleming, Baker University. C. W. Flint, Syracuse University. Francis H. Green, Pennington School. John L. Hillman, Simpson College. J. W. Hoffman, Ohio Wesleyan University. Leroy A. Howland, Wesleyan University. Daniel L. Marsh, Boston University. Rufus B. von KleinSmid, University of Southern California. L. H. Murlin, DePauw University. J. H. Morgan, Dickinson College. J. B. Randolph, Claflin University. John L. Seaton, Albion College. George C. Taylor, Philander Smith College. Charles W. Tenney, Gooding College. Henry W. Wriston, Lawrence College.

Officers, Boards, Etc., Elected 1924

BOARD OF PENSIONS AND RELIEF

(Successor to the Board of Conference Claimants)

Office: 740 Rush Street, Chicago, Illinois.

President: Bishop Frederick T. Keeney.

Corresponding Secretary: Joseph B. Hingeley.

Recording Secretary: Thomas A. Stafford.

Treasurer: Robert W. Campbell.

Board: Bishop Frederick T. Keeney, Joseph B. Hingeley.

Class of 1928—Ministers: C. O. Ford, H. L. Davis, R. E. Meader.

Laymen: Oscar P. Miller, Charles E. Waterman, J. E. Kavanagh.

Class of 1932—Ministers: J. R. Gettys, E. R. Heckman, S. J. Greenfield, J. W. Holland.

Laymen: John E. Andrus, Charles A. Parmalee, Robert W. Campbell, A. M. Legg.

AMERICAN BIBLE SOCIETY

Office: Bible House, Astor Place, New York.

General Secretary: William Ingraham Haven.

Associate Secretary: Eric McCoy North.

Recording Secretary: Lewis Birge Chamberlain.

Treasurer: Gilbert Darlington.

Member of Advisory Council: Bishop Luther B. Wilson.

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Office: Corner 1st and Maryland Avenue, N. E., Washington, D. C.

President: Bishop William F. McDowell.

Vice-President: Stephen J. Herben.

Recording Secretary: H. W. Burgan.

Treasurer: William T. Galliher.

General Secretary: Clarence True Wilson.

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Bishop William F. McDowell. Clarence True Wilson, *ex officio*.

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Bishop James Cannon, Jr., Washington, D. C.; Sen. Arthur Capper, Kansas; Sen. Simeon D. Fess, Ohio; Sen. Wesley L. Jones, Washington; Sen. Frank B. Willis, Ohio; Hon. Homer Hoch, Kansas; President Thomas H. Lewis, Washington, D. C.; Hon. Walter F. Lineberger, California; Hon. T. J. B. Robinson, Iowa; Hon. Addison T. Smith, Idaho.

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Mr. Robert I. Ballinger, Philadelphia, Pa.; Mr. George T. Beason, Georgetown, D. C.; Rev. Harry W. Burgan, Baltimore, Md.; Dr.

Officers, Boards, Etc., Elected 1924

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Vice-President: Bishop Ernest L. Waldorf.
Recording Secretary: E. S. Gilmore.
Treasurer: James T. Bradley.
Corresponding Secretary, N. E. Davis.
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Ministers: N. E. Davis, Chicago, Illinois; J. A. Diekmann, Cincinnati, Ohio; A. S. Kavanagh, Brooklyn, New York; Wallace MacMullen, New York City, New York; A. Z. Mann, Evanston, Illinois; Luther G. Reynolds, Los Angeles, California; S. W. Robinson, Evanston, Illinois; W. M. Puffer, Kalamazoo, Michigan.
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Officers, Boards, Etc., Elected 1924

Mecklenberg, R. A. Lathrop; Indianapolis, W. B. Farmer, C. O. Holmes; Kansas City, A. E. Henry, W. M. Short; New Orleans, E. M. Jones, R. H. McAllister; New York, H. E. Wright, W. M. Curtiss; Omaha, H. E. Gilbert, A. V. Proudfoot; Philadelphia, Alfred Wagg, S. H. Hicks; Pittsburgh, J. W. Engle, H. G. Eaton; Portland, E. H. Todd, B. L. Steeves; St. Paul, E. C. Dixon, A. C. Darling; San Francisco, M. N. Smith, J. D. Crummey; Washington, J. E. Skillington, W. O. Hoffercker.

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Southeastern Asia—E. S. Lyons.
Southern Asia—Rockwell Clancy.
Latin America—J. E. Washburn.
Europe—E. E. Count.
Africa—J. M. Springer.
Ex Officio: R. J. Wade, O. W. Auman.

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American Bible Society: W. I. Haven.
Woman's Foreign Missionary Society: Mrs. F. F. Lindsay, Mrs. Thomas Nicholson.
Woman's Home Missionary Society: Mrs. May Leonard Woodruff, Mrs. J. H. Freeman.
Board of Foreign Missions: R. E. Diffendorfer, J. R. Edwards.
Board of Home Missions and Church Extension: E. D. Kohlstedt.
Board of Education: W. S. Bovard.
Board of Hospitals, Homes and Deaconess Work: N. E. Davis.
Board of Pensions and Relief: J. B. Hingeley.
Board of Temperance, Prohibition and Public Morals: C. T. Wilson.

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Office: 129 South Fourth Street, Philadelphia, Pennsylvania.
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Vice-President: George I. Bodine, Jr.
Secretary: Edgar J. Pershing.
Treasurer: Franklin I. Bodine.
William H. Rometsch, Thomas B. Perkins, Henry Bell, Charles H. Edenborn, George I. Bodine, Jr., John Baker Tuttle.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

Office: 1027 Wesley Avenue, Cincinnati, Ohio.
President: James N. Gamble.
Secretary: C. E. Schenk.
Treasurer: W. A. R. Bruehl.
Class 1. Term expires in four years. (1928).
Ministers: Frank G. Mitchell, A. M. Courtenay, L. C. Bentley.
Laymen: James N. Gamble, E. I. Antrim, J. R. Edwards.
Class 2. Term expires in eight years (1932).
Ministers: Bishop Theodore S. Henderson, Charles E. Schenk, P. H. Murdick.
Laymen: Merrill C. Slutes, W. A. R. Bruehl, W. M. Green.

TRUSTEES OF JOHN STREET CHURCH

John Street, New York, N. Y.
H. K. Carroll, Joseph B. Morrell, John W. Crawford, Watson S. Moore, William Kennedy, Carl H. Fowler, William J. Still, William H. Van Benschoten, J. Fletcher Shera.

RULES OF ORDER OF THE GENERAL CONFERENCE

ORGANIZATION

RULE 1. When a General Conference shall have been convened in accordance with the provisions of the Constitution, after the Devotional Services, the call of the roll shall be made by the Secretary of the preceding General Conference in the following manner:

(a) The names of the Bishops who have died during the quadrennium, and the name of every delegate-elect who may have died since election.

(b) The names of the General Superintendents followed by the names of the Missionary Bishops.

(c) The roll of members by Conferences. Whenever a Conference is called, the Chairman of the delegation shall report the name of any delegate that is absent. If no absentee is announced, the secretary shall record all the delegates of that Conference as present. And, if a quorum is present, the Conference shall proceed to organization by the election of a Secretary, by ballot if there be more than one nomination, otherwise by acclamation; and by the election of such Assistant Secretaries, upon nomination of the Secretary, as it may deem necessary.

TIME OF MEETING, RECESS, AND ADJOURNMENT

RULE 2. After the opening session, the General Conference shall meet at 8:30 o'clock A. M., and adjourn at 12:30 P. M. The first *half hour* of the morning session shall be devoted to religious exercises, conducted by the presiding officer or by some other person designated for such service. The General Conference, however, may alter the time of meeting and may adjourn and fix the time to which it shall adjourn. A recess of ten minutes shall be taken at 10:30 o'clock unless otherwise ordered.

THE PRESIDENT

RULE 3. The President shall take the chair precisely at the hour to which the General Conference stood adjourned, and cause the session to be opened by the reading of the Scriptures, singing, and prayer. On the appearance of a quorum he shall see that the business of the Conference proceeds regularly, according to the Rules of Order, and such other regulations as may be adopted by the General Conference.

RULE 4. The President shall decide all questions of order, subject to an appeal to the General Conference. In case of such

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appeal the question shall be taken without debate, except that the appellant shall state the grounds of his appeal, and the President shall state the grounds of his decision.

RULE 5. The President shall appoint all Committees, unless otherwise especially ordered by the Conference.

RULE 6. On assigning the floor to a member and before the member speaks, the President shall ascertain and distinctly announce the name of the delegate and of the Annual Conference which he represents.

ORDER OF BUSINESS

RULE 7. The regular order of business shall be:

I. DEVOTIONAL SERVICES.

II. APPROVAL OF THE JOURNAL.¹

III. REPORT OF THE COMMITTEE ON PRIVILEGES.²

The following calls shall be made in the order herein given, and shall be severally completed before the introduction of other business, except by a suspension of the rules. They shall be repeated, in the same order, until dispensed with by a formal vote.

IV. CALL OF THE CONFERENCES—Annual, Central and Central Mission—in alphabetical order for the presentation of written resolutions *for immediate passage*.

(1) When a resolution has been presented and read under the Call of Conferences, and before the person who introduces the resolution shall speak, the question of consideration shall be raised by the Chair asking: "Is there objection to consideration?" If objection be raised, the question of consideration shall then be put without debate, and if there is a two-thirds vote *against* consideration the resolution shall not be entertained; but if consideration be not denied, the person introducing the resolution may then speak to it.

(2) If after the person introducing the resolution has spoken, a motion of reference be *immediately* made it shall be decided without debate. This motion to refer may be amended and such amendments shall be decided without debate and in the reverse order of their presentation. If no motion to refer be made or if a motion to refer has been negatived, the proposition shall be regarded as in possession of the house and its discussion shall be subject to the ordinary rules governing debate.

(3) A motion to defer consideration and print in *The Daily Advocate* shall be decided without debate. If sustained by one hundred and fifty members it shall prevail; in which case the resolution shall be given precedence at the next session of the General Conference immediately after recess; *provided*, however,

¹ See Rule 40, § 1.

² See Rule 42.

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that a resolution which has been refused consideration shall not be printed in *The Daily Advocate* or the General Conference Journal.

V. CALENDAR.

Following every completed Call of the Conferences, the reports of the several Standing and Special Committees shall be called in the order in which they are filed with the Secretary of the General Conference, except as otherwise determined by the General Conference.

VI. CALL OF MISCELLANEOUS BUSINESS.

Following the completion of the Call under V there shall be the Call of Miscellaneous Business which shall be conducted under the special rules as provided for the Call of the Conferences in IV.

DUTIES AND PRIVILEGES OF MEMBERS

RULE 8. No member shall absent himself from the sessions of the General Conference without leave, unless he be unable to attend.

RULE 9. When a member is about to speak in debate, or to deliver any matter to the General Conference, he shall rise and respectfully address the President but shall not proceed until recognized by him. The member must address the Chair from his place, but he shall speak to the General Conference from the speaker's platform. In the consideration of reports of General Conference Commission, Standing or Special Committees, the person claiming the floor shall announce from his place upon which side he proposes to speak. If that side of the question has been presented by the speaker immediately preceding, and if the floor be immediately claimed by one upon the other side, the latter claim shall be recognized. In any case if a speaker takes the platform without challenge he shall be entitled to all the rights of debate; provided, however, that no report shall be finally decided or debate upon a main question be closed without an opportunity for the presentation of that side of the question which has not been previously presented by not more than two speakers.

RULE 10. No member shall be interrupted when speaking, except by the President to call him to order when he departs from the question, or uses personalities or disrespectful language but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

RULE 11. When a member desires to speak to a question of privilege he shall briefly state the question; but it shall not be in order for him to speak to the house until the President shall

Rules of Order

have heard the question of privilege and decided that it is a privileged question. Questions of privilege are strictly limited to matters relating to the rights and welfare of the individual as a member or of the whole body; and must be of such immediate urgency as to justify the interruption of the regular order.

It shall be the imperative duty of the President to require the member who desires to speak to a question of privilege to state his question of privilege. This having been done, the President shall decide whether it shall be allowed; and, if it be allowed, shall hold the member closely to the subject. See RULE 42.

RULE 12. No person shall speak more than once on the same question until every member who chooses to speak shall have spoken; nor shall any member speak more than twice on the same question, nor more than ten minutes at one time, without leave of the General Conference.

Provided, however, that a committee making a report through its chairman, or one of its members selected by the committee or by its chairman, shall be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the chairman or representative of the committee shall be entitled to the same rights and privileges on each proposition, thus decided separately, as he would have had if the report had been considered as a unit. A similar privilege is granted to the chairman in charge of a minority report. See RULE 51 and RULE 52.

MOTIONS AND RESOLUTIONS

RULE 13. Resolutions shall be written and presented in duplicate by the mover. A motion shall be reduced to writing if the President, Secretary, or a member requests it. If the General Conference shall order a resolution to be referred to a committee, then the mover shall furnish to the Secretary a *third copy thereof* for the use of the committee.

RULE 14. Reading. All written motions, reports, and communications to the General Conference shall be passed to the Secretary, to be read by him to the General Conference.

RULE 15. When a motion is made and seconded, or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference.

RULE 16. The following motions shall be taken without debate:

- (1) To adjourn.

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- (2) To suspend the rules.
- (3) To lay on the table.
- (4) To take from the table.
- (5) To raise the question of consideration.
- (6) To call for the previous question.
- (7) To reconsider a nondebatable motion.
- (8) To refer, *only* under Rule 7 (2) and 19.
- (9) To defer and print, *only* under Rule 7 (3).

RULE 17. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection; but one or more of the following motions may be made, and they shall have *precedence in the order in which they are given*, namely:

- (1) To fix the time to which the General Conference shall adjourn (may be amended, substituted, or laid on the table).
- (2) To adjourn.
- (3) To take a recess.
- (4) To lay on the table.
- (5) To order the previous question (cannot be laid on the table).
- (6) To postpone to a given time.
- (7) To refer.
- (8) To substitute.
- (9) To amend.
- (10) To postpone indefinitely.

RULE 18. Only one amendment to an amendment shall be in order, but it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if the substitute is accepted, it shall replace the original proposition.

RULE 19. It shall be in order to move the previous question—that is, that the question be taken without further debate—on any measure pending, except in cases in which moral character is involved. If the call for the previous question be sustained by a vote of two-thirds of the members present and voting, the main question shall be put; nevertheless, under this rule, after the previous question has been ordered, it shall be in order to divide, or to move to refer or to recommit or to lay on the table. It shall not be in order for a member to move the previous question or to move to lay on the table or to offer any other motion that closes debate at the end of a speech in which he has discussed the pending question.

RULE 20. When a vote is about to be taken any member shall have the right to call for the division of a question, if it be divisible into distinct propositions.

NOTE.—The motions "to Lay on the Table" or "To Postpone Indefinitely" shall not apply to certain reports from the Committee on Judiciary. See Rule 40, § 3 (2).

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RULE 21. The motion to adjourn shall be taken without debate, and shall always be in order, *except*

(1) When a member has the floor.

(2) When a question is actually put, or a vote is being taken, or until finally decided.

(3) When a question is pending on sustaining the demand for the previous question.

(4) When the previous question has been called and sustained, and action under it is pending.

(5) When a motion to adjourn has been negatived, and no business or debate has intervened.

(6) When a motion to fix the time to which the General Conference shall adjourn is pending.

RULE 22. Reconsideration. When any motion or resolution shall have been acted upon by the General Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; provided, that a motion to reconsider a nondebatable motion shall be decided without debate.

RULE 23. Changes of Discipline. All resolutions proposing changes of the *Discipline* shall state the language of the paragraph, the line to be altered, and the language to be substituted; and no such proposed change shall be considered until it has been in the possession of the General Conference for one day and shall have been printed in *The Daily Christian Advocate*; but while it is under consideration amendments which are germane shall be in order.

RULE 24. When any member shall move the reference of any portion of the Journal of an Annual, Central, or Central Mission Conference to any committee he must at the same time furnish a copy of the portion he wishes to have referred, prepared as provided by Rule 32 in the case of memorials.

VOTING

RULE 25. Every member who is within the bar at the time a question is put shall vote, unless, for special reasons, excused by the General Conference. A member who is not within the bar at the time when a question shall be put by the President shall not be allowed to vote except by leave of the General Conference, when such member has been necessarily absent.

RULE 26. Voting shall be by the uplifted hand, but, on a division of the house, a count vote shall be taken, the members rising in their places and standing until they shall have been counted. Votes may also be taken by ballot and by AYES and NOES.

RULE 27. Ayes and Noes. It shall be in order for any member to call for the AYES and NOES on any question before the General Conference, and if the call be sustained by one hundred

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members, the vote thereon shall be so taken. If the call be not sustained, members voting in the minority may have their votes recorded. The **AYES** and **NOES** may be taken in the following manner: Each member shall write his name and vote on the official ballot, to be inspected and the totals reported by the several chairmen of the Conference delegations, and passed to the Secretary of the General Conference for record. The Secretary of the General Conference shall prepare uniform blanks for the taking of such ballot, and shall publish the detailed vote by Conferences in the *Journal* and *The Daily Christian Advocate*.

RULE 28. Order of voting. In voting when there is a substitute, and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the General Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed thereto, and then the General Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

RULE 29. A call for a vote by orders shall be made and seconded by members of the same order, and shall require the vote of one-third of the members of that order present and voting.

RULE 30. When voting by orders the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental question bearing upon such vote shall be decided by the General Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other order.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE

RULE 31. Memorials. Three copies of memorials, resolutions, and miscellaneous papers for reference to a committee, and not for *immediate passage*, shall be placed in the hands of the Secretary without announcement.

RULE 32. Members presenting such memorials, petitions, and other papers for reference shall prepare the papers by writing plainly on the back of them, after folding, the following items in the order herein given, namely:

- (1) Name of member presenting paper.
- (2) Conference to which he belongs.
- (3) Conference, member, or church from which the paper comes.
- (4) Subject to which it relates.
- (5) First name on the petition.

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- (6) Number of other petitioners.
- (7) Committee to which it is to be referred.

RULE 33. Memorials, resolutions, and other papers thus presented shall be *delivered directly to the Secretary* of the General Conference, in triplicate, and shall be sent by him to the Committee on Reference (see **RULE 40, § 2**) and announced in the Journal of the day; provided, that in case of memorials and documents of unusual length, which are not intended for publication, one complete original copy shall be required, and two copies of the indorsement thereon as required by this paragraph.

RULE 34. Memorials, petitions, etc., for reference to committees may be mailed to the Secretary of the General Conference at any time within four months previous to the session of the General Conference, for early classification and reference to the several Standing Committees.

RULE 35. There shall be fourteen Standing Committees as follows:

COMMITTEES

- I. Episcopacy.
- II. Judiciary.
- III. Itinerancy.
- IV. Boundaries.
- V. Revision.
- VI. Temporal Economy.
- VII. State of the Church.
- VIII. Book Concern.
- IX. Foreign Mission.
- X. Home Missions and Church Extension.
- XI. Education.
- XII. Pensions and Relief.
- XIII. Hospitals and Homes and Deaconess Work.
- XIV. Temperance, Prohibition, and Public Morals.

RULE 36. The Committee on Judiciary shall consist of twenty-five members to be elected by the General Conference upon nomination of a special committee consisting of the Secretary of the General Conference and the elected Chairmen of the other Standing Committees. This Committee shall meet at such times as it shall determine or as may be ordered by the General Conference.

RULE 37. The Committee on Revision shall consist of nine members to be nominated by the Bishops and elected by the General Conference. It shall meet at such times as it shall determine or as may be ordered by the General Conference.

RULE 38. The other Standing Committees shall be divided into two groups, designated as **GROUP A**, meeting at 3 P. M. on

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Monday, Wednesday, and Friday; GROUP B, meeting at 3 P. M. on Tuesday, Thursday and Saturday; as follows:

GROUP A.—*Monday, Wednesday, Friday.*

Episcopacy.

Itinerancy.

Boundaries.

Temporal Economy.

State of the Church.

Hospitals and Homes and Deaconess Work.

GROUP B.—*Tuesday, Thursday, Saturday.*

Book Concern.

Foreign Missions.

Home Missions.

Education.

Pensions and Relief.

Temperance, Prohibition and Public Morals.

RULE 39. Assignment to Standing Committees. As soon as practicable after the election of delegates the Secretary of each Annual Conference shall call together the ministerial and lay delegates for organization. They shall elect one of their number chairman, and shall assign one minister and one layman to membership in each standing committee, except the Committees on Judiciary and on Revision. The chairman of the delegation shall immediately forward to the Secretary of the General Conference the names and addresses of the delegates from his Conference, arranged alphabetically, indicating the order to which each belongs, and the standing committees in GROUP A or GROUP B, to which each is assigned; and from these returns the Secretary of the General Conference shall construct as far as possible, the roll of standing committees in advance of the opening of the General Conference.

RULE 40. Reference of memorials, petitions, appeals, and other documents properly referable to committees of the General Conference.

§ 1. On the first day of the session there shall be elected, on nomination of the Bishops, a committee of five to which shall be submitted the Secretary's record with the stenographic report of the proceedings. The said committee shall carefully examine the records and report to the General Conference in either of the following forms, which shall be strictly followed:

- (1) "We have examined the Minutes and found them correct"; or,
- (2) "We have examined the Minutes and found them correct except in the following particular or particulars."

If the report of the Committee be in form (1) the question

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shall be submitted, Shall the Journal be approved? If the report of the Committee be in form (2), The question shall be submitted:

a. Shall the report of the Committee be adopted?

b. Shall the Journal as corrected in accordance with the report of the Committee be approved?

Any error subsequently discovered shall be reported to the committee and upon its recommendation may be corrected by the General Conference.

§ 2. There shall be a *Committee of Reference* composed of the Secretary of the General Conference and two ministerial and two lay delegates who shall be appointed by the Secretary of the General Conference, of which committee the Secretary of the General Conference shall be Secretary.

(1) *The Committee of Reference*, as soon as appointed, shall meet and organize by electing a chairman from its number. The General Conference Secretary may also appoint an Assistant Secretary to co-operate with him in keeping the records of this committee, which records shall be made a part of the Journal of the General Conference. To this committee shall be referred all petitions, memorials, appeals, and other documents, not otherwise provided for, presented to and requiring action of the General Conference.

(2) *The Committee of Reference* as expeditiously as possible shall refer and distribute all petitions, memorials, appeals, and other documents properly referable to the committees provided by the Rules of Order and to such other committees as are or may be provided by the Rules of Order or especially created by the Conference. Reference of all petitions, memorials, appeals, and other documents to the said several committees shall be made as indicated generally by the title of the committees, and hereafter particularly specified.

(3) *The Committee of Reference* shall number consecutively its references to the several committees and shall publish the number, title, and committee reference of all documents referred during the preceding day in *The Daily Christian Advocate*.

(4) *The Committee of Reference* shall have power to withdraw a reference, either upon request or upon its own motion, and to refer the same to another committee; the said committee shall also have power to withhold from reference and publication any document which it shall deem personal, or which is not properly referable to any existing committee, or it may recommend to the General Conference the appointment of a special committee to consider such document. The General Conference may, on motion, require any document withheld from reference to be properly referred.

§ 3. The following special references shall be made:

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(1) *To the Committee on Episcopacy*, all memorials, petitions, and other documents relating to the General and Missionary Superintendency.

(2) *To the Committee on Judiciary*, all appeals coming to the General Conference under the provisions of the Discipline, rulings of the Bishops and all other questions specifically referred to it by the General Conference. It shall not be in order to "Lay on the Table" or to "Postpone Indefinitely" reports from the Committee on the Judiciary dealing with questions specifically referred to it by the General Conference.

(3) *To the Committee on Itinerancy*, all memorials, petitions, and other documents relating to the Pastorate, the District Superintendency, Annual Conference Membership, Conference Claimants and the Local Ministry (except the matter of Pensions and Relief), and also Annual Conference Journals.

(4) *To the Committee on Boundaries*, all memorials, petitions, and other documents relating to the Boundaries of the Conferences.

(5) *To the Committee on Revision*, shall be sent all committee reports for the correction of verbal errors and infelicities only, except the reports of the Committees on Judiciary and Boundaries, as they finally pass the General Conference and before their final printing in *The Daily Christian Advocate*. To the Committee on Revision the General Conference also may refer any resolution or report for more careful and exact statement.

(6) *To the Committee on Temporal Economy*, all memorials, petitions, and documents relating to the organization, business, and administration of the Quarterly, District, Annual, and General Conferences, and also matters relating to Lay Conference, Ratio of Representation, and all matters relating to church membership, property, finance, and other temporal matters, including statistical reports.

(7) *To the Committee on State of the Church*, all memorials, petitions, and other documents relating to social service, labor, Sabbath observance, divorce, amusements, and the social and spiritual welfare of the church not clearly belonging to other committees.

(8) *To the Committee on Book Concern*, all memorials, petitions, and other documents relating to the Book Concern, the Book Committee, publications, and publishing interests.

(9) *To the Committee on Foreign Missions*, all memorials, petitions, and other documents relating to the Board of Foreign Missions, Woman's Foreign Missionary Society, and all other matters relating to Foreign Missionary Work.

(10) *To the Committee on Home Missions and Church Extension*, all memorials, petitions, and other documents relating

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to the Board of Home Missions and Church Extension, Woman's Home Missionary Society, City Evangelization, the Rural Church, and all other matters relating to Home Missionary Work.

(11) *To the Committee on Education*, all memorials, petitions, and other documents relating to the Board of Education, our higher institutions of learning, Courses of Study, and all other questions affecting the educational interests of the Church; relating to Education for Negroes and all other matters affecting the educational interests of the colored people; relating to Sunday Schools, Methodist Brotherhood, Sunday School literature, and all other matters affecting our Sunday school work; relating to our Young People's work, the literature of the Epworth League, and other matters affecting the interests of the League.

(12) *To the Committee on Pensions and Relief*, all memorials, petitions and other documents relating to the subject of Pensions and Relief of our preachers, missionaries, deaconesses and other Church workers.

(13) *To the Committee on Hospitals and Homes and Deaconess Work*, all memorials, petitions, and other documents relating to Hospitals and Homes and Deaconess work.

(14) *To the Committee on Temperance, Prohibition and Public Morals*, all memorials, petitions, and other documents relating to Temperance, Prohibition, Habit-forming Drugs, the Social Evil, and other questions on the attitude of the Church toward public morals.

RULE 41. The General Conference shall elect the following special committees to consist of one member from each Episcopal Area, to be nominated by the Bishops at the morning session of the third day:

American Bible Society.
Federation.

Also special committees on Credentials, Complimentary Resolutions, and on Fraternal Delegates, to be nominated by the Bishops at the opening session and such other committees as the General Conference from time to time shall determine

(1) The Committee on Credentials shall consider and report upon the membership of the Conference, the absence of members and the seating of reserves, together with all other questions directly related to the attendance or excuse of members. The report of this Committee shall be the basis of settlement with the members in the matter of *per diem* allowance.

(2) The Committee on Fraternal Delegates shall consist of eleven members. This Committee shall see to the entertainment of Fraternal Delegates, their presentation and introduction. To this Committee shall be referred formal communications of greet-

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ing coming from other churches or religious bodies. Replies to such communications shall be prepared by this committee, and if adopted by the General Conference, said replies shall be forwarded in the form approved.

RULE 42. On the first day of the session there shall be elected, on nomination of the Bishops, a committee of nine on Questions of Privilege. To this committee any member of the body shall submit what he considers a question of privilege relative to the business of the General Conference. Said committee shall determine whether the matter so submitted is or is not a question of privilege. All matters approved by the committee as matters of privilege shall be reported to the presiding officer and acted upon each day immediately after the approval of the Journal. The appointment of such a committee, however, shall not be construed as abridging in any measure the right of any member to bring forward at any time, from his place on the floor, such matters of urgency as involve the rights or welfare of the individual member or of the house. (See RULE 11.)

RULE 43. A business quorum of a Standing Committee shall be thirty-five, except that for the Committees on Judiciary and on Revision a majority of all the members of the committee shall constitute a quorum.

RULE 44. Committees shall not originate business, but shall consider and report on all subjects specifically referred to them by the General Conference and shall give consideration to all memorials and petitions received not later than the tenth business day of the General Conference, and report on all subjects coming before them, but not necessarily on all memorials.

RULE 45. A Committee shall not consider a matter which the General Conference has refused to refer to it.

RULE 46. When a matter has been received by the General Conference, and referred to a committee, and a report thereon has been made, it shall not be in order for another committee to consider the same subject, or for the General Conference to entertain a report from another committee on the same subject; but should a committee ascertain that a subject which has been referred to it has been referred also to another committee, it shall report the fact to the Committee on Reference, which shall assign the paper to the proper committee unless it be in doubt, in which case it shall report the matter to the General Conference for its decision.

RULE 47. Whenever in any committee any change in the *Discipline* is adopted which will affect the work of any of the Boards of the Church, whose work is under consideration by one of the Standing Committees, a Committee of Conference, which shall be composed of three members from each Standing Committee involved, shall be appointed by the chairman of each com-

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mittee; which Committee of Conference shall consider said proposed legislation and report back to their respective committees before any report on the proposed legislation is made to the General Conference.

RULE 48. There shall not be reported as coming from a committee any matter which has not been considered and acted upon by the committee duly assembled.

RULE 49. Committee reports which propose changes of the Discipline shall recite not only the paragraph and line to be amended, but also the paragraph as amended.

REPORTS

RULE 50. Reports of Standing Committees signed by the chairman and secretary, and minority reports signed by at least ten members, shall be considered to be in the possession of the General Conference when they shall have been printed in *The Daily Christian Advocate*. In a minority report from the Committee on Judiciary one signature shall be sufficient. Minority reports shall bear the same serial numbers, with proper alphabetical notations, as the majority reports for which they are offered as substitutes. If there be two or more such reports they shall be considered in their alphabetical order. All such reports shall be presented to the Conference upon paper bearing at the top the number of the report, the name of the committee, the total membership of the committee, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report. Reports of General Conference Commissions and Special Committees shall be printed in *The Daily Christian Advocate* before being presented to the Conference and shall not be read to the General Conference without order of the Conference.

RULE 51. When the chairman of a committee is not in harmony with a report ordered by the committee, it shall be his duty to state the fact to the committee, and the committee shall elect one of its members to represent it in the presentation and discussion of the report in the General Conference; but if in such a case the committee fail to select such a representative, the chairman shall designate a member to represent the action of the committee, and said representative shall have all the rights and privileges of the chairman in relation to such report.

RULE 52. The person designated to present the minority report shall have all the privileges in reference to the minority report that are given in RULE 12 to the chairman presenting a majority report; except that the chairman presenting the majority report shall have the right of closing the debate on the question of substituting the minority report for the majority report.

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MISCELLANEOUS

RULE 53. **The roll call** at the close of the General Conference shall follow the order as provided in RULE 1, items (b) and (c).

RULE 54. **Demonstrations** of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 55. **No persons, except members, ushers, and pages shall stand** in the open spaces in the room.

RULE 56. **The ushers** shall keep the aisles clear for their proper use, and none but delegates shall be admitted within the inclosure reserved for the delegates.

RULE 57. **In all matters not specified** herein the proceedings of the General Conference shall be governed by Common Parliamentary Law.

RULE 58. **These rules may be suspended** at any time by a vote of two thirds of the members present, and voting.

REPORT OF BOOK COMMITTEE

*To the General Conference of the Methodist Episcopal Church,
to be held in Kansas City, Missouri, May 1, 1928.*

DEAR FATHERS AND BRETHREN:

Paragraph 382, Section I, of the Discipline directs: "The Book Committee shall keep a correct record of its proceedings." An examination of the Journal, as recorded by Doctor Ezra S. Tipple, the secretary now completing sixteen years in that office, will assure you of the care and correctness with which that record is made.

The same paragraph further directs: "The Book Committee shall examine carefully into the condition of the affairs and make report thereof to the Annual Conferences and to the General Conference." The Book Committee has complied with the former, i. e., to the Annual Conferences. The Book Committee, conforming to this latter provision, herewith submits its report.

The Committee met for organization in accordance with the provision of Paragraph 381 (1) "immediately after the Adjournment of the General Conference." The members of the Book Committee elected from the Areas as in paragraph 380 (1):

James S. Todd, Atlanta Area
John M. Arters, Boston Area
Louis M. Potter, Buffalo Area
J. M. Emmert, Chattanooga Area
Ira B. Blackstock, Chicago Area
W. H. McMaster, Cincinnati Area
George T. Saxton, Covington Area
G. M. Henderson, Denver Area
H. S. Hamilton, Helena Area
C. A. J. Walker, Detroit Area
Claude C. Hall, Indianapolis Area
J. Luther Taylor, Kansas City Area
M. S. Davage, New Orleans Area
Dorr F. Diefendorf, New York Area
Horace M. Havner, Omaha Area
T. H. Kiah, Philadelphia Area
William F. Conner, Pittsburgh Area
David H. Cox, Portland Area
Joseph S. Ulland, St. Paul Area
Frank S. Wallace, San Francisco Area
M. J. Naylor, Washington Area

The members of the Book Committee elected as an Executive Committee as in Paragraph 382 (2) were:

From New York City and the territory contiguous thereto:

Frank A. Horne
James E. Holmes

Morris S. Daniels
Ezra S. Tipple

W. T. Rich

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From Cincinnati and territory contiguous thereto:

C. M. VanPelt

Jesse R. Clark, Jr.

Lewis N. Gatch

From Chicago and territory contiguous thereto:

John L. Hillman

Charles E. Bacon

Henry S. Henschen

A permanent organization was effected by the election of William F. Conner, Chairman; Ezra S. Tipple, Secretary; Lewis N. Gatch, Assistant Secretary. In accordance with Disciplinary direction, an election for the following officers was held, resulting in the choice of David G. Downey for Book Editor, Oscar P. Miller, Treasurer of the General Conference Expense Fund, and John H. Race, Treasurer of the Episcopal Fund. Under like Disciplinary provision, John H. Race was chosen to have immediate charge and administration at New York City, George C. Douglass at Cincinnati, and O. G. Markham at Chicago. The Executive Committee was organized, with Frank A. Horne as Chairman and Morris S. Daniels as Secretary. Of the thirty-two members of the Committee, one, David H. Cox, member from the Portland Area, died September 4, 1924. He was permitted to attend only the meeting for organization, May 29, 1924. His repeated service in the State Senate of Washington, together with the high place he had won in the respect and affection of Methodism of the Northwest, gave promise of a useful career as a member of the Committee. His going was a loss. Robert L. Brainard was elected his successor.

Cyrus M. Van Pelt, representing the Executive Committee from the territory contiguous to Cincinnati, resigned at the annual session held at Cincinnati, March 19, 1925. The resignation was accepted, when, after a prolonged meeting with a special committee of three, Doctor Van Pelt declined to withdraw his resignation. He had given thirteen years of unstinted devotion to the work of the Committee. The Rev. Valorous F. Brown was elected his successor.

Charles E. Bacon, representing the Executive Committee from the territory contiguous to Chicago, resigned at the annual meeting held in New York, April 23, 1926. His change of residence to California led to this action on his part. Formal expression of his valued service extending over fifteen years was recorded by the Book Committee. The Rev. Fred D. Stone was elected his successor.

David G. Downey presented his resignation as Book Editor to the Committee at the annual session held in Cincinnati, March 14, 1928. The imperative direction of his physician led him to this decision. In the opinion of the Book Committee, the interests of this department demanded the immediate election of his successor. John W. Langdale was chosen to that

Report of Book Committee

office. Appreciation of the long and valuable service of Doctor Downey as Book Editor and in the Church at large was made a matter of record in the Journal of the Committee's proceedings.

REAL ESTATE

The quadrennium has been marked by notable changes and great improvement in our Real Estate situation.

The unimproved lots in Chicago at Superior Street and Fairbanks Court were sold at a fair profit, and an addition to the present building at Rush and Superior Streets was erected at a cost of \$428,526. This gives the Chicago plant such increased facilities for manufacturing purposes and for housing the various Boards of the Church that it becomes a veritable center of Methodist interests in that great city. This property is appreciating in value. The new building was dedicated May 24, 1926, by Bishop Edwin H. Hughes.

There has been no change in the Cincinnati holdings. A part of the Fourth Street property is required for the conduct of our business. The space not needed is all rented at very satisfactory rates.

Authorization for the sale of the San Francisco property has been given, but no satisfactory purchaser has yet been found.

In Boston, Detroit, Pittsburgh, and Portland we occupy rented space.

We own property at New Orleans and Kansas City.

The erection of a manufacturing plant for our publishing house at Dobbs Ferry, State of New York, is worthy of special mention. The site at Dobbs Ferry is on the east side of the Hudson, twenty miles from the New York Central terminal in New York City. The purchase price was \$205,000. Careful examination of seventy-four different locations in the vicinity of New York was made before a decision was reached. About ten acres is included in the purchase. The New York Central Railroad, with siding accommodations, runs through the grounds. We have riparian rights extending to the main channel of the Hudson. The railroad divided the expense of erecting a bridge over the property, thus eliminating a grade crossing. The equipment of this building is of such a character as to place it in the very first class of printing establishments of the country. It should be noted that our building at 150 Fifth Avenue did not suffice to house our New York manufacturing, and that we were renting lofts in West Thirty-seventh Street, New York. This location was unsatisfactory because of cost and working conditions. The rent of this building, plus the rental value of the space released at 150 Fifth Avenue and now housed at Dobbs Ferry, amounted to \$90,800 annually. The total cost, including the land, is \$1,325,000. It, therefore, appears that with our

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outlay of \$428,526 at Chicago and of \$1,325,000 at Dobbs Ferry, there has been an addition of \$1,733,520 to our property holdings.

This investment was financed by the placing of a first mortgage of \$600,000 on our property at 150 Fifth Avenue, New York, at five per cent interest. A first mortgage loan of \$250,000 was placed on our entire Chicago property at five and one-fourth per cent interest.

Both these mortgage loans are to be amortized at the rate of five per cent annually. The Methodist Book Concern paid no commission for either loan.

The funds for the Dobbs Ferry Plant, in addition to the above mortgage, were provided by the sale of securities, and by temporary bank loans amounting to \$350,000. The sale of our property at 2-4 West Twentieth Street, New York, at the asking price of \$400,000 which has been authorized, will, when accomplished, complete the necessary financing and enable us to retire the bank loans of \$350,000.

The dedication of the new building at Dobbs Ferry was on October 18, 1927. A suitable ritual was prepared by Bishop Luther B. Wilson. A unique feature of the exercises was the placing of what was called the Century Box in a niche in the east wall of the vestibule of the building, at the right of the entrance. This box is to be opened in the year 2026. In it were deposited copies of the Methodist journals and other documents of interest to-day that will certainly be of greater interest to those who may view them a century hence. Among these was a message to those who shall have charge of the publishing interests of the Methodist Episcopal Church one hundred years to come, written by William F. Conner, Chairman of the Book Committee.

ADVOCATES

The notable changes in the policy of the publication of our Advocates made at the General Conference of 1924 are embodied in Paragraph 3 of Report No. 14 of the standing committee on Book Concern, as follows:

"There shall be elected by the General Conference on nomination of the Book Committee, a Contributing Editor, who shall be responsible for the uniform matter in all the editions hereinbefore provided for." The provision noted was that "There shall be published in all the official Advocates from six to ten pages of uniform matter," and, further, that "The Epworth Herald, Christian Apologist, Pittsburgh Christian Advocate, Zion's Herald, Michigan Christian Advocate, and Washington Christian Advocate may receive the uniform matter at cost." The Book Committee nominated Halford E. Luccock, and the General Conference elected him to the position of Contributing

Report of Book Committee

Editor. This experiment in our religious journalism has been under the scrutiny of the Church for four years. The Book Committee has endeavored to have the action of the General Conference carried out in all details. It chose, instead of the maximum of ten pages as allowed by your action, to make it six pages.

It is believed by the Committee that it would be impossible to secure outside contributions of equal value at the cost now entailed by those secured by the Contributing Editor.

It is personally known by some of the Committee that influential religious journals of other denominations would be glad to have this material available and to pay a good price for the privilege of printing it in their publications.

It might be well that by some mechanical device in the printing of the paper, it should be made more clearly manifest the pages that are directly under the control of the Contributing Editor.

It is evident from the reports of the individual Editors as presented to the Book Committee at its last annual meeting, March 14, 1928, and from the recommendation of the Council of Editors representing their united opinion that these Editors approve the principle and favor its continuance. They, with some members of the Book Committee, probably would suggest some modification of the function of the Contributing Editor. They might desire some advisory voice from the Editors in his selection. They might suggest more elasticity in the compulsory features of publishing in each issue the maximum offered them. However, they, together with the Book Committee, would agree that the principle and plan of syndication of contributions and the election by the General Conference on nomination of the Book Committee of an Editor who should be charged with the responsibility of securing these syndicated contributions should be continued.

The report of Circulation as of December 31, 1923, and of December 31, 1927, is as follows:

	1923	1927		
California Advocate	9,117	8,499	=	618
Central Advocate	28,141	22,495	—	5,646
Christian Apologist	10,397	9,107	—	1,290
Epworth Herald	85,620	62,257	—	23,363
Methodist Review	6,080	5,441	—	639
New York Advocate	50,995	51,480	+	485
Northwestern Advocate	30,820	26,444	—	4,376
Pacific Advocate	6,798	7,133	+	335
Pittsburgh Advocate	36,195	31,048	—	5,147
Southeastern Advocate	7,025	2,792	—	4,233
Southwestern Advocate	17,940	11,435	—	6,505
Western Advocate	36,479	34,405	—	2,074
	325,607	272,536	—	53,071

Report of Book Committee

It is to be noted that of this total loss of subscribers amounting to 53,071, 23,363 is in the Epworth Herald list; and further, that while the total circulation has decreased it is to be explained in considerable part by the fact that we have been careful in discontinuing the mailing of the paper if the subscriber does not renew the subscription within a three-month period. This is a departure from the rule in former years. Concerning this decrease in the Epworth Herald list it should be considered that its readers are mainly members of the Epworth League. When they reach an age that leads them to no longer retain membership in the league they, in most instances, cease to be subscribers for the Herald. There is thus automatically an annual loss. To replace this loss becomes an increasingly difficult task.

The financial report of the Journals as of December 31, 1923, and of December 31, 1927, shows a deficit as follows:

	1923	1927	Decrease	Increase
Advocates	\$522,252	\$376,433	\$145,819	
Methodist Review	28,615	28,522	93	
Epworth Herald	101,598	79,321	22,277	
Christian Apologist	45,135	46,077		\$942
Total	\$697,600	\$530,353	\$168,189	

It thus appears that the deficit incurred in the publication of these religious journals during the four years past has been reduced from that of the previous four years by the sum of \$179,247, or an average annual decrease in deficit of \$44,812.

Those responsible for these publications make all legitimate endeavor to make them a financial asset from the bookkeeper's point of view. We however share in, we believe, a growing opinion that these deficits might in fact be made a charge to publicity—and propaganda of Church Enterprises—colleges, hospitals, Conference endowment funds for retired preachers, our World Service program, every approved benevolence of the Church use these Advocates for promotion of their interests—editorial and contributed columns and pages for this purpose are given free of charge. These deficits might be easily converted into large profits could a meager percentage of the money that comes into the various treasuries of Methodism, through the direct influence of their "Advocates," be credited where it belongs.

The Advocate problem has not yet found, in all regards, a perfect satisfactory solution. The budget plan, together with certain economies, has reduced the deficits. The amount of circulation, however, is not satisfactory. All diligence has been given by the Publishing Agents and the Editors to increase the circulation. It has not shown the results desired. The only

Report of Book Committee

hope of securing any considerable increase as the Committee sees it, is to awaken in the pastor a sense of the value of having at least one of our Advocates in every family in his church. Until the pastor has the conviction that he will have a better church proportioned upon the number of readers of our religious journals, Publishing Agents and Editors must labor in vain in their endeavor to secure any large increase. It would appear that District Superintendents have here an opportunity to urgently impress upon the pastors their obligation to increase the circulation of the Advocates in their charges as a potent factor in increasing their pastoral efficiency.

The oft suggestion of a cure by a combination by geographical boundaries of the Advocate has not been considered in any official action by the Book Committee. It has, however, been a matter of inquiry whether there is any instance of the merging of religious journals in any denomination when the combined circulation was not considerably reduced from the totals before the consolidation. The cases cited showing that the totals had been reduced.

There is this further consideration. Would not the number of such Area or regional journals as the Pittsburgh and Michigan Advocates and Zion's Herald be increased? Would not there be a local demand justifying such publications? The Committee has given no official expression on this question. It only bespeaks for it the patient consideration by the General Conference, so that all the facts may be revealed and all the consequences duly weighed. Where that is done the right decision will surely be reached.

BISHOP BAST

The Book Committee has faced a perplexing problem in relation to the expenses incurred in the investigation of Bishop Bast of Copenhagen Area, held at The Hague, February, 1927. This Book Committee is charged by the Discipline with the collection and disbursement of the only funds from which it would seem possible to make any drafts for these expenses, viz., The Episcopal Fund and the General Conference Expense Fund. The expense of Bishop Thomas Nicholson in presiding at the investigation is clearly a charge against the Episcopal Fund. The expense of the Committee of Investigation composed of the Triers of Appeals of four neighboring Conferences, as provided in paragraph 241, may possibly be a charge against the General Conference Expense Fund. Paragraph 384 (1) provides that "The Expense of Judicial Conferences" which are composed of "The Triers of Appeals" shall be met by the General Conference Expense Fund. However, these Triers of Appeals are not in this case acting in the capacity of a "Judicial Conference" but acting as a "Committee of Investigation."

Report of Book Committee

It is, therefore, a grave question whether the General Conference Expense Fund can be legally charged with the expense. There were, however, other and greater expenses than these combined for which the Committee could find no provision whatever. The preparation of the case by the Church and the defense, involving the necessary expense of counsel for both the Church and Bishop Bast—for these no provision in the Discipline is made. Nevertheless, the Book Committee believed that, since the Church had brought the Bishop to investigation and conformed with the steps required in the Discipline, it should in some way have the necessary expenses met. And since the Bishop must face these charges he should have adequate counsel and his necessary expenses. The Committee has, therefore, acted in what it agrees is an extralegal fashion. It has used certain sums, not including the \$1,516.06 expense of Bishop Nicholson, amounting in the aggregate to \$25,384.73, from the treasury of the Episcopal Fund and the General Conference Expense Fund. This amount is carried in suspense awaiting the action of the General Conference as to what proportion each of these Funds should pay.

The Book Committee does not ask the General Conference to decide upon the legality of these payments. It freely admits they are outside the law. It found an unprecedented situation. It met it in the best fashion it could devise. It asks the General Conference to approve these payments and then to determine the proportion to be charged to each of the two Funds.

The amount paid from these two Funds is as follows:

1. Prosecution (Episcopal Fund).....	\$5,000.00
2. Defense (Episcopal Fund)	
a. Case of State	\$4,000.00
b. Case of Church	5,890.71
	<hr/>
	9,890.71
3. Investigation at Hague (General Conference Expense Fund).....	10,494.02
	<hr/>
	\$25,384.70
4. Bishop Nicholson (Episcopal Fund)	1,516.56
	<hr/>
	\$26,901.29

The Discipline provides, paragraph 241, for the further consideration of this case by the General Conference and under certain conditions a final adjudication by the Committee on Judiciary. This will involve additional expense, which the General Conference will be called upon to consider.

It is a matter of common knowledge that very considerable sums have been contributed for the defense by other groups in the Church, of which no statement is here made.

Possibly like contributions from private sources have been

Report of Book Committee

made to meet expenses of the prosecution. Concerning such contributions in either case no action is needed. It, however, makes evident the enormous expense incident to such a trial with no legal provision to meet it.

LABOR—COLLECTIVE BARGAINING

One or more of the Annual Conferences have adopted resolutions which criticize the Book Committee for not carrying out the directions of the General Conference as expressed in Paragraph 585—Social Creed of the Churches.

These resolutions coming from great Conferences probably voice a very considerable opinion. The complaint is that while "Our Church is a considerable employer of labor in the printing field, we have not realized collective bargaining here, nor apparently sought to do so.

"We, therefore, earnestly petition you to take such action as will give effect to the decision which we have nominally maintained through these years and which will enable the Church to substitute a significant leadership in this field for one that is weakened by apparent inconsistency."

Such a petition from so prominent Conferences justifies a review of the action of the General Conference, and a brief statement of the situation in our Publishing Houses. The sum of the criticism is that the Book Concern has not adopted "Collective Bargaining" and "apparently not sought to do so." The distinctive definitions of the two forms of collective bargaining which is given in the action taken at the General Conference 1916, is as follows:

First: That by which employers and organized labor unite in agreement which requires the employment only of union men; or,

Second: They unite in agreement that preference shall be shown to union men, both in hiring and dismissal, without denying the right of employment to the non-union men.

Consider, now, the action of the General Conference of 1916, which has never been modified in any way, which says that "The first method of realizing democracy in industry is through collective bargaining." "It would naturally follow that since the Church is itself a large employer of labor, directly and indirectly, it must itself in some way realize collective bargaining, either in one of the forms which are now developed, or in *some way yet to be devised.*"

The General Conference that adopted this paragraph rejected, after a prolonged debate, the second method by striking from the report presented the seven words "a preference shall be shown to it" by a vote of 447 to 280. But those seven words contained the very heart of the document. The fervor and

Report of Book Committee

unresting zeal with which the advocates of the report fought for the preservation of the words "a preference should be shown to it," makes plain their estimate of the vital importance of that phrase.

Between these two forms of collective bargaining, the Book Committee believes that the General Conference decided there was no essential difference in the ultimate result; since "a preference shown to union men, both in hiring and dismissal," would in time inevitably "require the employment only of union men." Since, therefore, the General Conference action had in fact rejected both these, and since it had said the Church "must itself in some way realize collective bargaining either in one of the two forms which are now developed or in some other way yet to be devised," acting upon your advice, the Book Committee endeavored to devise some other form of collective bargaining, and at its first meeting after General Conference, May 29, 1916, adopted the following:

"Resolved, that the Publishing Agents and the Local Committee at New York and Cincinnati be requested to consider the desirability of establishing some practical plan of further co-operation between the Book Concern and its employees, as suggested by the action of the General Conference in its report on Social Service, and to report their action to the Annual Meeting of the Book Committee on April, 1917."

In accordance with that action, the Publishing Agents made such report that we then took the following action:

"There has been established in the Cincinnati House a plan of co-operation between the Book Concern and its collective employees, which we maintain is, in effect, a newly devised method of collective bargaining."

We believe that this other form of collective bargaining as now in force at our Cincinnati House does realize the will of the General Conference, as expressed, and does, more nearly than can the technical collective bargaining of the Labor Union, make certain that "the rights of unorganized men are not infringed upon." It were well for critics of the conduct of the Book Concern's method to remember that to that principle, "the rights of unorganized men are not infringed upon," the Church is solemnly pledged. This Cincinnati plan is open to inspection and should be studied by all who venture to offer public criticism and make the unfounded charge that "we have not realized collective bargaining here, nor apparently sought to do so."

The plan at first adopted at Cincinnati has been amended and improved, and the Book Committee believes it meets every requirement that the action of the General Conference demands. In certain localities it may be impossible to administer our Publishing House interests except under the technical arbitrary definition given by the Labor Union to "Collective Bargaining."

Report of Book Committee

This is the situation in the New York House. When the conditions do not compel it, the Book Concern, acting under your direction, has devised some other plan, for the Cincinnati House.

The New York House conforms to the plan of collective bargaining.

The Cincinnati House operates under the plan of group-collective bargaining.

The working condition and the scale of wages at Chicago are such as would be realized under collective bargaining, and a plan of group-collective bargaining is now being worked out and put into operation.

The Committee believes that a careful study by those competent to judge would not justify the inclusion of the Cincinnati plan of group bargaining as not giving "the workers an effective voice in the determining of wage levels."

However true the generalization may be as made in the Social Service Bulletin of March 1, 1928, our plan of company bargaining at Cincinnati does give "the workers an effective voice in the determining of the wage scale." It does "supply the place of the trade union as a protection for the workers." It will not "be followed by the ascendancy of radicalism." The employees involved are satisfied.

APPROPRIATION FOR DISTRIBUTION OF PRODUCE TO THE ANNUAL CONFERENCES

It will be well here to make a matter of record that there has been appropriated for distribution to the Conferences from the Book Concern up to this date a total of \$7,854,908. Of this amount \$1,000,000 has been appropriated for distribution this quadrennium, and an average above \$250,000 in each of the past sixteen years. We may repeat our expressed hope in former reports that the time may come when the Church will make such provision for its retired preachers, through endowment and improved pension plans, that no such contributions from the Book Concern are needed. We are compelled to say, no such provision has yet been made. It would require an investment of \$5,000,000 to insure an income the equivalent of our average annual distribution. We believe the General Conference should sustain our policy of making such distributions as the conditions of the business will allow until the Church makes at least an equivalent provision. Even with the contributions from the Book Concern, only three of the one hundred and four Conferences in the United States are now paying the annuity in full.

The average payment is sixty-seven per cent. We hear frequently that the Book Concern should be an institution for service and not for profit. We are insisting that so long as needed it shall render a twofold service, disseminate religious

Report of Book Committee

literature and help the Church keep faith with Methodist preachers, whose devotion to its interests has made possible the success of our Publishing Houses.

BOOK EDITOR

The Book Publications for which the Book Editor has responsibility have had their customary variety, and it may confidently be stated that they have challenged the favorable attention of the Church. In addition to the usual output of essays, sermons, books of travel, juvenile books, and others, we have produced at least a few epoch-making volumes. Among these may be noted McLaughlin's "The Spiritual Element in History"; "The Story of Methodism," by Luccock and Hutchinson; "The Christ of the Indian Road," by E. Stanley Jones. Of this latter book more than 300,000 copies in the English edition have been sold. A second book by the same author, "Christ at the Round Table," has already gone into its third edition (February 21, 1928), and will surely be another "best seller."

The Abingdon Texts have been brought to practical completion, and "The Abingdon Hymnal, a Book of Worship for Young People," will be published at an early date, as will the "Abingdon Bible Commentary," a really monumental work, which has laid under tribute the richest and most reverent scholarship of three continents.

Perhaps nothing shows more clearly the estimate in which our publications are held than the following tribute from a discriminating critic: "The thing that I desire distinctly to say is that the Book Concern is showing increasingly a relatively fine rank in connection with leading publishing houses in the creation of thoughtful and scholarly books of highest grade. My judgment is that in no period in the entire history of the House has it published so many really great books as within the last few years."

CHURCH SCHOOL LITERATURE

In the production of Church School Literature, the record of the past quadrennium must include the organization of the Committee on Curriculum of the Board of Education and the closer co-ordination and substantial re-enforcement of the total teaching program of the Church.

Changes in the Church School literature made under the direction and guidance of the Committee on Curriculum include (1) The rewriting of the closely Graded Lessons begun in 1924 and to be released for use beginning in October of this year, 1928; (2) The adoption of the International Group Lessons for Primary, Junior, Intermediate and Senior age groups and the substitution of the Primary and Junior Group Lessons for the earlier Primary and Junior adaptations of the Uniform lessons;

Report of Book Committee

(3) Certain changes in periodical publications in line with the advancing program of religious education.

The changes in publications deserving mention for permanent record include the Elementary Magazine established January, 1927, a monthly publication for teachers of children in the elementary departments, Cradle Roll to Junior, and furnishing lesson materials, method suggestions and guidance for teachers in connection with all lesson courses and for all types of schools; the Church School Journal, established January, 1926, and continuing the Sunday School Journal, method suggestions, and guidance for teachers of all age groups above the Junior; Studies for Youth, published since January, 1926, as a sixty-four page quarterly carrying the Group Lessons for the Senior Department, ages 15, 16, 17; the discontinuance of the Elementary Teacher and the Junior Teacher and the transfer of the service of these publications to the Elementary Magazine; the discontinuance of The Officer and the transfer of the service rendered by it to The Church School Journal.

The Church School textbooks produced during the quadrennium include: Elective courses for the Church School (19), textbooks in Leadership Training (14), textbooks on the Improved Uniform Lessons (50), textbooks for joint use by the Church School and the Epworth League (3).

GENERAL REFERENCE

The legislation of the last General Conference creating an Executive Committee, as provided in paragraph 380, section 2, and paragraphs 385, 386, 387, has certainly been justified. It has secured a more perfect unification of the publishing houses and depositories. It has been a means of bringing to the annual meetings of the Book Committee a report, in compact form, of the business committed to it by the Book Committee, and such other matters as the exigencies of the work may have demanded.

Its Chairman, Frank A. Horne, together with the Secretary, M. S. Daniels, have devoted to its interest much time and business sagacity. Regular meetings have been held and all its members have been attentive to their task.

It has not been a usurper of the authority or function of the Book Committee, but rather its servant, carrying out its policies and enabling it to do its work with a better understanding of all the facts that should be known in order to reach the wisest conclusions.

The Publishing Agents, John H. Race, George C. Douglass, and O. Grant Markham, have been assiduous in the discharge of the duties assigned to them by the Discipline. Nor have they been confined to these exactly defined tasks. They have each shown initiative and unremitting zeal in the attempt to discover better methods for the furthering of the interests of the Book

Report of Book Committee

Concern. They have recognized that the new times demand new measures. They have the respect and confidence of the employees under their supervision. No question of a conflict of authority has arisen between the Agents and the Book Committee. There has been a spirit of co-operation which betokens not a desire for easy relief from responsibility on the part of the Publishing Agents or of the Book Committee but rather such consideration for each other's devotion and judgment as makes co-operation inevitable.

The Book Committee at its Annual Session, March 14, 1928, acting under the authority given in paragraph 382 (3) directed that the Southeastern Christian Advocate should for the remainder of the quadrennium be published and continued under the title "Western Christian Advocate, Southern Edition." This action was taken from evidence that the constituency would be better served by such an arrangement.

CHRISTIAN DAILY NEWSPAPER

Conforming to the direction of the General Conference of 1924, the Book Committee has considered the wisdom and expediency of publishing a religious daily newspaper by the Methodist Episcopal Church, or an interdenominational daily in conjunction with other denominations. The Commission appointed by the Book Committee reported as follows:

"Your commission on Christian Daily Newspaper has made a thorough investigation as to the wisdom and expediency of the Methodist Episcopal Church publishing a daily newspaper, and has decided unanimously to advise against it.

"Your commission advises adversely also against the wisdom and expediency of the Methodist Episcopal Church, as a corporate body, entering into a business arrangement with other ecclesiastical corporations for the projection and publication of a daily newspaper.

"It not being within the province of your commission to suggest the projection of a Daily Christian Newspaper, financed by private capital, and with the hearty unofficial support of the Protestant denominations, we leave that field open without any gratuitous recommendations on the part of your commission. However, we have information which leads us to believe that such an undertaking will begin in the near future, and if this is done, we shall watch it with hopeful and sympathetic interest."

The Treasurers of the General Conference Expense Fund and of the Episcopal Fund have each made reports annually to the Book Committee and have submitted to the General Conference their quadrennial reports.

The Book Committee has endeavored to carry out the instruc-

Report of Book Committee

tion of the last General Conference to bring the surplus in the Episcopal Fund so as not to exceed the approximate sum of \$150,000. The Treasurer's report will disclose the facts.

GENERAL CONFERENCE ENTERTAINMENT

Acting under the direction of the General Conference, paragraph 564, the Book Committee elected a Commission on Entertainment, consisting of William F. Conner, Joseph S. Ulland, Morris S. Daniels, Dorr F. Diefendorf, William H. McMaster, J. Luther Taylor, C. A. J. Walker, and Oscar P. Miller, ex officio as Treasurer of the General Conference Expense Fund.

Dorr F. Diefendorf was elected Chairman and Morris S. Daniels, Secretary.

Four cities made formal application for the entertaining of the General Conference of 1928: Columbus, Indianapolis, Kansas City, Omaha. These cities were visited by the Commission. The Commission reported favoring Kansas City. Each city was given the opportunity to present its claims and advantages to the Book Committee, and, after discussion and balloting, the report of the Commission was adopted and Kansas City selected. The Local Committee at Kansas City has given active and acceptable co-operation in preparation for the work and comfort of the Conference. No time, work, or expense appears to have been spared to this end. Not all the delegations have the most desirable seats. These assignments are made by lot, and no possible favoritism can be charged. Not all the delegates may secure the kind and price of lodging they expected. So far as practical this may be adjusted.

The arrangement of the programs for the afternoon and evening has involved much correspondence. The conclusion reached has been as far as seemed possible in conformity with the wishes of those interested. Your action, paragraph 564 of the Discipline, determined a very considerable part of that program. Other interests had to be accommodated to this fact. Your kind forbearance with whatever mistakes have been made and your assistance in carrying out our plans are solicited.

The Commission, together with the Secretary of the General Conference and the Local Committees, has made all endeavor to meet all your requirements, and will continue to serve you as occasion and necessity arise.

WILLIAM F. CONNER,
Chairman.

EZRA S. TIPPLE,
Secretary.

Report of Book Committee

THE METHODIST BOOK CONCERN

CONSOLIDATED BALANCE SHEET

December 31, 1927

ASSETS

Current assets:		
Cash		\$404,413.43
Notes receivable		7,863.87
Accounts receivable	\$1,320,808.94	
Less, Allowance for doubtful accounts	72,270.26	
		1,248,538.68
Inventories:		
Manufacturing (raw materials and work in process)	402,552.06	
Merchandise (finished stock, plates, etc.)	\$685,101.20	
Less, Reserve for first-class stock	99,758.97	
	585,342.23	
Supplies	15,918.84	
		1,003,813.13
Accrued interest receivable		2,711.98
Prepaid interest, insurance, premiums, manuscripts, illustrations, etc.		103,024.68
Total current assets		\$2,770,365.77
Investments at market value:		
Bonds		130,360.30
Stocks		25,348.00
Mortgages		95,100.00
		250,808.30
Fixed assets:		
Land and buildings		4,814,792.93
Electric light and power plant ..	111,101.22	
Less, Allowance for depreciation	91,694.67	
		19,406.55
Manufacturing equipment	1,104,668.18	
Less, Allowance for depreciation	611,273.04	
		493,395.14
Furniture and fixtures	361,734.08	
Less, Allowance for depreciation	230,411.96	
		131,322.12
		5,458,916.74
		\$8,480,090.81

LIABILITIES

Current liabilities:		
Notes payable		\$615,600.00
Accounts payable		152,551.61
Accrued salaries, wages, taxes and interest.		31,820.76
Due to conferences		60,210.00
Reserve for distribution to conferences		236,799.40
Unfiled subscriptions		61,413.57
Total current liabilities		\$1,158,395.34
Mortgages payable due 1935 and 1936 (subject to annual instalments of \$42,500)		792,500.00
Capital and reserves:		
Fixed capital	3,000,000.00	
Reserve for appreciation of real estate	617,256.17	
Reserve for working capital	2,911,939.30	
		6,529,195.47
		\$8,480,090.81

We have examined the accounts of THE METHODIST BOOK CONCERN as at December 31, 1927, and, subject to the omission of any allowance for depreciation of buildings, we certify that, in our opinion, the above balance sheet sets forth correctly the financial position of the company at that date.

LYBRAND, ROSS BROS. & MONTGOMERY,
Accountants and Auditors.

New York, March 8, 1928.

REPORT OF THE PUBLISHING AGENTS OF THE METHODIST BOOK CONCERN FOR THE QUADRENNIUM ENDING DECEMBER 31, 1927

DEAR BRETHREN :

It should be clearly understood that the quadrennium under review has been a marked transition period in the developing work of The Methodist Book Concern. Recognizing the growing opportunities for service in the years ahead that this unique institution of the Church should render its growing constituency, the Book Committee and Publishing Agents charged with the conduct of the publishing interests of the Church, formulated policies and plans respecting buildings and equipment that are proving to be highly constructive. As a noteworthy instance, illustrative of this fact, we call attention to the report made to the General Conference at Springfield, 1924, which shows that the manufacturing department of the New York house was then domiciled in rented quarters.

REAL ESTATE, NEW YORK

During the early months of the quadrennium available sites in the metropolitan area were carefully studied. As a matter of fact, seventy-four (74) such sites were critically examined by experts. The site at Dobbs Ferry, New York, was finally chosen December 17, 1924, and construction authorized. The new site was purchased March 4, 1925, and the excavations for the concrete footings for the new building were begun August 24th of that same year. During the removal of our activities to the new plant, our business proceeded without interruption.

The building is ideal for the purposes for which it was erected. It provides the best of working conditions for our employees. The main building has a working floor space of 136,441 square feet; toilet and locker rooms, 4,560 square feet; halls, 2,814 square feet, or a total in the main building of 143,815 square feet; to which should be added, garage, 3,540 square feet; power house, 5,215 square feet, or a complete total of 152,570 square feet. The land and buildings represent an expenditure of \$1,325,376.06

As in any business enterprise, funds aside from the necessary money needed for running expenses were provided under the authority of the Book Committee to finance this undertaking. (See Book Committee Report.) Provision has been made that the indebtedness shall be amortized while this new plant is render-

Report of the Publishing Agents

ing increased service to the Church, the indebtedness all being paid off within a period of twenty years.

A suitable dedicatory service of the Dobbs Ferry Building was held October 18, 1927.

A unique feature was the depositing of a copper receptacle, THE CENTURY BOX, containing various publications of the Methodist Episcopal Church, in a niche in the main entrance, where it is to remain for a century, covered by a bronze plaque bearing the dates "1926-2026" and the colophon of The Methodist Book Concern. A message written by Dr. William F. Conner, Chairman of the Book Committee, to those who will be in charge of The Methodist Book Concern in 2026, and read by him at the Dedication Services, was also placed in the box. The formal ceremony of dedication was conducted by Bishop Luther B. Wilson, who used a specially prepared service for the purpose.

Our executive, publication and editorial offices remain at 150 Fifth Avenue, where are also housed many other important Methodist activities.

REAL ESTATE, CINCINNATI

There has been no change in the Cincinnati holdings. The Plum Street Building is entirely used for our business. Attention is called to the fact that an increasing space in our Fourth Street Building is being used for the conduct of our business; the space not needed for immediate use is rented and has a large return—(6.97% net).

REAL ESTATE, CHICAGO

The new building at Chicago was begun by action of the Book Committee, December 17, 1924. The cost of the project was \$428,525.53, which included the expense incident to readjustments in the former building so that the entire building is a unified structure.

Immediately following the General Conference of 1924, the Administrative Staff of the Boards of Benevolence took formal action expressing the "hope that arrangements may be made for all the Boards located in Chicago to come together in The Methodist Book Concern Building," and from a later meeting they reported their action that "they believed that The Methodist Book Concern should make it possible for the Methodist agencies to have united headquarters in The Methodist Book Concern Building in Chicago." To provide for this request and to anticipate the increasing needs of the Book Concern itself, after careful and extended study, the Book Committee meeting in New York, December 17, 1924, authorized "the erection of an addition of from four to seven stories, as might be deemed wise or most economical to the Executive Committee, on the

Report of the Publishing Agents

vacant lot now owned at Rush and Superior Streets, Chicago, Illinois, and that the details as to kind of building, plans and specifications, price, etc., be left to the Executive Committee," and authorized and empowered the Executive Committee "to raise the money to erect the addition to our present Chicago building already authorized, first by the application of the net proceeds of the sale of the Fairbank Court property, and sale of such securities of the Ohio Corporation as may seem desirable, and the making of such loans as may be necessary." The Executive Committee selected a Building Committee consisting of the three members of Executive Committee resident in Chicago and the territory contiguous thereto, and the three Publishing Agents. The Executive Committee authorized the construction of a seven-story building to cover the lot 75 feet by 125 feet, with needed changes in the former building.

The dedication of the building was observed on May 24, 1926. The Methodist ministers of Chicago joined with the group of the Book Concern employees and the employees of the various Benevolent Boards at work in the building in making a large gathering of expectant and sympathetic people. Bishop Edwin Holt Hughes gave the dedicatory address and led the audience in the "form of dedication" which he had so fittingly prepared.

REAL ESTATE, KANSAS CITY, SAN FRANCISCO, NEW ORLEANS

There are no material changes in our real estate holdings at Kansas City, San Francisco, or New Orleans; places of business at Boston, Pittsburgh, Detroit and Portland occupy rented space.

LABOR

The Methodist Book Concern endeavors to maintain Christian standards in all its business and industrial relationships. Goodwill and co-operation are the keynotes of our policy. Group insurance and retiring allowances are features of our economic system. Wages, hours and working conditions are so adjusted as to promote human values. The 44-hour week, the union wage scale as a minimum, and consideration in cases of sickness and other emergencies, are only some of the features that make our plants attractive to workmen and contribute to the devotion and loyalty of our people.

MERCHANDISE

A careful scrutiny of our publication list for the past quadrennium will reveal the fact that never in the history of the Book Concern have we issued books that more successfully and happily combined high literary excellence with varied human needs and interests. The titles will show that practically every line of thought has been provided for—essays, sermons, missions, travel, nature, theology, biography, philosophy, worship, music,

Report of the Publishing Agents

hymnody, homiletics, stewardship, religious drama, attractive books for juveniles, and text books prepared by qualified writers for children and young people.

Were we to name here the fine and helpful books published during the past four years, it would be necessary to print our entire list, for it is our aim and purpose to publish only books of high character, and that meet a real need.

We call attention to *The Story of Methodism*, which gives the history of our Church in so fascinating a way; and to *The Christ of the Indian Road*, which, with no special heralding, became immediately a best seller the world over, rivalling popular fiction. It has been printed in Swedish, Spanish, Danish, Arabic, Japanese, Finnish, Bulgarian, German and Indian vernacular, with English and Canadian editions. It has been in steady and phenomenal demand since it first appeared. It may not be amiss to say here that a second book (February 1, 1928), by Dr. E. Stanley Jones—*Christ at the Round Table*—is a worthy successor to the previous one, and promises to be in great demand.

Two noteworthy enterprises have been initiated and practically completed during the quadrennium. The *Abingdon Hymnal*, a *Book of Worship for Young People*, containing hymns and worship material which we believe cannot be excelled; and *The Abingdon Bible Commentary*, a prodigious undertaking which levied upon the best scholarship of three continents and which has been carried through in a remarkably successful way, not one writer failing us. It is our belief that this will be for years to come the standard one volume Bible Commentary.

This quadrennium also marks the practical completion of the *Abingdon Series of Religious Education Texts*, a pioneer undertaking in the line of Weekday Religious Education, Daily Vacation Church School and Community Training School texts, beginning with the pre-school age and following through to and including the College Series.

A new item in church supplies is the manufacturing of collection envelopes—single, duplex, tri-pocket. In entering upon this class of work two elements were in mind: First, to have a uniformly low price; and second, to have an unrestricted limit in the cost of envelopes to the church of small membership, so that this large group of churches could have the benefit of this service.

UNIFORM LESSONS, GROUP LESSONS AND STORY PAPERS

On January 1, 1928, there were four story papers for use in our Sunday Schools, viz.: *The Classmate*, *Target*, *Portal* and *Picture Story Paper*.

The combined circulation of these story papers is 1,479,695.

Report of the Publishing Agents

This tremendous output of stories containing the high aims of a Christian life cannot be other than an antidote to the poison handed to our youth from certain other sources.

The Methodist Book Concern was organized primarily as an agency for the distribution and dissemination of Christian literature and upon that basis has been maintained primarily as a service organization to the Church. Our Sunday School literature has been enriched by Group Lessons for the Junior, Intermediate and Senior grades. Our Sunday School lessons and helps have reached the enormous total of 4,824,916,264 pages, or an average yearly shipment through the mails of 6,544,189 pounds. Our daily postage bill averages about \$688.75. Our Sunday School literature is of the highest grade, both in content and manufacture, but still is sold at an exceptionally low price considering its high-grade material and attractive form.

The Methodist Book Concern assists other denominations from both our editorial and manufacturing resources.

We esteem it a great privilege to work with others in the production of an improved Evangelical teaching literature for simultaneous use by several Protestant groups.

Annually we have sent out complete catalogues of our publications and Sunday School Requisites.

CHANGES

During the quadrennium the essential teaching content of The Officer has been incorporated in The Church School Journal.

The World Neighbors has been changed from a monthly to a quarterly.

The Junior and Primary Teacher have been discontinued and contents included in the Elementary Magazine—a teacher's help paralleling in its field the Church School Journal.

GRADED LESSONS

It was in 1909 that Closely Graded Lessons were brought out under the leadership of the Sunday school editor of our denomination in co-operation with other denominations. This was a great forward movement in the matter of Sunday school instruction material. Our constituency needed to be educated to the high pedagogical values of this then new series. Publicity methods of the Concern were so well utilized that officers, teachers, and pupils throughout the denomination began to be impressed with the high educational values of these Closely Graded Lessons. As reported to the General Conference from quadrennium to quadrennium, since the original publication it will be noted that sales have shown a steady increase from the inception of this important movement in religious education.

Report of the Publishing Agents

These lessons were revised in 1917. During the quadrennium under review, however, this series has been entirely rewritten and enriched with a very extensive selection of illustrations from the great masterpieces, and from pictures especially drawn to conform to the modern demand for visual teaching. This revised series is now in press.

SUPPLEMENTARY

More and more our output in its entirety is coming to be recognized as a significant and important contribution to cultural and spiritual development. As supplementary to this report and in order that the important facts and figures entering into the business of The Methodist Book Concern may be readily available to the General Conference, we are presenting the Balance Sheet for each of the years of the quadrennium; the combined sales and advertising revenue; the net produce; a summary of official periodical publications, including the Uniform Lessons; the Graded Lessons ordered; and an itemized list of our book publications including requisites and miscellaneous items.

THE ADVOCATES

Carrying out the direction in the Discipline (1924) ¶ 399, sec. 13, "All costs editorial, manufacturing, promotion, and selling, shall be budgeted under the direction of the Book Committee and the Publishing Agents, and each department shall be directed to produce definite results at a cost within the budget," we placed first the Advocates and later, with the approval of the Book Committee, The Apologete, Methodist Review, Epworth Herald, Evangelisk Tidende and Sandebudet upon the budget basis.

The publishing of The Central Christian Advocate was moved to Chicago. The publishing of the Southwestern and The Methodist Advocate Journal—later known as the Southeastern, now known as the Southern Edition of The Western Christian Advocate—to Cincinnati, Ohio.

These changes made certain a saving in the cost of publishing these papers.

The first full year's trial of the budget was for the calendar year 1925.

The total budget allowance for all the Christian Advocates was:

	Allowance	Expenditures	Saving in Expense Over Allowance
1925	579,800.00	553,712.71	26,087.29
1926	595,141.09	553,265.15	41,875.94
1927	547,664.25	522,607.30	25,056.95
The deficit on Advocates 1920-1923 was.....			\$522,252.47
For the period 1924-1927 the deficit is.....			\$376,433.70
Or a reduction of deficit for this quadrennium of			\$145,818.77

Report of the Publishing Agents

Discipline—Article 399, Section 10, reads:

"There shall be published in all the Official Advocates from six to ten pages of uniform matter exclusive of advertising. The Epworth Herald, Methodist Review, and Der Christliche Apologete are not included in this requirement. The present names of all the Advocates shall be continued, with authority in the Book Committee upon approval of a majority of the Editors of the Official Advocates, to change the names so as to secure as soon as possible a uniform name for all editions with a distinctive sub-title for each of the several editions. The composition of uniform material and the publishing of the several editions of the Advocates shall be determined by the Book Committee and the Publishing Agents."

Pursuant to this the Publishing Agents and Book Committee decided to manufacture plates for the five contributed pages (exclusive of the Contributing Editor's page) at the Cincinnati establishment and distribute them from that point. This plan has been carried out without a single failure on the part of the manufacturing department of The Methodist Book Concern or the Editors involved.

In searching for common name for the Advocates it was decided by the Publishing Agents, Book Committee, and Editorial Council, to magnify the name *Christian Advocate* and minify the territorial designations as follows:

THE CHRISTIAN ADVOCATE

The Western
CHRISTIAN ADVOCATE

The Northwestern
CHRISTIAN ADVOCATE

The Central
CHRISTIAN ADVOCATE

The California
CHRISTIAN ADVOCATE

The Pacific

CHRISTIAN ADVOCATE

The Western
CHRISTIAN ADVOCATE
Southern Edition

The Southwestern
CHRISTIAN ADVOCATE

The Pittsburgh
CHRISTIAN ADVOCATE

DER CHRISTLICHE
APOLOGETE

The Advocate in the long history of our publishing interests has been a superior agency for Christian culture in the home and for the inspiration and the information of the individual, while always the unfailing ally of every form of activity in the connectional work of our church. This is no less true at the present time. Never in the history of our nation and church was the demand for a Christ-like interpretation of world events needed as to-day, and in no other place can this emphasis be better made than through our Advocates. We recognize the work of the Contributing Editor and the National Methodist Press as bringing helpful interest and value to the columns of

Report of the Publishing Agents

the periodical, proving the wisdom of such action and commending the continuance of the plan.

After reviewing the conditions pertaining to circulation, we may make these general observations:

The number of subscriptions to the *Sandebudet*, the *Evangelisk Tidende*, and the *Apologete*, being foreign language papers, will doubtless be fewer rather than more.

The Southwestern must reach so wide a geography, and growing wider, and is of a missionary character in many respects, that it meets a serious limit.

The Southern Edition of the Western has recently been launched to meet the conditions of that territory.

The California and the Pacific serve a constituency of fewer members, but the average of the number of subscribers in proportion to the number of church members is relatively high.

The Central reaches a territory vast and diversified that needs a unifying organ.

The Northwestern, the Western and The Christian Advocate have compact areas and a constant clientele.

In the circle of the religious and denominational press this quadrennium is noteworthy by the recognition of the completion of one hundred years in the publication of The Christian Advocate. The exercises in commemoration of the one hundredth anniversary, on September 9, 1926, were appropriate and worthy.

The special anniversary edition of The Christian Advocate received the heartiest and most discriminating commendation.

The California, the Central, and the Northwestern has each reached a notable milestone—the seventy-fifth year of their publication. The stories of the beginning of these papers, humble but essential and vital, was given in review by editors.

Pursuant to our policy that economies should be encouraged by the merging of Advocates wherever the best interests of the constituency should be thus more efficiently served, we have finally succeeded in launching a Southern Edition of The Western, with editorial office of the Southern Edition at Athens, Tennessee, in a manner which has been, so far as our survey indicates, acceptable to all groups involved.

FINANCIAL SYSTEM

By and with the hearty co-operation of the Publishing Agents, the Executive Committee adopted a centralized system for handling all cash receipts, with a General Cashier located at New York, and a well worked out plan of co-ordination with the various houses and depositories. A system of internal audits was also adopted by which the General Auditor reports to a sub-committee on audits and accounts of the Executive Committee. In addition to this provision, Messrs. Lybrand, Ross Brothers

Report of the Publishing Agents

& Montgomery are employed to verify and certify to the financial statements and balance sheets reflecting the result of the operations of each fiscal year. This firm of certified accountants also makes certain comprehensive tests of cash transactions in the various houses and depositories, setting up and suggesting all proper safeguards and economies.

PUBLISHING AGENT EMERITUS

We are glad to report that Dr. George P. Mains, Publishing Agent Emeritus, is in good health, and happy in his literary work. He lives at 2301 North Holliston Street, Altadena, California.

Dr. Henry C. Jennings died November 9, 1927. For twenty-four years Doctor Jennings was in active relation as one of the Publishing Agents, and occupied the Emeritus relation following the General Conference of 1920.

We reverently call attention to the final sentence of his Semi-Centennial Sermon delivered at the session of the Minnesota Conference in 1921, which epitomized his active career and his conviction as to the future:

"If they shall give me by and by, a modest headstone, I shall be well satisfied if, below my name, they engrave upon it—'He is gone to larger service.'"

We gratefully recognize the cordial co-operation given us by the Executive Committee, the Book Committee, Editors, and Managers of the several departments of the business. Invoking the blessing of Almighty God upon all the activities of The Methodist Book Concern, we respectfully submit this report.

JOHN H. RACE,

GEORGE C. DOUGLASS,

O. GRANT MARKHAM,

Publishing Agents.

Report of the Publishing Agents

THE METHODIST BOOK CONCERN—COMBINED SALES AND ADVERTISING REVENUE

	1924	1925	1926	1927	1924-1927	1920-1923	1924-1927 COMPARED WITH 1920-1923	INCREASE
New York—								
Periodicals.....	\$372,137.12	\$264,970.45	\$362,907.54	\$352,429.76	†\$1,452,444.87	\$1,443,960.55		\$8,484.32
Books and Graded Lessons.....	388,034.31	498,916.44	521,531.26	494,071.07	2,002,573.08	1,906,040.73		96,532.35
Job Work.....	820,379.70	746,773.60	667,327.18	667,963.06	2,901,443.50	3,539,339.24		*637,895.74
Advertising.....	29,298.10	28,276.55	40,291.74	25,336.58	†123,203.01	110,169.94		13,033.07
Total.....	\$1,709,869.23	\$1,637,937.04	\$1,592,037.72	\$1,539,800.47	\$6,479,664.46	\$6,999,510.46		*519,846.00
Boston—								
Periodicals.....	\$37,859.46	\$37,024.92	\$36,183.96	\$37,893.22	†\$148,961.56	\$141,215.75		\$7,745.81
Books and Graded Lessons.....	68,123.34	69,244.45	73,831.15	72,952.93	284,151.87	267,682.57		16,469.30
Total.....	\$105,982.80	\$106,269.37	\$110,015.11	\$110,846.15	\$433,113.43	\$308,898.32		\$24,215.11
Pittsburgh—								
Periodicals.....	\$145,520.00	\$149,909.18	\$149,171.91	\$151,231.26	†\$595,832.35	\$503,538.85		\$92,293.50
Books and Graded Lessons.....	119,970.24	120,757.20	112,636.43	111,580.46	464,944.33	442,348.74		22,595.59
Miscellaneous.....	.....	.....	.....	.....	.....	150.30		*150.30
Total.....	\$265,490.24	\$270,666.38	\$261,808.34	\$262,811.72	\$1,060,776.68	\$946,037.89		\$114,738.79
Detroit—								
Periodicals.....	\$78,179.83	\$77,160.39	\$75,557.01	\$78,003.34	†\$308,900.57	\$277,747.81		\$31,152.76
Books and Graded Lessons.....	90,717.74	92,545.55	94,094.32	89,475.56	366,833.17	340,444.67		26,388.50
Miscellaneous.....	.....	.....	.....	.....	.....	1,674.79		*1,674.79
Total.....	\$168,897.57	\$169,705.94	\$169,651.33	\$167,478.90	\$675,733.74	\$619,867.27		\$55,866.47
Cincinnati—								
Periodicals.....	\$459,378.37	\$452,918.43	\$454,241.06	\$452,360.85	†\$1,818,898.71	\$1,727,147.40		\$46,751.31
Books and Graded Lessons.....	213,317.01	209,912.95	210,805.62	212,560.66	846,596.24	817,018.03		29,578.21
Job Work.....	279,817.45	307,930.04	297,331.70	351,321.14	1,236,400.33	1,338,317.75		*101,917.42
Advertising.....	59,036.24	31,607.86	24,998.32	31,326.53	†146,988.95	224,324.76		*77,335.81
Miscellaneous.....	54,500.04	65,906.74	.....	.....	120,406.78	171,112.40		*50,705.62
Total.....	\$1,066,069.11	\$1,068,276.02	\$987,376.70	\$1,047,569.18	\$4,169,291.01	\$4,322,920.34		*\$153,629.33

BALANCE SHEET—THE METHODIST BOOK CONCERN

	Dec. 31, 1923	Dec. 31, 1924	Dec. 31, 1925	Dec. 31, 1926	Dec. 31, 1927	1927 COMPARED WITH 1923	
						INCREASE	DECREASE
ASSETS—							
Real Estate and Buildings.....	\$2,740,254.55	\$3,112,484.17	\$3,752,095.29	\$4,642,533.84	\$4,814,792.93	\$2,074,538.38	
Electric Light and Power Plant.....	111,897.93	111,101.22	111,101.22	111,101.22	\$4,111,101.22		\$796.71
Manufacturing Equipment.....	844,758.14	871,395.88	902,900.71	960,024.60	1,104,668.18	259,910.04	
Furniture and Fixtures.....	235,840.92	251,367.68	263,590.77	314,554.02	301,734.08	125,893.16	
	\$3,932,751.54	\$4,346,348.95	\$5,029,887.99	\$6,028,213.68	\$6,392,296.41	2,459,544.87	
Less Reserve for Depreciation.....	703,380.90	771,026.89	831,487.26	874,114.05	933,379.67	229,998.77	
Net Valuation.....	3,229,370.64	3,575,322.06	4,198,200.73	5,154,099.63	5,458,916.74	2,229,546.10	
Cash.....	128,911.35	191,901.28	352,636.11	292,089.68	404,413.43	277,502.08	
Accounts and Notes Receivable.....	1,470,735.95	1,442,875.41	1,388,676.85	1,313,213.86	1,256,402.55		214,333.40
Invested Surplus.....	585,069.25	624,550.20	422,263.75	305,387.25	200,808.30		334,260.95
*Stock.....	1,218,931.75	1,169,631.88	1,017,559.62	1,024,007.31	1,008,813.13		215,118.62
Accrued Interest Receivable.....				3,082.03	2,711.98		
Prepaid Insurance and Other Deferred Charges.....				20,084.50	103,024.68		
Total Assets.....	\$6,631,018.94	\$7,004,180.83	\$7,379,337.06	\$8,111,964.28	\$8,480,090.81	1,849,071.87	
LIABILITIES—							
Notes Payable.....	\$25,000.00	\$50,000.00	\$70,000.00	\$215,000.00	\$615,600.00	\$590,600.00	
Accounts Payable.....	136,456.47	142,854.31	142,152.01	198,917.52	152,551.61	16,095.14	
Accrued Salaries, Wages, Taxes and Interest.....				32,947.56	31,820.76	31,820.76	
Unpaid Distribution to Annual Confs.....	102,813.95	117,950.95	87,190.45	103,099.93	60,210.00		\$42,603.95
Reserve for Distribution to Annual Confs.....	216,015.31	173,481.34	171,171.13	176,806.63	236,789.40	20,784.09	
Reserve for Unfilled Subscriptions.....	66,629.94	61,077.61	67,385.64	65,908.41	61,413.57		5,216.37
Special Reserve on First Class Stock.....	114,908.73	110,253.41					114,908.73
Amount Retained Pending Completion of Construction Contracts.....			53,375.72				
Total Liabilities.....	\$661,824.40	\$655,617.62	\$591,274.95	\$792,679.07	\$1,158,395.34	496,570.94	
Mortgage Payable.....			200,000.00	835,000.00	792,500.00	792,500.00	
Capital.....	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00	3,000,000.00		
Working Fund for the Conduct of the Business.....	2,969,194.54	3,348,563.21	3,588,062.11	3,484,285.21	3,529,195.47	560,000.93	
	\$6,631,018.94	\$7,004,180.83	\$7,379,337.06	\$8,111,964.28	\$8,480,090.81	1,849,071.87	

* Stock Figures for 1925-1926-1927 reported as net—with special reserve on First Class Stock deducted.

Report of the Publishing Agents

NET PRODUCE—THE METHODIST BOOK CONCERN

	1924	1925	1926	1927	TOTALS 1924-1927	TOTALS 1920-1923	TOTALS 1924-1927 COMPARED WITH 1920-1923	
							INCREASE	DECREASE
Produce from the Business.....	\$203,257.52	\$343,336.75	\$91,750.93	\$113,455.02	\$751,800.22	\$1,268,135.46	.....	\$516,335.24
Less Disbursements Authorized by General Conference.....	56,313.93	54,801.67	50,437.46	48,180.32	209,733.38	213,009.20	.....	3,275.82
Net Produce from Business.....	\$146,943.59	\$288,535.08	\$41,313.47	\$65,274.70	\$542,066.84	\$1,055,126.26	.....	\$513,059.42
Net Produce from Real Estate.....	145,035.93	145,382.85	155,967.36	225,154.93	671,541.07	478,819.96	\$192,721.11	.....
Net Produce from Sale of Real Estate.....	.....	48,166.85	.....	.....	48,166.85	.....	48,166.85	.....
Net Produce from Invested Surplus.....	28,445.41	25,788.28	20,838.27	11,644.47	86,716.43	108,593.73	.....	21,877.30
Deduct Interest Paid and Accrued.....	.....	.....	.....	55,572.61	55,572.61	.....	55,572.61	.....
Total Net Produce.....	\$320,424.93	\$507,873.06	\$218,119.10	\$246,501.49	\$1,292,918.58	\$1,642,539.95	.....	\$349,621.37
Appropriation for Distribution to An- nual Conferences.....	\$350,000.00	\$275,000.00	\$325,000.00	\$200,000.00	\$1,150,000.00	\$1,175,000.00	.....	\$25,000.00
Book Committee Expenses.....	15,907.70	9,280.55	10,114.93	8,807.49	44,110.67	37,675.39	\$6,435.28	.....

SUMMARY OF DEFICITS ON OFFICIAL PUBLICATIONS—THE METHODIST BOOK CONCERN

OFFICIAL PUBLICATIONS										
	1924	1925	1926	1927	Total Deficit 1924-1927	Total Deficit 1920-1923	1924-1927 Deficit Compared With 1920-1923	1924-1927 Deficit Including Over- head	1924-1927 Deficit Compared With 1920-1923	Decrease
Christian Advocate.....	\$16,011.36	\$1,477.72	\$4,179.65	\$7,637.38	\$29,306.11	\$132,196.02	\$102,889.91	\$66,259.38	\$65,936.64	
Southwestern Christian Advocate.....	26,778.21	19,018.47	17,131.59	18,596.07	81,524.34	77,616.80	3,907.54	95,082.86	*17,436.06	
Western Christian Advocate.....	626.73	Cr. 4,855.65	Cr. 5,622.87	Cr. 4,887.84	11,593.03	40,661.20	56,544.29	5,012.29	45,663.44	
Southeastern Christian Advocate.....	7,941.16	8,693.27	7,629.84	7,990.57	32,254.84	27,432.77	* 4,832.07	37,265.01	* 9,842.24	
Northwestern Christian Advocate.....	10,559.90	Cr. 1,580.34	2,215.57	5,753.22	16,948.35	59,419.66	42,471.31	34,784.96	24,634.70	
Central Christian Advocate.....	25,861.87	10,345.60	4,862.46	9,956.29	51,028.22	101,362.48	50,336.24	69,093.92	32,268.54	
California Christian Advocate.....	10,955.38	9,777.66	10,224.83	10,965.32	41,923.19	42,658.26	735.07	41,923.19	735.07	
Pacific Christian Advocate.....	9,072.74	10,118.07	8,993.79	8,882.07	37,066.67	40,925.30	3,858.63	37,066.67	3,858.63	
	\$106,553.89	\$52,994.80	\$49,714.86	\$64,893.08	\$274,156.63	\$522,252.47	\$248,095.84	\$376,433.70	\$145,818.77	
Methodist Review.....	\$7,170.67	\$9,345.03	\$6,254.34	\$5,822.74	\$28,592.78	\$28,615.12	\$22.34	\$28,592.78	\$22.34	
Epworth Herald.....	36,204.26	15,533.78	17,439.94	10,143.11	79,321.09	101,598.90	22,277.81	79,321.09	22,277.81	
Christian Apologist.....	15,269.07	16,660.54	5,668.00	4,222.40	41,810.01	45,135.86	3,325.85	46,077.35	* 941.49	
	\$165,197.89	\$94,524.15	\$79,077.14	\$85,081.33	\$223,880.51	\$697,602.35	\$273,721.84	\$530,424.92	\$167,177.43	
Bible Lesson (German).....	\$966.55	\$420.67	\$186.02	\$160.49	\$1,733.73	\$2,476.86	\$743.13	\$1,733.73	\$743.13	
Sandbudget.....	6,615.34	5,398.35	4,872.76	4,241.49	21,127.94	12,906.00	* 8,221.94	21,127.94	* 8,221.94	
Evangelist Kirke Tidende.....	8,326.76	6,555.09	6,338.19	5,297.49	26,517.53	19,211.36	* 7,306.17	26,517.53	* 7,306.17	
Total Budgeted Publications.....	\$181,106.54	\$106,898.26	\$90,474.11	\$94,780.80	\$473,259.71	\$732,196.57	\$258,936.86	\$579,804.12	\$152,392.45	
La Voce.....	\$3,100.00	\$3,100.00	\$3,600.00	\$3,600.00	\$13,400.00	\$1,859.59	* \$11,540.41	\$13,400.00	* \$11,540.41	
Philippine Observer.....	1,500.00	1,500.00	1,500.00	1,500.00	6,000.00	5,400.00	* 600.00	6,000.00	* 600.00	
Kristelig Tidende.....	750.00	1,500.00	1,000.00	1,000.00	4,250.00	2,250.00	* 2,000.00	4,250.00	* 2,000.00	
Hawaiian Korean Christian Advocate.....	900.00	900.00	900.00	900.00	3,600.00	3,600.00	0.00	3,600.00	0.00	
Swedish Sunday School Quarterly.....	3.52	320.41	19.14	56.69	399.76	106.55	* 566.31	399.76	* 566.31	
La Fiaccola.....						4,074.37	4,074.37		4,074.37	
Racconti per i Fanciulli.....						1,378.71	1,378.71		1,378.71	
German Graded Lesson.....						80.73	80.73		80.73	
Lecciones Dominicales Explicadas.....						1,841.03	1,841.03		1,841.03	
Hyrdstemmen.....						1,929.97	1,929.97		1,929.97	
Eastern Missionary.....						2,276.26	2,276.26		2,276.26	
Enlightenment.....						750.00	750.00		750.00	
Christelige Tidsmand.....						8,117.67	8,117.67		8,117.67	
Vidnesbyrdet.....						2,757.75	2,757.75		2,757.75	
Total Deficit.....	\$187,360.06	\$114,218.67	\$97,493.25	\$101,837.49	\$500,909.47	\$767,346.10	\$266,436.63	\$607,453.88	\$159,892.22	

* Increase

¹ New Publication 1923.

² New Publication 1922.

REPORT ON IMPROVED UNIFORM LESSONS PERIODICALS PUBLISHED AT CINCINNATI, 1924-1927, INCLUSIVE

PUBLICATION	NUMBER COPIES PRINTED	NUMBER PAGES PER COPY	TOTAL NUMBER PAGES IN ALL COPIES	COMPARING 1927 QUAD- RENNIUM WITH 1923 QUADRENNIUM	
				Number Copies	Number of Pages
SUNDAY SCHOOL ADVOCATE					
TARGET	69,051,000	8	552,408,000	†57,265,452	†458,123,616
PORTAL	76,936,000	8	615,488,000		
Total	145,987,000		1,167,896,000	†20,425,659	163,405,272
CLASSMATE	124,045,500	8	992,364,000	2,078,254	16,626,032
PICTURE STORY PAPER	9,272,500	{ 16 For 32 Issues 20 For 16 Issues }	160,723,264	*212,560	*4,503,612
SUNDAY SCHOOL JOURNAL				*1 6,245,702	*400,319,566
CHURCH SCHOOL JOURNAL	5,165,500	{ 68—1924-25-26 52—1927 }	340,342,000	2 5,165,500	340,342,000
WORLD NEIGHBORS	322,000	32	10,304,000	125,122	7,153,952
ELEMENTARY TEACHERS	126,500	68—1924-25 { 92—1924-25 }	8,602,000	*8 118,515	*3,158,720
HOME VISITOR	142,900	{ 108—1926-27 }	14,326,000	*4,917	3,757,552
SENIOR QUARTERLY	14,429,100	68	981,178,800	698,606	252,662,752
ADULT BIBLE CLASS MONTHLY	5,004,100	36	180,147,600	505,306	33,116,054
HOME QUARTERLY	3,240,000	{ 84—1924-25 100—1926-27 }	297,360,000	*256,752	62,955,920
ILLUSTRATED QUARTERLY	3,494,600	{ 52—1924 68—1925-26-27 }	226,727,200	1,214,533	95,673,168
INTERMEDIATE QUARTERLY	3,477,000	{ 32—1924-25-26 68—1927 }	115,368,000	*1,568,460	*46,086,720
BOYS AND GIRLS QUARTERLY	2,724,000	36	98,064,000	*542,149	*6,452,768
SHORTER JUNIOR QUARTERLY	78,000	16—1924	1,248,000	*9 458,143	*7,330,288
PRIMARY QUARTERLY	1,415,000	36	50,940,000	208,375	12,328,000
SERVICE AND LESSON LEAF	4,709,000	26	122,434,000	*368,850	*9,590,100
THE OFFICER	274,650	36	9,887,400	¹⁰ 164,258	6,354,856
BIBLEFORSCHER	197,875	32	6,332,000	*64,075	*2,050,400
STUDIES FOR YOUTH	³ 68,000	68—1926-27	4,624,000	68,000	4,624,000
FIRST STEPS	⁴ 100,500	36—1925-26-27	3,618,000	100,500	3,618,000
ELEMENTARY MAGAZINE	⁵ 437,000	{ 68—For 7 Issues 1926-27 52—For 6 Issues }	26,420,000	437,000	26,420,000
JUNIOR TEACHER	⁶ 51,000	52—1925-26	2,678,000	51,000	2,678,000
PRIMARY TEACHER	⁷ 49,000	68—1925-26	3,332,000	49,000	3,332,000
Total	324,810,725		4,824,916,264	21,450,990	
Net Increase				21,450,990	555,555,384

*Decrease.

¹ Discontinued 1923.

² New Publication 1924.

³ New Publication 1926.

⁴ New Publication 1925.

⁵ New Publication 1926.

⁶ New Publication 1925.

⁷ New Publication 1925.

⁸ Discontinued 1925.

⁹ Discontinued 1924.

¹⁰ Discontinued 1927.

†Not Included in Totals Publication Discontinued 1921. ‡Includes Sunday School Advocate Figures of 1923 Quadrennium.

GRADED LESSONS ORDERED BY THE METHODIST BOOK CONCERN FOR THE YEARS 1924-1927, INCLUSIVE

	1924	1925	1926	1927	Total for Quad- rennium	Total for Last Quad- rennium	Comari- son
BEGINNERS' TEACHER'S	30,155	30,540	30,650	27,025	118,370	140,531	22,161
BEGINNERS' PICTURES	11,000	9,085	11,595	9,665	41,345	52,095	10,750
BEGINNERS' STORIES	730,900	745,500	753,100	680,900	2,910,400	2,913,280	2,880
PRIMARY TEACHER'S	57,100	56,400	55,275	50,075	218,850	235,739	16,889
PRIMARY AND MISSIONARY PICTURES	4,450	3,695	2,690	2,600	13,435	21,870	8,435
PRIMARY STORIES	1,098,900	1,148,300	1,105,700	1,040,600	4,393,500	4,345,800	*47,700
JUNIOR TEACHER'S	97,900	93,300	96,710	85,452	373,362	378,346	4,984
JUNIOR WORK BOOKS	1,260,400	1,298,000	1,191,100	1,173,600	4,923,100	4,803,278	*119,822
INTERMEDIATE MANUALS	38,690	36,775	43,475	38,502	157,442	193,064	35,622
INTERMEDIATE PUPIL'S	434,000	445,400	481,300	402,350	1,763,050	2,004,196	241,146
SENIOR MANUALS	7,295	5,200	12,065	6,190	30,750	51,780	21,030
SENIOR STUDENT'S	77,100	55,900	83,150	47,200	263,350	482,862	219,512
Totals	3,847,890	3,928,095	3,866,810	3,564,159	15,206,954	15,622,841	415,887

* Increase.

Report of the Publishing Agents

LIST OF NEW PUBLICATIONS

BOUND LAST FOUR YEARS

TITLE	AUTHOR	PAGES	COPIES
Advancing Church, Paper.....	<i>Mills</i>	220	10,051
Advancing Church, Cloth.....	<i>Mills</i>	220	1,002
Advantage of a Handicap.....	<i>Rice</i>	217	3,838
Adventures in the Minds of Men.....	<i>Hough</i>	220	2,519
Adventures With Christ in Latin America.....	<i>Miller</i>	198	2,000
Advertising the Church.....	<i>Case</i>	160	1,500
American Writers and Compilers of Sacred Music.....	<i>Metcalf</i>	373	1,000
Animal Tales of the Rockies.....	<i>Cunningham</i>	122	3,267
Appeal to Reality.....	<i>Fairbairn</i>	192	1,351
Area Atlas of the Methodist Episcopal Church.....		50	500
Back to Wesley.....	<i>Collier</i>	52	5,055
Beyond the Moon-Gate.....	<i>Honsinger</i>	176	3,542
Bible Study Through Educational Dramatics.....	<i>Willcox</i>	155	2,001
Binney's Theological Compend, Improved.....	<i>Steele</i>	195	2,025
Blue Tiger.....	<i>Caldwell</i>	261	2,522
Book of Clouds.....	<i>Quayle</i>	116	4,427
Book of Original Parties.....	<i>Owen</i>	106	7,277
Book of Sunsets.....	<i>Stidger</i>	104	3,011
Bridge Builders.....	<i>Braunstein</i>	153	1,500
Cardinals of Faith.....	<i>McCall</i>	215	2,073
Casket of Cameos.....	<i>Boreham</i>	271	4,003
Child Labor and the Social Conscience.....	<i>Clark</i>	124	1,500
Chinese Lanterns.....	<i>Meyer</i>	142	35,246
Christ and the Problems of Youth.....	<i>Versteeg</i>	133	2,051
Christ in High School Life.....	<i>Claggett</i>	205	4,126
Christ in Man Making.....	<i>Horne</i>	101	2,358
Christ of the Indian Road.....	<i>Jones</i>	223	154,172
Christ Today.....	<i>Bugbee</i>	76	2,043
Christ-Like God.....	<i>McConnell</i>	275	4,535
Christian Conquests in the Congo.....	<i>Springer</i>	151	1,250
Christian Worship and Its Future.....	<i>Ross</i>	110	1,500
Church Music and Worship.....	<i>Harper</i>	324	2,576
Church Music and Worship, Abridged Edition for Young People.....	<i>Harper</i>	164	1,501
Coat Tales from the Pockets of the Happy Giant.....	<i>Owen</i>	106	3,111
Compendium of Bible History.....	<i>Henschen</i>	80	1,962
Compendium of Bible History, Swedish..	<i>Henschen</i>	80	1,003
Copping Bible Pictures.....			5,000
Covenant Keeping God.....	<i>Warne</i>	109	5,177
Credibility of the Virgin Birth.....	<i>Crain</i>	105	2,012
Crystal Pointers.....	<i>Boreham</i>	269	4,050
Curiosities of the Hymnal.....	<i>Price</i>	84	2,306
Dealing Squarely with God.....	<i>Cushman</i>	69	3,000
Dear Family.....	<i>Peggy Ann</i>	107	3,548
Directions and Helps, Conference Course of Study for Traveling Preachers: Admission on Trial.....		175	2,003
First Year.....		230	2,002
Second Year.....		218	1,752
Third Year.....		203	1,501
Fourth Year.....		209	1,502
Directions and Helps—Local Preachers' Course of Study.....		352	1,007
Discipline of the Methodist Episcopal Church (1924) Cloth.....		800	57,891

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Discipline of the Methodist Episcopal Church (1924) India Paper, Leather		800	500
Discipline of the Methodist Episcopal Church (1924) India Paper, Morocco		800	235
East Window and Other Sermons.....	<i>Luccock</i>	219	3,289
Economic Liberalism.....	<i>Hollander</i>	197	1,549
Economic Waste of Sin.....	<i>Bower</i>	272	3,556
English Speaking Peoples.....	<i>Thirkield</i>	58	2,032
Epic of Earth.....	<i>Stidger</i>	233	2,016
Eternal Masculine.....	<i>Locke</i>	294	2,065
Europe Turns the Corner.....	<i>High</i>	308	3,047
Evangelical Humanism.....	<i>Hough</i>	205	3,549
Faggot of Torches.....	<i>Boreham</i>	268	3,556
Flashes of Silence.....	<i>Peck</i>	232	2,543
Forgotten Stories.....	<i>Helms</i>	219	2,305
General Conference Journal, 1924.....		1949	1,225
God Answers Prayer.....	<i>Doney</i>	42	3,008
God Is at the Organ.....	<i>Stidger</i>	251	2,356
God's Family.....	<i>Hughes</i>	154	3,176
Good Times for Boys.....	<i>LaPorte</i>	80	2,500
Gospel of Opportunity.....	<i>Schofield</i>	189	1,859
Greek Culture and the Greek Testament	<i>Hayes</i>	224	1,250
Hearthstone League-Book of Remembrance.....	<i>Leonard</i>	98	1,300
Heights of Christian Love.....	<i>Hayes</i>	228	2,546
Heights of Christian Unity.....	<i>Hayes</i>	271	1,500
How to Improve Your Sunday School..	<i>Smith</i>	75	2,500
Inner Radiance.....	<i>Watson</i>	137	2,024
Interpreter's House.....	<i>Pace</i>	178	2,568
Is God Limited?.....	<i>McConnell</i>	297	4,499
Jesus as a Philosopher and Other Radio Talks.....	<i>Horne</i>	208	1,500
Jesus Christ and the Human Quest.....	<i>Lewis</i>	388	3,060
Just Weight.....	<i>McConnell</i>	197	4,530
Life's Highest Loyalty.....	<i>Campbell</i>	116	2,077
Life's Westward Windows.....	<i>Mains</i>	175	1,646
Lord's Supper.....	<i>Warne</i>	85	2,000
Makers of a New World.....	<i>Stowell</i>	167	2,010
Making a Personal Faith.....	<i>McDowell</i>	155	4,053
Manual on Personal Evangelism.....	<i>Dean</i>	61	31,405
Mary the Mother and All Mothers.....	<i>MacAdam</i>	218	1,500
Measure of a Youth.....	<i>Ayres</i>	155	3,090
Men of the Mysteries.....	<i>Sockman</i>	197	2,565
Merchant of the Muristan.....	<i>Miller</i>	272	1,500
Methodism's New Frontier (Paper).....	<i>Stowell</i>	224	13,485
Methodism's New Frontier (Cloth).....	<i>Stowell</i>	224	1,751
Methodist Book Concern, The.....	<i>Jennings</i>	281	2,001
Methodist Episcopalians.....	<i>Smith</i>	96	17,504
Methodist Year Book, 1925.....		304	6,084
Methodist Year Book, 1926.....		303	6,054
Methodist Year Book, 1927.....		304	5,012
Methodist Year Book, 1928.....		324	5,015
Methodists.....	<i>Faulkner</i>	266	2,537
Mid-Week Messages.....	<i>Smith</i>	192	3,073
Minutes of Annual Conferences, Fall, 1923.....		1165	972
Minutes of Annual Conferences, Fall, 1924.....		1167	1,072
Minutes of Annual Conferences, Fall, 1925.....		1214	1,101
Minutes of Annual Conferences, Fall, 1926.....		1201	1,099
Minutes of Annual Conferences, Spring, 1924.....		530	1,000
Minutes of Annual Conferences, Spring, 1925.....		553	1,116
Minutes of Annual Conferences, Spring, 1926.....		532	1,124

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Minutes of Annual Conferences, Spring, 1927.....		530	1,104
Mr. Possum Visits the Zoo.....	<i>Farnsworth</i>	69	2,581
My Gray Gull and Other Essays.....	<i>Kelley</i>	240	2,103
Native Churches in Foreign Fields.....	<i>Rowland</i>	199	1,000
Neely's Parliamentary Practice.....	<i>Neely</i>	239	1,500
Nest of Spears.....	<i>Boreham</i>	284	3,000
New Soul in China.....	<i>Grose</i>	152	3,050
Organization and Administration of the Adult Department.....	<i>Barclay</i>	179	4,000
Outline Studies in New Testament History.....	<i>McEntire</i>	212	2,000
Outline Studies in Old Testament History.....	<i>McEntire</i>	235	2,000
Outlooks on God.....	<i>Blakeman</i>	155	1,500
Out of Doors with Jesus.....	<i>Quayle</i>	223	5,144
Parenthood and the Character Training of Children.....	<i>Galloway</i>	224	3,000
Parties That Are Different.....	<i>Owen</i>	126	4,589
Peggy Ann in Latin America.....	<i>Peggy Ann</i>	114	2,500
Pharaoh's Question and Other Addresses.....	<i>Prince</i>	180	2,000
Philosophy of Personalism.....	<i>Knudson</i>	438	1,700
Pictures That Preach.....	<i>Pace</i>	176	4,651
Political Awakening of the East.....	<i>Dutcher</i>	372	2,512
Political Ideas of the Greeks.....	<i>Myres</i>	436	1,005
Present Tendencies in Religious Thought.....	<i>Knudson</i>	328	2,524
Prohibition in Outline.....	<i>Warne</i>	102	3,000
Psychology of Later Adolescence.....	<i>Mudge</i>	140	5,091
Psychology of Middle Adolescence.....	<i>Moxcey</i>	192	7,324
Psychology of Religious Experience.....	<i>Strickland</i>	320	2,592
Purpose in Teaching Religion.....	<i>Fiske</i>	244	2,000
Reason in Faith.....	<i>Flewelling</i>	250	2,031
Recent Foreign Policy of the United States.....	<i>Blakeslee</i>	368	2,538
Religion in Russia Under the Soviets.....	<i>Cooke</i>	311	1,000
Religious Values.....	<i>Brightman</i>	285	2,379
Reports of the Committee on Judiciary of General Conference of Methodist Episcopal Church.....	<i>Sanford and Rogers</i>	360	500
Road to Christmas.....	<i>Waterfield</i>	73	2,066
Romance of Religion.....	<i>Guild</i>	285	1,500
Rough-Hewed and Other Sermons.....	<i>Forman</i>	211	2,005
Science and Religion.....	<i>Rice</i>	53	3,035
Sermon on the Mount.....	<i>Stafford</i>	248	2,017
Sinless Incarnation.....	<i>Warne</i>	96	1,504
Some Wild Notions I Have Known.....	<i>Smith</i>	186	5,915
Sona Mona Singh.....	<i>Parkhurst</i>	47	1,500
Spanish Publications			
Bible in Graded Story, Vol. 1, The Good Shepherd.....	<i>Baker</i>	109	1,000
Meaning of Prayer. Paper.....	<i>Fosdick</i>	206	1,000
Meaning of Prayer. Cloth.....	<i>Fosdick</i>	206	501
Membership Manual.....		88	5,137
Speculating in the Future.....	<i>Lovejoy</i>	207	2,000
State of the Kingdom, The.....	<i>Balch</i>	63	1,000
Spiritual Element in History.....	<i>McLaughlin</i>	312	1,500
Steeple Among the Hills.....	<i>Hewitt</i>	260	3,051
Story of Lizzie L. Johnson.....	<i>Warne</i>	122	1,500
Story of Methodism.....	<i>Luccock and Hutchinson</i>	508	5,997
Story of the Epworth League. Paper.....	<i>Hutchinson</i>	120	4,037
Story of the Epworth League. Cloth.....	<i>Hutchinson</i>	120	1,000
Study of the Master Personality.....	<i>Walker</i>	154	10,744
Suburbs of Christianity.....	<i>Sockman</i>	224	2,053
Sufficient Ministers.....	<i>Gray</i>	134	1,500
Sunday the True Sabbath of God.....	<i>Gamble</i>	208	517

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Through the Eyes of Youth.....	<i>Luccock</i>	183	2,535
To Know Him.....	<i>Rice</i>	100	3,388
Top of the World.....	<i>Fisher</i>	178	2,750
Tragedy and Triumph.....	<i>Frost</i>	258	1,500
Tribute to the Triumphant.....	<i>Warne</i>	95	2,004
Tuft of Comet's Hair.....	<i>Boreham</i>	271	3,562
Unguarded Gate.....	<i>Lambertson</i>	190	2,300
Vinter Rosor, 1927.....		160	1,002
Vinter Rosor, 1926.....		160	1,009

ABINGDON TEXTS

Bible: Story and Content.....	<i>Lawfer</i>	304	
Boys and Girls of Other Lands.....	<i>Whitley</i>	222	
Boys and Girls, Teacher's Manual.....	<i>Whitley</i>	90	
Builders of the Church.....	<i>Tucker</i>	336	
Christianity at Work.....	<i>Versteeg</i>	307	
Current Week Day Religious Education.....	<i>Lotz</i>	412	
Curriculum of Religious Education.....	<i>Betts</i>	535	
Early Days of Christianity, Teacher's Manual.....	<i>Grant</i>	319	
Ethical Teachings of the Gospel.....	<i>Burch</i>	238	
Finding My Place.....	<i>Moxcey</i>	373	
First Primary Course for the Vacation School.....	<i>McDowell</i>	219	
Hebrew Life and Times, Teacher's Manual.....	<i>Hawthorne</i>	109	
History of the American Sunday School Curriculum.....	<i>Lankard</i>	360	
Home Lessons in Religion, Vol. 3.....	<i>Stagg</i>	191	
Intermediate Method in the Church School.....	<i>McKibben</i>	324	
Introduction to the Psychology of Religion.....	<i>Hickman</i>	558	
Kindergarten Course of the Daily Vacation Church School.....	<i>Moody</i>	224	
Kindergarten Method in the Church School.....	<i>Baker</i>	353	
Learning to Live.....	<i>Hawthorne</i>	101	
Learning to Live, Teacher's Manual.....	<i>Hawthorne</i>	296	
Method in Teaching Religion.....	<i>Betts</i>	488	
Our Wonderful World.....	<i>Howe</i>	313	
Our Wonderful World, Teacher's Manual.....	<i>Hutton</i>	103	
Out Into Life.....	<i>Horton</i>	284	
Religious Education Through Story Telling.....	<i>Cather</i>	212	
What May I Believe.....	<i>Soper</i>	282	
Total.....			102,110

Way to a Warless World.....	<i>Nicholson</i>	41	4,750
Wesley on Religious Education.....	<i>Prince</i>	164	995
What is Left of the Apostles' Creed.....	<i>Edwards</i>	135	2,017
When Jesus Was a Carpenter.....	<i>Clark</i>	104	2,568
Whitefield, George.....	<i>Ninde</i>	222	1,500
Wisps of Wildfire.....	<i>Boreham</i>	245	4,000
Words of Jesus. Cloth.....	<i>Hallett</i>	122	1,000
Words of Jesus. Leather.....	<i>Hallett</i>	122	1,000
World Call.....		96	15,226
Worship Training for Juniors.....	<i>Baldwin</i>	219	3,500
Year of Primary Programs.....	<i>Chapin</i>	185	3,040
Youth Looks at the Church.....	<i>High</i>	220	3,117

ABINGDON TEXTS

KINGDOM OF GOD SERIES:

Coming Kingdom.....	<i>Rall</i>	119	2,000
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Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
LIFE AND SERVICE SERIES:			
Christian Ideals in Industry.....	<i>Johnson and Holt</i> ...	136	2,500
Deuteronomy, A Prophetic Lawbook..	<i>Longacre</i>	124	2,500
Stewardship for All of Life.....	<i>Lovejoy</i>	124	16,820
RURAL LIFE SERIES:			
Christian in the Countryside.....	<i>Felton</i>	134	3,000
Country Church and Its Program....	<i>Roadman</i>	143	3,000
STUDIES IN CHRISTIAN FAITH:			
Christianity for Today.....	<i>Hill</i>	139	2,500
Our American Churches.....	<i>Sweet</i>	135	2,000
STUDIES IN CHRISTIAN LIFE WORK:			
Making Life Count.....	<i>Reid</i>	166	3,046
STUDIES IN CHRISTIAN LIVING:			
Alcohol and the New Age.....	<i>Pickett</i>	136	4,520
Christian Neighborliness.....	<i>Davis</i>	95	2,000
Christian's Personal Religion.....	<i>Craig</i>	122	2,301
New Testament Women and Problems of Today.....	<i>Müller</i>	173	4,697
Pioneers of the Kingdom.....	<i>High</i>	127	2,000
TRAINING COURSES FOR LEADERSHIP:			
Principles and Technique in Religious Dramatics.....	<i>Edland</i>	87	2,350
Recreational Leadership of Boys....	<i>LaPorte</i>	137	2,005
Training for Leadership and Teaching	<i>Barclay</i>	197	3,000
WORKER AND WORK SERIES:			
Adult Worker and Work.....	<i>Barclay and Phifer</i> ..	226	3,095
WORLD FRIENDSHIP SERIES:			
Negro in American Life.....	<i>King</i>	154	3,000
Out of Their Own Mouths.....	<i>Buck</i>	136	3,500
MUSIC BOOKS:			
Great Hymns of the Church.....		96	25,240

REQUISITES FOR THE CHURCH, PASTOR, AND SUNDAY SCHOOL

TITLE	PAGES	COPIES
CARDS, ETC.		
Assignment Cards.....		122,895
Census Cards.....		127,838
Church Information Cards.....		45,800
Hearthstone League Cards.....		66,400
Record of Decision Cards.....		138,600
Visitation Committee Agreement Cards.....		40,100
Statement of Accounts, World Service.....		1,000
Subscriber's Reminder Cards.....		69,200
World Service Envelopes.....		28,058
TREASURER'S RECORDS:		
Clarke's Church Treasurer's Record, No. 1.....	24	1,004
Clarke's Church Treasurer's Record, No. 1A.....	36	1,000
World Service Treasurer's Book. 100 Names.....	24	2,006
World Service Treasurer's Book. 200 Names.....	32	1,001
World Service Canvasser's Record Book.....	10	2,000
QUARTERLY CONFERENCE REQUISITES:		
Auditing Committee's Report.....		1,017
Benevolences, Treasurer of.....		1,514

Report of the Publishing Agents

TITLE	PAGES	COPIES
Class of Unit Leader's Report.....	...	3,091
Epworth League President's Report.....	...	3,041
Financial Secretary's Report.....	...	1,032
Junior League Superintendent's Report.....	...	507
Ladies' Aid Society Report.....	...	3,572
Local Expenses Fund, Treasurer of.....	...	520
Local Preacher's Report.....	...	1,000
Pastor's Report.....	...	2,578
Sunday School Superintendent's Report.....	...	5,064
Trustees' Report.....	...	1,030
Woman's Foreign Missionary Society Report.....	...	1,555
Woman's Home Missionary Society Report.....	...	1,020
Packages, Seventy-nine Assorted Conference Reports.....	...	4,034
Fourth Quarterly Conference Business Blanks.....	...	61,005

QUARTERLY CONFERENCE MINUTES:

Permanent Binder, Minutes and Reports.....	...	5,050
Minutes of the First Quarterly Conference.....	...	40,876
Minutes of the Second or Third Quarterly Conference.....	...	40,751
Minutes of the Fourth Quarterly Conference.....	...	55,733

DISTRICT SUPERINTENDENT'S REQUISITES:

Permanent Record Book for the Quarterly Conference.....	70	2,001
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WEDDING BOOKS:

Orange Blossoms.....	24	1,109
Our Marriage.....	16	15,991
Our Marriage Day.....	12	5,098
Our Wedding Day.....	14	7,350

CLASS REQUISITES CARDS:

Vacation Church School Card.....	...	187,042
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LESSON BOOKS:

The Lesson Handbook, 1925.....	141	6,545
The Lesson Handbook, 1926.....	128	20,019
The Lesson Handbook, 1927.....	154	17,000
The Lesson Handbook, 1928.....	157	14,000
Superintendent's Helper, 1925.....	206	5,000

REWARD CARDS:

Twelve Cent Series.....	...	24,550
Eighteen Cent Series.....	...	6,300
Twenty-four Cent Series.....	...	2,000
Reward Tickets, Twelve Cent Series.....	...	15,100

MAPS AND CHARTS:

Map of Palestine (From Outline Studies in Old Testament History).....	...	1,000
Outline Map of Bible Countries (From Outline Studies in Old Testament History).....	...	1,000
Outline Map of Jerusalem (From Outline Studies in New Testament History).....	...	1,000
Outline Map "World Nations" In the Time of the Apostles (From Outline Studies in New Testament History).....	...	1,000

PAGEANTS AND DRAMAS

TITLE	AUTHOR	PAGES	COPIES
PAGEANTS AND DRAMAS:			
Christmas Pageant of the Holy Grail..	<i>Bowie</i>	28	5,183
Christmas Story.....	<i>Benton</i>	29	5,030
Fruits of Peace.....	<i>Miller</i>	28	2,055
How to Produce "Tides of India"....	<i>Willcox</i>	36	1,014
Nason, the Blind Disciple.....	<i>Glover (Deseo)</i>	31	3,000

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Nativity.....	<i>Snyder</i>	22	9,110
Pageant of the Kings.....	<i>Bowie</i>	28	5,162
Plum Blossom and Other Plays.....	<i>Edland</i>	59	2,540
Rich Young Man.....	<i>Kingsbury</i>	42	3,026
Simon's Wife's Mother.....	<i>Glover (Deseo)</i>	19	3,050
Soldier of Bethlehem.....	<i>Bowie</i>	32	3,118
These Things Shall be.....	<i>Glover (Deseo)</i>	29	3,000
LEAFLET LITERATURE:			
Amusement Question.....	<i>Wilson</i>	8	50,190
Bible Reading Calendar.....	<i>McDowell</i>	8	44,750
Methodism's Pronouncement on World Peace.....		4	77,750
Objects and Purposes of The Methodist Book Concern.....		8	50,650
Prayer.....	<i>Wright</i>	8	12,500
Prohibition in America.....	<i>Gordon</i>	8	24,840
Real Use of the Bible.....	<i>McDowell</i>	12	25,490
Religion and the Republic.....	<i>Coolidge</i>	8	26,900
RALLY DAY SERVICES:			
The Task Supreme.....			88,514
Onward March.....			76,400
Onward March Supplement.....			15,450
The Church Beautiful.....			151,600
The Church Beautiful Supplement.....			52,000
The Builders.....			131,960
The Builders Supplement.....			35,600
Song of Zion.....			126,500
Song of Zion Supplement.....			15,000
CHRISTMAS SERVICES:			
Christmas Everywhere.....			45,000
The Christ Child.....			76,530
In Fullness of Time—Christ.....			107,400
In Fullness of Time—Christ Supple- ment.....			10,700
EASTER SERVICES:			
Search of the Risen Christ.....			100,665
Search of the Risen Christ Supplement.....			50,050
Victorious Resurrection.....			105,571
Victorious Resurrection Supplement.....			20,000
Daybreak.....			76,400
Daybreak Supplement.....			12,900
The Resurrection.....			101,000
MISCELLANEOUS PUBLICATIONS WITH THE IMPRINT OF THE HOUSE			
Early Christianity and the Modern Church.....	<i>Pope</i>	256	250
Son of a Savage.....	<i>Nicholson</i>	127	995
EPWORTH LEAGUE PUBLICATIONS:			
Acquainting Youth with Christ.....	<i>Leslie</i>	78	5,080
America's Boys and Girls.....	<i>Robinson</i>	51	2,000
Bible Youth in Modern Times.....	<i>Knopf</i>	134	4,925
Church Pageantry.....	<i>Miller</i>	216	3,238
Church School Methods, Part 1. Loose Leaf.....	<i>Bartlett</i>	53	2,010
Church School Methods, Part 1. Bound.....	<i>Bartlett</i>	53	1,537
Church School Methods, Part 2. Bound.....	<i>Bartlett</i>	92	4,126
Friendly Frolics.....	<i>Dunbar</i>	107	3,998
Guideposts to Life Work.....	<i>Fleming</i>	84	5,493

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Institute Hymns and Songs.....	<i>Hare</i>	56	45,912
Most Beautiful Book Ever Written..	<i>Hayes</i>	100	8,032
Picturesque Interviews with Jesus...	<i>Walker</i>	154	6,067
Rights of Young Methodists.....	<i>Marsh</i>	120	2,989
Sermon on the Mount.....	<i>Quimby</i>	60	5,049
Some Modern Ministries of the Meth- odist Episcopal Church. Loose Leaf	<i>Newland</i>	72	2,008
Some Modern Ministries of the Meth- odist Episcopal Church. Bound...	<i>Newland</i>	72	1,009
Studies in Christian Comradeship....	<i>Hillman</i>	24	20,073
Young People's Work for Young People.....	<i>Kirkpatrick</i>	292	8,282
World Gone After Him, Service.....			15,000
World Gone After Him, Supplement..			4,000
Prospect Point, Service.....			15,000
Prospect Point, Supplement.....			4,000
Redemption of Jericho Road, Service.			14,700
Redemption of Jericho Road, Supple- ment.....			4,050
EPWORTH LEAGUE REQUISITES:			
Epworth League Binders.....			13,616
Epworth League Fillers.....			15,576
Topic Cards, No. 1, January-June...			87,200
Topic Cards, No. 1, July-December...			79,100
Topic Cards, Intermediate.....			6,200
Topic Leaflets, January-December...			53,300
JUNIOR LEAGUE REQUISITES:			
Topic Cards, No. 3, January-June....			14,100
Topic Cards, No. 3, July-December...			11,400
Topic Leaflets, January-December...			58,950
MISSION STUDY BOOKS:			
Adventure of the Church. Paper....	<i>Cavert</i>	256	2,000
Adventure of the Church. Cloth.....	<i>Cavert</i>	256	175
China's Challenge to Christianity. Paper.....	<i>Porter</i>	248	2,000
China's Challenge to Christianity. Cloth.....	<i>Porter</i>	248	500
China's Real Revolution. Paper....	<i>Hutchinson</i>	181	16,100
China's Real Revolution. Cloth....	<i>Hutchinson</i>	181	1,900
Clash of Color. Paper.....	<i>Mathews</i>	181	1,550
Clash of Color. Cloth.....	<i>Mathews</i>	181	115
Looking Ahead with Latin America. Paper.....	<i>High</i>	192	9,050
Looking Ahead with Latin America. Cloth.....	<i>High</i>	192	950
Moslem Women. Paper.....	<i>Zwemer</i>	272	1,940
Moslem Women. Cloth.....	<i>Zwemer</i>	272	135
New Paths for Old Purposes. Paper..	<i>Burton</i>	211	5,450
New Paths for Old Purposes. Cloth..	<i>Burton</i>	211	190
Of One Blood. Paper.....	<i>Speer</i>	258	1,000
Of One Blood. Cloth.....	<i>Speer</i>	258	225
Our Temple Hills. Paper.....	<i>Felton</i>	240	4,575
Our Temple Hills. Cloth.....	<i>Felton</i>	240	325
Peasant Pioneers. Paper.....	<i>Miller</i>	200	1,650
Peasant Pioneers. Cloth.....	<i>Miller</i>	200	125
Prayer and Missions. Paper.....	<i>Montgomery</i>	224	1,050
Prayer and Missions. Cloth.....	<i>Montgomery</i>	224	200
Young Islam on Trek. Paper.....	<i>Mathews</i>	224	7,550
Young Islam on Trek. Cloth.....	<i>Mathews</i>	224	750
MISCELLANEOUS PUBLICATIONS WITH IMPRINT OF OTHER PUBLISHERS:			
Better Americans.....	<i>Manuel</i>	141	270
Christianity and Economics Problem..	<i>Page</i>	120	350

Report of the Publishing Agents

TITLE	AUTHOR	PAGES	COPIES
Methodism and Modern World Problems.....	<i>Allan</i>	234	100
Paths That Lead to God.....	<i>Tillett</i>	581	100
Providence, Prayer and Power.....	<i>Tillett</i>	338	250
That One Face.....	<i>Welch</i>	113	500
What We Believe.....	<i>Parker</i>	143	1,640
STANDARD LEADERSHIP TRAINING COURSE:			
Agencies for the Religious Education of Adolescents.....	<i>Munro</i>	176	1,000
How to Teach Seniors.....	<i>Shaver</i>	213	500
Organization and Administration of Intermediate Department.....	<i>Harris</i>	190	2,000
Study of Babyhood.....	<i>Haviland</i>	178	500
Worship of a Little Child.....	<i>Baker</i>	133	500
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THE BOARD OF FOREIGN MISSIONS

To the General Conference of 1928:

DEAR FATHERS AND BRETHREN: The condition of the Churches and their related institutions in the various Episcopal Areas is presented to the General Conference by the Resident Bishops in their quadrennial reports. They may also discuss such political, economic, educational and other social forces in the various countries as may bear on the progress of the Christian Movement throughout the world. In view of these reports, the Corresponding Secretaries of the Board of Foreign Missions will not attempt to present to the General Conference any detailed review of the work of the Methodist Episcopal Church in the different countries, but will seek to point out the influences throughout the world that are affecting our foreign mission policies and programs.

During the past quadrennium, through their annual reports to the Board of Foreign Missions, the Corresponding Secretaries have, each year, brought to the attention of the Churches the new conditions confronting foreign missions in the world to-day, with the inevitable necessary changes in approach, methods and missionary personnel, together with an equal necessity for a clearer understanding of our goals and our peculiar functions as a foreign mission agency.

The effort to understand the profound and far-reaching social and economic upheaval through which the world is now passing, especially as it affects non-white peoples, and to adapt our thinking concerning foreign missions to these new conditions, has been the unique problem of the quadrennium's work.

Through every possible source, your Secretaries have sought information which would help the Board to study the aims, motives and methods of foreign missions for the new world in which we live. As in other years, the Board has had the benefit of the experience of other foreign mission agencies in the United States and Canada, through the Foreign Missions Conference and its Committee of Reference and Counsel. Through this co-operating Conference, the Board has been represented on the International Missionary Council which has reflected in its meetings, bulletins and International Review the latest information from the missionary societies of Great Britain and Europe and from the National Councils of the various mission fields. Through these international interdenominational contacts, it has been increasingly clear during the quadrennium that the problems of adjustment to post-war conditions, of meet-

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ing a changing world situation and of falling financial support are being faced by all denominations in all countries with striking similarity, both as to scope and degree.

It is also apparent in all sending countries, that many of the difficulties which confront foreign missions are due to general conditions in the Churches themselves. As far as Canada and the United States are concerned, the effect of home base conditions on foreign missions emerged with unmistakable clearness at the great Foreign Missions Convention held at Washington, D. C., January 28 to February 2, 1925. Whatever the topic presented, the speakers and leaders from both countries continually set forth the effect on foreign missions of our material prosperity; our emphasis on increased material equipment for our Churches and institutions at home; the unusual increase of local benevolent appeals; the cynical and critical attitudes manifest in all circles; the shattered idealism among the country's youth, especially among the students, due largely to the World War; lack of interest in the churches, and the amazing lack of intelligent understanding of the needs of the world and the work of foreign missions.

To this list there may also be added the effect abroad among non-Christian and non-white peoples of our race prejudices and antagonisms in America; the un-Christian contacts of governments; the exploitation methods of unscrupulous financial and commercial enterprises abroad, and our failure to realize the ideals of justice and righteousness in our own social and industrial relations. And, probably most important of all, thousands of foreign students in American colleges and universities have influenced the thinking of American students regarding foreign missions.

At the Washington Convention and elsewhere, your Secretaries have endeavored to show that all these weaknesses in the spiritual life of America are of prime concern to all foreign mission agencies.

We have thought it to be our duty to keep these great issues continually before the Churches, especially as they bear on the success of our work overseas, and to co-operate in every way possible with all constructive agencies and movements for their remedy. As in previous generations, possibly again, there may flow into our western Churches the reflex influence of the Christian Movement abroad for the revitalizing and energizing of the spiritual forces of western Christianity.

CHRISTIAN WORK IN SOUTH AMERICA

Early in the quadrennium the problems of the evangelical movement in South America pressed themselves upon us. In February, 1916, in Panama, representatives of some sixty religious organizations made plans for an enlarged program of

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service for Latin-America, for the advancement of the work of individual Boards and for the organization of many union educational institutions, presses, hospitals and social centers. Many of these plans for the Methodist Episcopal Church have been carried out as a part of the Centenary program.

Since 1916, however, conditions have greatly changed in Latin-America. Readjustments everywhere are needed. These nations have grown stronger economically and politically. Social movements have arisen which mark a new interest by the common people in the development of their countries. The educational forces have taken on new life. Governments are reorganizing their school systems, making necessary a restudy and readjustment of the work of mission schools. New health movements are demanding leadership. The beginnings of organized charities and philanthropies are new, challenging programs. Recent emphasis on agricultural education gives new opportunities for Christian teachers in that subject. Above all, the spiritual awakening among all classes, especially among university students, offers great opportunities for helpful guidance. In countries like Chile and Brazil, government officials and other leading citizens have professed deep interest in Evangelical Christianity and its power to aid their countries in solving their problems.

In no part of the world are there more remarkable transformations taking place than in South America. Physically, great stretches of territory, hitherto far removed from the outer world, are becoming accessible. The recent laws restricting immigration to the United States are fixing attention upon South America as the great continent for emigration from Europe and Asia. There has been a gradual development of a middle class, with the introduction of a new consciousness among laboring people. There is a new appreciation of social problems by the educated classes, most of which came about during and after the World War. There has come a breaking up of the old fixed castes, and to-day the social system of South America is in solution. University students, formerly consisting chiefly of some of the government officials and privileged classes, were preparing themselves to continue the ruling and exploiting of the great mass of peon labor. More recently many have changed their attitude and are now giving themselves to the education of the laborers and to working out with them a new democratic conception of national life.

Large numbers of women, heretofore prohibited from participating in the solution of great social and educational problems because of their seclusion within their own family and social circles, have begun to take a part in the discussion of the great surging questions stirring their nations. Many women have entered industry. Even the lower class women, in some South

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American countries, have come into a class consciousness and are now educating themselves, often with the help of their more fortunate sisters.

Most significant of all is the new spiritual movement. A few years ago it looked very much as though the leaders in South America were carrying that continent into a materialistic philosophy where religion would have little place in life. In South America, even to a greater extent than in other countries of the world, the materialistic emphasis of modern life is now being challenged. If the spiritual forces in South America are to prevail, there must be found some new ways of alliance between them and the great social, economic and educational renaissance. This marked revival of interest in spiritual matters is nowhere better illustrated than in the recent appearance of an extraordinary book, *The Invisible Christ*, written by Dr. Ricardo Rojas, president of the government university of the Argentine in Buenos Aires, probably the greatest educator to-day in Latin-America. This book is becoming to South America what *The Christ of the Indian Road* has meant for India and the East.

In the midst of these changing conditions the Congress of Christian Work in South America was held in Montevideo, March 29 to April 8, 1925. One hundred representatives of English-speaking America and 100 leaders of Spanish and Portuguese-speaking America, accompanied by a number of spiritual leaders from Europe, considered twelve reports which had been prepared after months of patient study and investigation. These reports concerned the unoccupied fields of South America with special attention to the Indian population, education, evangelism, social movements, medical missions and health ministry, the Church and the community; religious education, the production and distribution of literature; the relations between foreign and national workers; co-operation and unity, and certain special religious problems arising out of the characteristic features of the South-American mind, with an attempt to understand the relation of the main forces of a spiritual order which disputes the leadership of Jesus Christ in South America.

The Board of Foreign Missions was represented at the Montevideo Congress by ten officially appointed delegates, of whom Bishop Francis J. McConnell was the chairman. The findings of the Conference calling for an enlarged co-operative program constitute the greatest challenges which the constituent Boards in the Committee on Co-operation in Latin-America have ever faced. Among the immediate needs to be provided co-operatively by the Boards working in South America are a continental evangelistic campaign; a continental survey of religious education and the development of a curriculum with literature; a

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conference of publishers and editors; the creation of a more adequate literature dealing with the evangelical movement and very greatly enlarged facilities for the evangelical educational institutions; the provision of a specialist in social service; a specialist in public health; a publication agent; a secretary for co-operation for Spanish-speaking South America; secretaries for certain regional committees of co-operation; apologetic lecturers and special workers among students in university centers and workers among Indians.

After three years many of these undertakings are in process. Most notable among them was the return visit of Dr. Wade Crawford Barclay for the purpose of making a survey of religious education; developing a curriculum with appropriate literature for both teachers and pupils for the different age groups; studying the needs of the pioneer, one-room Sunday Schools and of the Christian educational institutions for religious education.

As a result of his conferences, Dr. Barclay has challenged the Churches in South America and the co-operating Boards in the United States with the most comprehensive plan for modern religious education ever developed in any mission field. It involves the expenditure for the preparation, translation and publication of curricula of religious education, over a five-year period, of approximately \$60,000. These funds are being sought from all the Boards and agencies concerned. The share of the Methodist Episcopal Church, about \$10,000, has now been underwritten and other Boards have responded sufficiently to guarantee that the project will go forward.

Another direct result of the Montevideo Congress is the movement for an educational advance in South America, in which the Boards, having educational institutions in both Portuguese and Spanish-speaking countries, are presenting the needs of their educational institutions and training schools to the American public for more adequate equipment, enlarged quarters and better staffs. The total amount sought for the thirteen institutions is \$2,590,000.

In this educational advance, Methodist Episcopal institutions have a large and important place: the American Institute for Boys and Girls at La Paz; Colegio Americano e Instituto Ward, Buenos Aires; Union Theological Seminary, Buenos Aires; Santiago College, Santiago, Chile, and the Lima High School, under the Woman's Foreign Missionary Society, in Peru.

This movement represents the first attempt ever made to enlist the support of the North American friends of South America in any large way for a constructive educational program. While this campaign has revealed the amazing lack of knowledge of South America and an apparent indifference throughout the years on the part of North America to attempt to understand

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and to cultivate the friendship of our South American neighbors, it has challenged all of the institutions and the Mission Boards, to continue every possible effort until the needs and opportunities of our evangelical educational institutions have made new friends for their support throughout North America.

In response to the call from Montevideo for apologetic lecturers and for evangelistic leaders, the Board of Foreign Missions has arranged for a visit by Dr. E. Stanley Jones to South America, during the summer of 1928. Dr. Jones will visit the great city centers and educational institutions, and will give special attention to the training in evangelism of our Christian workers and the deepening of the spiritual life of the churches.

Certainly, your Corresponding Secretaries feel that the development of an understanding of the new problems in South America and the new place which South America is rapidly taking in the affections and the understanding of North America, is one of the outstanding movements of the quadrennium.

No other single factor, either in South America or in North America, has been so powerful in effecting these significant movements as the deep spirituality and dominant leadership of our Resident Bishop, William F. Oldham. Bishop Oldham is completing twelve years of Episcopal supervision of the work in South America, and we rejoice that the closing of his active Episcopal career is seeing such marvelous changes in the land of his adoption.

THE CHURCH AND NATIONALISM IN MEXICO

With the possible exception of Russia and Turkey, there probably has not been in all the world a more rapidly awakened sense of nationhood than has come to Mexico in recent years. After the fall of the Diaz regime in May, 1911, in revolution after revolution, with the attendant changes of government, Mexico found herself struggling against the octopus-like influences, social, economic, financial and ecclesiastical, which were threatening to crush out her very life. Her natural resources, especially her rich deposits of silver and oil, were conceded to foreign investors. Her rich agricultural lands became the "haciendas" of wealthy absentee landlords, some of whom were foreigners. Millions of her peon peoples of mixed blood were struggling in a condition close to slavery. There was no public school system. The Church, aided and supported by the State for three centuries, had controlled the education of her youth. The Church had become enormously wealthy in land and endowments. These and other problems would have discouraged statesmen of the strongest will. They were, however, vigorously approached and attacked by President Obregon and his successor, President Calles, in one of the most dramatic political revivals which the world has seen in these modern days. Taking

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their stand squarely on the new constitution, adopted in 1917, these new leaders of Mexico began to set their house in order and to plan for the education of her people; the economic reconstruction of the country; the disestablishment of the Church; the development of Mexico's natural resources for the benefit of Mexico, and the construction of public works and public utilities throughout the nation.

Early in the quadrennium, the Mission Boards doing work in Mexico began to feel the influence of the new government and the new constitution as it was affecting the evangelical movement in Mexico. An emergency conference on July 22, 1925, in Nashville, Tenn., brought together representatives of the Mission Boards in the United States and a special deputation from Mexico, for the purpose of considering the legal status of foreign missionaries and foreign missionary property, in view of the provisions of the new constitution. It was discovered that only native Mexicans by birth could perform the functions of a minister of religion in Mexico, which clearly affected immediately and in a far-reaching way the functions of the foreign missionary. All church buildings had to be registered with the government; every Pastor had to be enrolled with his local government; all church property automatically passed to the ownership of the nation, the government giving the right to use the property for legitimate church purposes. All religious instruction was banished from elementary schools, and all schools had to conform with the government curriculum and be under the inspection of government agents.

While, manifestly, these radical provisions were made necessary in Mexico in order to curtail and eliminate the abuses of the Roman Catholic Church, which had arisen through 300 years of its domination in Mexico, it was apparent that there was nothing to do but for the evangelical movement in Mexico to conform in every possible way; to co-operate with the Mexican people and government for the development of the social, moral and spiritual life of the Mexican people, and not interfere in any way in governmental and political affairs.

Upon the urgent invitation of the Resident Bishop, George A. Miller, and the Mexico Annual Conference, Secretary Diefendorfer visited Mexico in February and March, 1926. He conferred at length with the Field Finance Committee and our Mexican lay and ministerial leaders regarding our future relations to the development of the evangelical movement in Mexico.

Your Secretary found a sympathetic understanding of the position of the Mexican Government on Church matters and a willingness to make necessary adjustments. Conferences with officials high in government circles, with educators, lawyers and business men in Mexico, clearly showed that the evangelical

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movement had nothing to lose but everything to gain in placing itself squarely behind every effort to conform with the law and by so doing ally itself with the new social forces for the remaking of old Mexico.

The events of succeeding months have abundantly justified this position. By his very wise and statesman-like handling of the work of the missionaries, as well as by adjustment of his own place as an Episcopal leader, Bishop Miller has created a spirit and enthusiasm among our Mexican Methodists which gives great promise for the future work of the Church. There is a self-respect, a willingness to assume responsibility; a desire to come to self-support, and, above all, an intense missionary passion that expresses itself in gifts and volunteers from the Mexican churches for Central America, that show that we have in Mexico a Church born of foreign missionary endeavor that will come to self-direction, self-support and self-propagation probably as quickly as in any other country of the world. The adjustments which have been made, due to the nationalistic movement in Mexico in recent years, and the consequent effects of these adjustments upon Mexican Methodists, lay and clerical, furnish one of the most challenging studies in the founding and developing of an indigenous Church which the quadrennium has revealed.

During this period of transition, it is imperative that American Methodists stand by our loyal and devoted leaders in Mexico, supporting them not only with the necessary funds, but also by their prayers and by an intelligent understanding of their problems.

A NEW AFRICA

Central and South Africa

Africa, comparatively unknown a generation ago, is the oldest mission field of the Methodist Episcopal Church and has been occupied at many strategic points. Our forces, however, were widely scattered and the funds available were inadequate for any real occupation or strong concentration. With the Centenary advance, marked developments have taken place and the Board of Foreign Missions has been recognized as one of those contributing most largely to the evangelization of the second largest continent in the world.

Some of the facts which are affecting the missionary work of the Church in Africa to-day are: new means of communication, railways, roads, steamers; improved health conditions; established governments; the expansion of commerce and industry; a new sense of the African's value; an awakening conscience in regard to the African; the new racial consciousness among the Africans themselves; the almost universal condemnation of forced labor for private profits; more stringent regulation of

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the drink traffic, and the increased provision of medical assistance. There is, also, added interest in education and a new attitude toward missions, one that no longer looks upon the missionary movement as the "irrelevant hobby of a few." Thinking men are now seeing more clearly than ever that the missionaries carry the solution of Africa's difficult and complex problems.

To a marked degree, recent missionary developments in Africa have been due to the visits of two educational commissions under the leadership of Dr. Thomas Jesse Jones, secretary of the Phelps-Stokes Fund of New York.

Rarely has the Church received larger dividends than from its whole-hearted support of the first commission, financed by the Mission Boards and the Phelps-Stokes Fund, which produced the volume on Education in Africa, dealing largely with conditions on the West Coast. The value of this report was recognized even more widely in Great Britain than in America. The British government set up an Advisory Committee on Education to the British Colonial Office and requested Dr. Jones to lead a second commission in the study of conditions in East Africa.

The second volume, entitled Education in East Africa, is a masterly contribution to the whole enterprise, and is recognized as perhaps the best statement extant on education for primitive and rural peoples.

Since the return of the second commission, important Conferences have been held at High Leigh, near London, in September, 1924; at Hartford, Conn., in October, 1925, and at Le Zoute, Belgium, in September, 1926, all of them concerned with following up the recommendations of the two educational commissions.

The Conference at Le Zoute, held under the auspices of the International Missionary Council, for the first time in history, brought together, officially, representatives of Mission Boards, governments and national groups to study the Christian Mission in Africa. About 250 delegates were present. An authority has stated, that "never has Africa had light concentrated from so varied and representative array of aspects on its varied human, economic, political, moral and intellectual concerns."

The situation created by the contact of western industrialism and commerce with primitive peoples in the search for raw material and cheap labor; the race questions which arise in their most acute form in South and East Africa; the most complicated array of languages and dialects, over 800 in number, of which more than 500 remain to be reduced to writing; a pathetic paucity of literature; baffling problems of disease, slavery and forced labor; the rights and position of women; all of these modern problems were faced at Le Zoute. Remarkable unanimity was shown in the findings which were reported back to

the Mission Boards and Missions concerned, to be realized in the regular procedure of government and Church.

The Le Zoute Conference was fully aware of the adverse factors which create conditions and an atmosphere in which it is difficult for the missionaries to carry on their work. To the already serious race relations between the whites and the blacks, there must now be added the further complication of the birth of a new people in Africa, neither white nor black. The status of the Indians in Africa's new political and industrial life is pressing for solution. As a result of European influence largely, Africa's society over huge areas is in process of disintegration.

One of the notable developments of recent years has been the creation of the Institute of African Languages and Cultures under the expert leadership of Professor Westermann of Berlin and M. Henri Labouret of Paris. Plans are in progress for the setting up of a department of Christian literature to supplement the work of the Institute and provide for graded Bible lessons, a Bible Dictionary, commentaries, and other helps for Christian students and preachers to supplement the educational, scientific and other productions of the Institute.

The Le Zoute Conference made a proposal for an international and co-operative attack on sleeping sickness, which is devastating Central Africa. It has attracted very favorable consideration and was one of the topics which came before the international bodies meeting at Geneva during the winter of 1926-27. It seems assured that these suggestions will be carried into effect and help to rid Africa of one of its greatest dangers. A successful campaign against sleeping sickness may well lead to similar co-operative measures in the attack on malaria, tuberculosis and other diseases which bear so heavily upon the African people.

The education of the African heretofore has been largely in the hands of the Missions. Now governments are taking new interest and responsibility. As a result of the Phelps-Stokes commissions and the Conferences referred to, the whole approach to education in Africa is being re-formed and is now following very largely the lines which have been developed so successfully among the Negro people in the southern United States. An increasing number of visitors from Europe and Africa is coming to America under the guidance and with the assistance of the Phelps-Stokes Fund to study these processes, and the promise of co-operation between the governments and the missions in the development of a system of education adapted to Africa and its needs, is perhaps broader and more hopeful of producing results than in any other continental Area.

It is the hope that the marked difference of opinion and difficulties which have arisen in other great mission fields may be

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avoided in Africa, and a process of co-operation may be built up between governments, missions, commercial interests and settlers which may well set a standard for other great mission Areas.

Liberia, always of interest to America, furnishes one of the best illustrations of possibilities in co-operation. The Advisory Committee on Education in Liberia is a co-operating agency, in which the Mission Boards, the Colonization Societies and the Phelps-Stokes Fund are uniting in the support of an educational adviser and staff.

In less than three years this Committee, largely through its adviser, Mr. James L. Sibley, has brought all of the varied interests into hearty co-operation, has produced a new and up-to-date set of text books for the schools of Liberia, is developing a scientific study by trained anthropologists as a basis for governmental, industrial and educational development of the people, and has secured the whole-hearted and undivided support of Funds which have for years been withheld, awaiting some thoroughly reliable and satisfactory avenue for use.

The small, annual contributions which the Board of Foreign Missions makes to this Committee are bringing in returns which are beyond calculation and in actual cash values represent many times the amount of our own grant. The results which have been thus attained may well become an object of careful study with reference to other fields and lines of activity.

The Corresponding Secretaries, in relation to their work in Africa, have been closely connected with the International Association of Agricultural Missions, representing thirty Mission Boards and Societies, both home and foreign. This association made a special study of agricultural and rural missions in preparation for the Jerusalem Conference, this being one of the most significant questions in its bearings upon all mission activity discussed at that Conference.

One of the committees of the International Association of Agricultural Missions has been devoting its time for years to the study of women in rural Areas. As a direct result of this activity, Prof. Mabel Carney, of Teachers College, Columbia University, one of the acknowledged experts in this field, has made a tour of Africa and has produced, in consultation with the committee, a report on the education of girls and women in Africa, which is recognized as the greatest contribution of its kind in the history of modern missions. This committee, which will pursue its studies of rural women in Latin-America, India and China, in co-operation with other committees studying the rural home, the village community and village co-operative enterprises, will thus enable the Association to serve all Mission Boards and all Christian rural life in a spirit at once thoroughly scientific and profoundly Christian.

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In parts of Africa, the continued existence of slavery and of forced labor arouses feelings both of compassion and of horror. Through another co-operative effort, a careful study of these conditions was made in parts of Africa by Prof. E. A. Ross, the noted sociologist of the University of Wisconsin. The report contained evidence so arresting that it was brought at once to the attention of the Assembly of the League of Nations, and proved to be a most important document before the Commission of the League of Nations which was dealing with slavery and forced labor. There has followed an international convention which seeks to eliminate slavery and to improve conditions of labor throughout the world. This convention has already been accepted and ratified by a number of nations, and it seems evident that slowly and surely the standards which it sets up will be universally accepted. Any nation which refuses or neglects to co-operate will almost be forced to do so by the awakened conscience and aroused public opinion of the world.

One of the results of this new interest in Africa and in rural missions has been the choice of Africa as a subject for mission study during 1928-29. A series of new mission study textbooks on Africa is being produced which will be used by many thousands of people during this next year. Thus, we trust, the present situation and the notable achievements in education, the new relations with governments, better racial understanding, and the great enterprises in the improvement of health and labor conditions will be brought to the attention of the American people.

This is the message of the Le Zoute Conference to the Christian churches of Europe and America:

The new call is to a fresh advance, a further step forward, an enlargement of our conception of the mission of the Christian Church. It is not a substitute for the call sounded by the pioneers of the missionary movement a century ago; still less is it something that contradicts that call, or makes it less imperative and urgent than before. Rather is it a call to go further, to break fresh ground, to expand our ideals of what the missionary obligation involves.

North Africa

The North Africa Mission shows capable management. The work is carried on among the Mohammedan peoples and for the French and other Europeans. A program for youth, with homes for boys, a manual training school, a Bible institute for young men, commends itself. Mission centers in the chief cities are making progress. The devotion of the missionaries is worthy of note. Some were in their places of labor before this field was taken over by the Methodist Episcopal Church under the direction of Bishop J. C. Hartzell. The missionary spirit is registered in their children to a remarkable degree. A limited amount of medical work is being accom-

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plished. There is need of a central plant located near one of the leading cities, preferably Algiers, which should unite the manual training work being done at Sidi Aich and the Bible Institute in Algiers, with enlarged opportunity for both lines of training.

There is great need that instead of sending our Christian converts back into the midst of Mohammedan centers in villages or towns, provision shall be made for Christian communities. The contrast between domestic conditions in the native section and the simplest form of home life under Christian influences is most striking. Our problem is to develop the Christian home, the Christian family, the Christian community. It is a slow process for the young people trained under Christian auspices to bring about changed conditions in the native village, or city, itself. It will greatly encourage the converts to be a part of a Christian community from which the evangelists may go into their former homes and among their kindred with a gospel of higher life for home and community.

Funds are needed for the translation of Scriptures, hymns and other devotional books and the spread of literature in the native tongues. Certain friends have recently been found who are contributing to the building of an efficient dispensary in one of the leading native villages, the purpose of which is to serve several adjacent villages as well.

It seems to us that our work will be more acceptable to the French Government and can be conducted at less expense, if a larger percentage of our missionaries provided for North Africa are people of French extraction. The whole question of our evangelistic and training work in France, as indicated elsewhere, is, therefore, closely linked with our North Africa Mission.

CHANGING POLICIES IN EUROPE

Europe is a combination of many states and governments. The Continent may be conveniently divided, for our thinking and service, into three rather distinct groups.

1. The territories where Methodism is altogether, or well-nigh, self-supporting and is rapidly becoming a part of our missionary home base, its constituent sharing with the Methodists of America in extending the Gospel to other and less privileged portions of the world. Switzerland, Germany, Scandinavia come under this head. In any growing conference there are dependent churches and institutions. This is true in the most advanced fields of Europe. It is true in America. It will always characterize growing fields. The younger and more dependent churches, the newer and important centers of education, which are vital to training for leadership, call for sympathetic treatment and assistance in support. These dependent centers with proper direction can be cared for shortly, within

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their own conferences or areas. The response to the call for self-support and for missionary giving of funds and candidates is most encouraging. Methodism, in these countries, had made great advance prior to the World War, when it had progressed to a point where self-support seemed in sight. Though retarded by that great catastrophe, there is now a rapid return to an expression of desire to reach a position of independence from mission funds. There are certain outstanding Centenary projects, undertaken with the full consent and advice of the Board and with promise of financial assistance, and these must continue to be considered as projects for which we have assumed a responsibility that must be discharged. Among these may be cited a church building in Winterthur, Switzerland; a central building at Helsingfors, Finland, and the Union Theological Seminary at Gothenburg, Sweden, to which attention is called.

2. A group of nations, not so far advanced, from the Protestant or Methodist view-point, constitute a missionary field which will need assistance for some years to come. There are sections of Europe in which poverty exists to a distressing degree. There are groups of people who are seriously limited in educational opportunities. Organizations that are not always compatible with the plans and purposes of Methodism have made apparent progress in some of these countries, in terms of political or material advance. Skillful maneuvers have characterized some of these transactions. If the real purpose shall prove to be enlightenment and moral advancement for the people concerned, we bid any such agency God-speed. No one, however, can traverse southern Europe and parts of northeastern Europe without a sense of the great need which these communities set forth. It has not always been true that other Church organizations have recognized their need of our assistance in behalf of human uplift in these localities. To us, however, it seems patent that we have responsibilities which may not be shirked.

People are crowding into our Churches and Missions, not for the loaves and fishes, but in recognition of spiritual values which represent opportunity for the neglected man and moral decency in government through an evangelical saving faith. The open door to these peoples is a definite opportunity for service which we cannot disregard. In many parts of Europe we are in the environment of Mohammedan, Roman Catholic, Eastern Catholic and agnostic influences. Our aim must be clearly defined, not primarily to set up Methodism or to convert people to become Methodists, but rather to carry our God-given portion of responsibility in bringing to bear the spirit of goodwill through the virtues of a saving Gospel, and the sharing of what is best in service. We believe and must continue to teach that no individual or nation can walk but in a shadow which does not definitely face Jesus, the Saviour of men,

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3. Projects needing special consideration. Our Jerusalem Church and Central Mission in Denmark have been reported to the Board and a sub-committee has been appointed to work out plans, in co-operation with the executives on the field, for the future conduct of these enterprises.

Our school property at Monte Mario appealed strongly to the visiting members of the Commission of Ten. A new heating plant and some additional buildings have been secured.

The Union Theological School at Gothenburg, which has had the hearty approval of this Board, deserves in every way the most careful consideration. The property is attractive in appearance and is finely situated for the purpose intended—a training school for the Methodists of the Scandinavian countries. The wiping out of the heavy obligations incurred by the purchase of this property should be undertaken through the securing of special gifts on the field and in America.

Finland had promise of assistance toward a central building in Helsingfors. Our representatives in the Finnish work request assistance in securing a loan in order to erect this very necessary building. If plans can be accomplished, the building contemplated would assist largely in self-support on this field.

Russia is perhaps the most important of the special problems confronting us. On account of internal conditions, with which in a general way everyone is familiar, our work has been restricted since the time of the recent revolution. There are to-day apparent signs of larger opportunity for Christian work. There is a desire on the part of many of the Russian people that our Methodist Mission shall continue to operate and await the time for larger usefulness.

Amalgamations are being effected of small and unpromising stations, so that we may do more work with fewer paid workers.

The advance of interest in spiritual values shown in Europe today, and, in many places, a turning toward our Methodist Churches and institutions, the growing interest in moral reform, especially in relation to the liquor traffic, the ministry of hospitals, deaconesses and homes for needy children, and the increasing emphasis which, through Methodism's contact with other societies, has been placed on religious education, are exceedingly encouraging. These evidences of strength, combined with a definite desire to reach self-support, hearten us to believe that, year by year, Annual Conferences will take themselves off of the budget of support from the Board of Foreign Missions, and that, within a period of not to exceed ten years, our work shall be so well established, and missionary enterprise so well organized, that contributions for missionary purposes from the Methodism of Europe will equal, if not surpass, missionary contributions which will need to be made toward the work in more dependent sections of European territory.

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We must remember that Christianity has been operating in Europe since the days and labors of Saint Paul and that we may not properly regard Europe as a non-Christian country. More and more in dealing with Europe, we may think in terms of co-operative Christian service.

The spiritual awakening which marks Europe's rise from the throes of her recent war experiences must be encouraged and brought to full proportions. The warm-hearted people and well-organized activities of Central Europe and all other fields where Methodism is in a more advanced state, the crying hunger for something heretofore unrealized on the part of needy sections, form a challenge to Methodism in America for her support in prayer, sympathy and brotherliness of spirit which shall result in the strengthening of the ties of Christian fellowship with our neighbors across the seas.

In dealing with vital issues of Protestant Christianity in respect to Europe, one cannot lose sight of certain general conditions which push themselves into human thought. In the countries of Europe center the great colonizing influences of the world. Many of the most important mission fields, in which the Methodist Episcopal Church is operating, are under the governmental direction of European countries.

To develop Christian workers from European countries for missionary activity is advantageous. The call is before us to provide an increasing number of French workers for our missionary assignments in the Mohammedan fields of North Africa. The language of the schools and much of that which is being used in trade is French. French certificates are required in French colonies for teaching, nursing and practice of medicine. Missionaries are already at work in Africa and elsewhere who are natives of France, Central Europe or Scandinavia.

It must be remembered that no portion of the world will bring about world peace or prevent it to the degree that will characterize the nations of Europe. Whatever the Methodist Episcopal Church can hope to do in fostering brotherhood and amicable relations in the countries of Europe should be done.

INDIA FACES NEW ISSUES

When the All-India Conference of nationals and missionaries of the Methodist Episcopal Church assembled in Asansol, Bengal, January 17-24, 1927, the very first discussions concerned present-day tendencies in Indian life which were affecting the Christian Movement. This Conference had been called at the close of three months' travel and study, throughout India, on the part of representatives of the Commission of Ten from the Board of Foreign Missions, including Corresponding Secretary Diffendorfer.

For eight days 100 people discussed, openly and fairly, the

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great issues which modern India is presenting to Christianity and to the Church. In an atmosphere of extraordinary fellowship between the nationals and the missionaries, and in an attitude of prayer and worship, these Methodist leaders did not shrink from the issues before them.

While present-day India is a comparatively nationally collapsed India, at least in its open manifestations, the Conference felt that it must come to terms with the thought of an India self-governing and free. The Christian movement must not only not cut across the growing nationalism in India but must work in line with it. It was recognized that the church as a whole in India during its past history has been unrelated to the life of the country. It has had little or no touch with social and political currents, and it does not serve the city or country in which it has been situated.

The preserving of the fine things in Indian culture did not receive the advantage in the past that it should have had. Asansol, however, revealed that a turning point has now been made. The treasures of India's past are now being unfolded by scholars and publishers. Our schools are beginning to be a training ground in Indian appreciation and belief in the soul of India. In this undertone of appreciation of things Indian, Christ is presented as our Universal.

The present-day scientific attitude toward life is affecting our work in India. It is challenging traditionalism of every type and kind in a country where tradition has been in the saddle. It was hopeful to see how the whole structure of Indian society is being challenged and changed, the center being shifted from caste and religious organization to the basis of human equality and natural rights.

The most hopeful thing, however, revealed at Asansol is the remarkable way in which the thought-life of India is being permeated with the spirit and principles of Jesus.

With these tendencies in mind, the Conference prepared statements showing the thought of our Methodist leaders in India on the development of the Indian Church, with an emphatic declaration that in its religious life and experience the Indian Church must come to real self-expression. The message and methods of evangelism took into account the new and sympathetic approach to India's religious heritage. Nowhere more than in education has the impetus of the new forces in India been felt—education that will fit Indian boys to reconstruct their social life to meet the demands of modern industry and business, and to improve the economic condition of the country, especially of the agriculturalists. In short, an education adapted to environment and improving environment through skill and character is dominant in all forward-looking educators.

The special subject of village education had a large place.

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Over 90 per cent of India's people live in villages and almost three-fourths of her population are agriculturalists. Already the Methodist Episcopal Church is taking a place of leadership in a new type of village education and teacher training. There is no greater challenge for the future of India than through the village school and the village Church.

In a medical sense, India is one of the most interesting and important of countries and offers fascinating opportunities to the doctor, entomologist, the hygienist, the health worker and sanitary engineer.

The leaders of our Church in India are unmistakable in their loyalty to comity and co-operation with all other Christian forces in India.

The most important fact at Asansol was the feeling that our Christian Movement must face up to these new situations. "What are we out for as a Church?" was a question asked and the answer adopted by the Conference is far-reaching and significant.

"The aim of our Church is to do our part in helping India to see and to acknowledge Christ—for in Him is life and that life is the light of men.

"To achieve this is the task to which we have set ourselves. This naturally brings up the question of subsidiary or contributing aims and the methods involved. Most of the details of method are taken up under headings in various parts of the discussions of the group, but it is necessary to state clearly that we feel that this can never be accomplished till the Church is thoroughly Indian—Indian in leadership; Indian in its mode of worship and types of expressional service; Indian in its art and architecture; Indian in its forms of organization; Indian in its interpretation of Christ. This does not mean that the West will be unable to make any contribution, but does remind us that the Church cannot appeal to India until it realizes these facts and sets itself to achieve these goals. Everything that is finest in Indian art and culture must be called into play to help develop the Indian atmosphere in the Church. So far, Western leadership, Western organizational forms, Western architecture, Western types of expressional activities and Western methods have been largely used. While this may have seemed necessary in the preliminary stages of planting the Church, it is now evident that the Church has developed sufficiently to make its own choices and selections and should plan to make itself increasingly attractive in program and methods and all other matters to present Christ, 'The Oriental Christ,' as a non-Christian suggested, to new India."

IN PROSPEROUS MALAYA

Nationalism is not now a factor in Malaya. There is a grad-

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ual increase in self-government, which, through the years, means that the Peninsula is moving away from a paternalistic government toward a representative democracy. Within ten years we may be forced to face problems in our educational work growing out of this new self-government, especially where Asiatics are placed in high educational positions.

As to racial attitudes:

1. There is an undoubted increase of self-respect among the Asiatic groups.

2. There is little or no race feeling among the different Asiatic peoples. Malays, Chinese, Indians and their mixed groups live side by side, apparently without racial prejudices.

3. There is a growing feeling of race prejudice on the part of the Asiatic group toward Europeans, a reflection of the attitudes in China and India.

4. There are some indications that there is a different feeling toward the Asiatics on the part of the European groups, manifesting itself in more consideration and more interest in their welfare.

5. Asiatics sometimes regard the Americans in the same way that they do the English, there having been a change in this regard during the last twenty years. Americans are now under suspicion by the British colonial group due to their commercial, industrial and financial expansion.

- (a) Our American representatives in the Peninsula are not always commendable in their personal attitudes and social relations.

- (b) On the whole, our American Consulates and their staffs are satisfactory.

6. The European and American business men are generally opposed to the education and uplift of the Asiatics.

7. There is a slowly increasing self-consciousness among the Muslims, who comprise the entire Malay population.

The economic status is prosperous, as evidenced by the following facts:

1. In the Peninsula there is a margin between the cost of living and income, which means opportunity for leisure, study, travel and culture.

2. Natural resources are abundant, the most important being rubber, tin and copra.

3. There is plenty to eat for everybody, and it is easily secured.

4. There is danger to the prosperity of the country in the dependence upon one or two major products. There is need for the development of additional crops and industries.

5. There is a gradual liberalization of the unfederated Malay States, showing slow progress toward federation. The number of Europeans in the native states is increasing.

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In this unusual social and political background the Methodist Episcopal Church has an enviable record in the educational field. That there now should be a greatly increased emphasis in the building up of the Church life of the Peninsula, in all of its phases and among all groups, is recognized both by the forces on the field and by the officers of the Board. For the achievement of this end there is possibly no other mission field where there is such a clearly defined and well-articulated program of advance. The provision of the men and financial resources, to take advantage of our evangelistic and religious educational program in Malaya, is one of the greatest opportunities facing the Methodist Episcopal Church anywhere in the world.

CONSOLIDATING OUR FORCES IN THE NETHERLANDS INDIES

At the Annual Meeting of the Board of Managers, in November, 1927, the entire missionary program of our Church in the Netherlands Indies was reviewed. The Board had before it a comprehensive and detailed description of the population, the religions, the natural resources, the form of colonial government, and the language and cultural backgrounds of that great Island Empire, known as the Netherlands Indies. There was also available a detailed report of our present work in the two mission conferences, the Netherlands Indies and the North Sumatra. The historical statement showed that our work in this territory is of recent origin, the first approaches being in 1905.

In addition, the Secretaries gave the following impressions of our contacts in these Islands, gained from an extended and thoroughgoing study of the problem in the previous months.

Our missionaries are widely scattered and are working among many different language and racial groups. From Medan in North Sumatra to Palembang, it is 600 miles by air line, with no railroad connection, and the only boat connection at present is by way of Singapore, three days' journey. The island of Banka is reached from Singapore or Palembang, a twenty-four hours' journey. Batavia is a twenty-four hours' boat journey or twenty-four hours' rail and ferry journey from Palembang. From Batavia to Soerabaya is 500 miles, taking one and one-half days' railroad journey, since there is no night travel by rail in Java. The boat connection from Java to Borneo is from Batavia or Soerabaya, about three days' journey. From Singapore the journey to West Borneo takes three days. Over this immense territory we have placed eight missionary families, two unmarried women, and two representatives of the Woman's Foreign Missionary Society.

In comparison with other missionary societies at work in this territory, we are a very small body. Among the Battaks of West Sumatra, the Rhenish Mission, after sixty years' service,

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has now thirty ordained missionaries, ten sisters, and eleven lay missionaries, a force greatly reduced since the World War. The Dutch in North Sumatra among the Karo Battaks have five missionaries in a limited territory among about one million people. In the island of Java alone, the eight Dutch missionary societies have a total of about 100 missionaries, including ordained men, doctors, teachers and nurses. The Dutch societies also have work in most of the other islands of the Netherlands Indies. Everywhere we find the Roman Catholics; their best work is in Borneo and on the west coast of Sumatra.

Our widely scattered stations, inadequate force, and health conditions in the past have produced a changing personnel, as will be readily seen by reviewing the history of either of our Mission Conferences. Men have been moved from Java to Borneo and to Sumatra, and from Sumatra to Borneo and to Java, remaining at their posts at the best only several years. There are, of course, some notable exceptions, but by and large the itinerating system in such a varied field has meant loss of energy, lack of permanent contacts, embarrassment with government, and no permanent foothold in hardly any community where we are at work. The exceptions, such as Mark Freeman's work in Palembang, only prove the wisdom of adopting some different policy for the Islands as a whole.

Due to these factors of scattered forces, wide differences in racial and language backgrounds, with the small staff available, our Church has not made any significant contribution to the Christianization of these islands. Our work has been pretty largely with the Chinese who are an immigrant group, and while they are the business men of the Islands and are accumulating wealth, they are usually a transient population.

The wide separation of our missionaries and Mission stations has made for individualistic development, with no common policy, and no chance of the several centers co-operating and building up a Christian community and creating a Christian social order. Furthermore, there is no evidence that a continuance of our present method will change these significant facts.

The isolation of the missionary force is not conducive to the best spirit of mutual understanding among the missionaries themselves. Some of the men may not see other missionaries more than twice a year, once at Annual Conference and once at the mid-year finance committee meetings. Furthermore, our missionaries are all dissatisfied with the present condition of affairs, and some of them are quite disheartened.

It has been practically impossible to do very much in the preparation and distribution of a Christian literature. The material that is used must be purchased elsewhere in order to serve the various language groups throughout the widely scattered area.

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The cost of administration and travel is all out of proportion to the amount of work involved.

The reasons for developing North Sumatra are as follows:

Government has granted us permission to work in a territory along the eastern border of Sumatra, extending from seventy miles north of Medan southward for 400 miles, and inland to an average width of sixty miles. We have an area here in which no other Mission is operating, and, as far as we can now see, no other Mission is contemplating work in this territory. The Methodist Episcopal Church is called upon to make some contribution and put forth a special effort. The government will not yet give permission to work among the Achinese in northern Sumatra. They are the most fanatical section of Muslims under the Dutch flag, and some sections of their country the Dutch do not yet pretend to rule.

East Sumatra is rich in economic possibilities. In giving concessions to foreign capitalists, the government secures certain sections which are open only to settlement by the native population, insuring them a place to live in if they wish to take up small plots of land independently. The soil and the climate, that give to the native an easy living, will furnish the economic resources for the development of communities of people who will have a margin between income and expenditure, which will enable them to have some of the comforts of life and to support their educational and religious institutions. When the native people are trained to understand the meaning of wealth and to save money they quickly become independent. In one rich section where many of the natives have become exceedingly rich through rubber and copra, there are 300 automobiles owned for use on only eight miles of good road.

Sumatra has no difficulty from droughts or from contrasts of climate which will affect crops. The soil and climate and water conditions are uniformly ideal for the growth of rubber, oil pal, copra, coffee, tea, tobacco, sago, cassava root, sisal and all tropical fruits. In addition, the east coast has mineral wealth in abundance. Some of the greatest oil fields in the world are in this section, one in the north, one in the central, and one in the south. There have been found, lately, large tin deposits, also gold and silver. The most productive coal mines in this part of the world are in Sumatra, largely on the west coast.

The physical development of Sumatra has been delayed:

(a) Because efforts were first centered upon Java, where there is an abundant supply of labor.

(b) Sumatra was not conquered, except Achi and Padong. The rest of the country called upon the Dutch to take them over.

(c) The country has been somewhat inaccessible. The har-

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bors had to be dredged; there were no fine natural harbors as in Java. There are still parts of Sumatra that have not been surveyed. Formerly the route to Java lay past the west coast of Sumatra, and the cannibals of this section delayed the Dutch explorers in making investigations.

There is much open land in eastern Sumatra, and because of that there is going to be an enormous increase of population through migration all along the eastern coast. This population will come from Battakland and from Java. Battakland, in which there are now 225,000 Christians living in the neighborhood of Lake Toba, is an overpopulated country. Migration began eastward ten or fifteen years ago, and will increase.

The native people of East Sumatra are still living in darkness, and heathen beliefs prevail. Islam is just beginning to make inroads. There is still time for Christianity to make headway. If we wait, Islam will secure a firm footing and our task will be more difficult. In the small villages off the main roads, containing perhaps forty families, the people will say that they are "Sipelebego" (spirit worshippers), except perhaps one or two out of the entire group who will say that they are Muslims, and it will be found that their knowledge of Islam is very small.

Islam is active and is already making headway in this territory.

Christianity has a message for these people. If we leave them to Islam, they will not progress morally and spiritually to any great extent. Christians are more conscientious than non-Christians, as is evidenced in the fact that they come to the missionary and to their *goeroes* (teachers), asking questions concerning the rightness of certain conduct. In Tandjong Balie, Mr. Eli, a Swiss saw-mill owner, who employs 300 workmen, and Mr. Scheideker, a Swiss shop-keeper, who employs a large corps of helpers, both declare that they prefer Christian labor to non-Christian labor. Neither government nor Islam offers the education, the material and spiritual advantages which the people need.

There is reason to believe that people are more likely to listen to the message of Christianity from an American society than from a European society. The American society, obviously, has no axe to grind outside of its missionary objectives.

After careful consideration of all the foregoing factors, the Board of Foreign Missions voted to withdraw from Java and West Borneo and to consolidate its work for the Netherlands Indies within the present territory of the North Sumatra Mission Conference, retaining, for the present, our stations in South Sumatra. In the future, this territory is to be regarded as our one Mission in the Netherlands Indies. It was also voted that the consolidation should take effect in consultation with the

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Woman's Foreign Missionary Society and with the understanding that the disposition of the various pieces of property in West Borneo and Java be referred to the Board for approval.

NEW OPPORTUNITIES IN THE PHILIPPINE ISLANDS

The present-day factors which are affecting our Christian work in the Philippine Islands are:

1. An increasing demand for popular education, creating an unusual opportunity for work among young people; a demand for a better trained ministry and creating a new, untouched student group.

2. The increased use of the English language which is creating in the Islands a language problem in the churches, like that which we have had in America in our foreign language churches.

3. In common with other parts of the world, there is a powerful tendency toward agnosticism and skepticism, especially among the students. There seems to be a general tendency on the part of the people to lessen their loyalty to the Roman Catholic Church.

4. There is evidence, on the other hand, of increased interest and effective propaganda within the Roman Catholic Church itself. This is being done by establishing schools and colleges; a revived missionary interest among the priests, with increased activity in new church buildings; the provision of dormitories for students in school centers, and especially by the imitation of the missionary methods of the evangelical churches.

5. There are evidences of increasing friendliness toward the Protestant Movement. Public men are beginning to recognize its value as never before.

6. There is an increasing spirit of nationalism in the Islands, which is one of the greatest blessings that has ever come to the Church, since it is bringing to our people a new conception of their possibilities, both economically and culturally.

7. It is everywhere apparent that the economic advance of the people has not kept pace with their educational and cultural advance, which fact has a direct bearing on the problem of self-support within the Church.

In reviewing the present status of the Methodist Episcopal Church, with a history of twenty-six years in the Islands, on the background of these present-day tendencies, it is clear that in the Philippine Islands we have to-day one of the greatest evangelistic opportunities confronting a church in any part of the world. From the beginning, in the Philippine Islands, there has been an evangelistic emphasis, winning men to Jesus Christ through personal decision and experience, and using them to build up the Church. As factors in this program, we have had a preaching ministry, both missionaries and Filipinos, and we

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have utilized all the methods of evangelism, pastoral visitation, revival meetings, mass meetings, outdoor meetings, and the distribution of Christian literature. At first, we were able to meet the situation arising out of the revulsion against the tyranny of the Roman Church immediately following the American occupation. The situation which was then met influenced the type of message that was used by our preachers. The reason for the early success and unusual acceptance of the Protestant message was the terrific abuses which the people had suffered under the Catholic yoke. In the early days, these abuses were so manifest and the revulsion so pronounced that all that was needed was the preaching of a positive personal message, setting forth the basis of a vital relation to Jesus Christ. We now have growing up in the Philippines, a generation of people who have forgotten the abuses which their forefathers suffered, and who do not understand that in its essentials the Roman Church has not changed. For this present generation there is needed the preaching of the positive and constructive position of the evangelical faith, and the opposing of the doctrines of the Catholic Church with a positive statement of Protestant beliefs. There is needed to-day among our preachers, our teachers, and our laymen a clear understanding of the fundamental teachings of their faith, particularly as related to Church history and the development of Christian doctrine. In making this statement, we are not recommending the use of controversy and polemics, for our primary purpose in the Philippines is ever the preaching of the power of Jesus Christ to save men and the world from sin.

Due to the special circumstances surrounding the establishment of our Church, and the demands for preaching in the situation which we found, the social teachings of Jesus have not been thus far any very great factor in our teaching and preaching program. The indirect social impact of our preaching has been tremendous. One of the marks of a Protestant Christian is that he does not go to the cockpit, he does not gamble, he has better marriage relations, he does not drink, and he has a good home life. Furthermore, his business relations are generally on a plane of honesty and reliability. Our people have come to understand that there must be a vital relationship between their creed and their character. The weakness lies in the fact that this impact has been individual and personal. Here and there a movement is developing to go further than merely stay away from the gambling and brutality of the cockpit; that is, to knock the cockpits out of the community. What is needed at this juncture is a forceful preaching of the social principles of Jesus.

An educational challenge now confronts us in the Philippine Islands. It has been the policy of the Methodist Episcopal Church in the past not to create educational institutions directly under the Church, except for the training of our preachers and

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religious workers. It has been our thought that the public schools would provide general educational facilities for all the children and youth of the Philippines, and that by providing dormitories in the student centers we would serve our Methodist boys and girls and make contacts with non-Protestant students. There are in the Philippine Islands thirty-nine student centers in Methodist territory, ranging from 150 students in a farm school to a great student center like Manila, with 41,000 high school and college students. Because of the lack of funds; we have scarcely touched the students in our territory with dormitories and student churches. There are at the present time approximately 70,000 high school and college students in the area for which the Methodist Episcopal Church is entirely or largely responsible.

The student group, as a whole, has little or no confidence in the Roman Catholic Church, and has not yet come into contact in any vital way with Protestantism. The result is that the students are drifting, spiritually and morally.

Deep-seated currents of moral indifference and religious skepticism can be observed. Dean Bocobo, one of the outstanding student leaders of the Philippines, states that unless Protestantism greatly increases its activities among students it will lose its opportunity to reach these students within the next five years. At the present time the students are exceedingly eager to hear our Protestant message. They attend our student evangelistic mass meetings in great numbers, and a large number of decisions are easily obtained. The danger in the situation is that we shall not now aggressively take hold of our opportunity and it will drift beyond our reach. The need now is for one man to devote his entire time to student evangelistic work and the organization of student dormitories, student churches and Epworth Leagues in the student centers, and to promote the present youth movement which was recently launched on a national scale. We also desperately need financial help for the continuation and expansion of the student dormitory program.

At the present time the public school system enrolls 37 per cent of the children of school age. Because of the limited finances of the Government of the Philippine Islands, and following the recommendations of the Monroe Commission, the Department of Public Instruction has decided to place its major emphasis upon elementary rather than on secondary and higher education. The result is, that already the appropriation for secondary education has been decreased, and the appropriation for elementary instruction has been increased. This has given rise to the phenomenal growth of private high schools throughout the entire Philippines. The Roman Catholic Church was quick to see this opportunity and is organizing a large number of private high schools in strategic centers of population. Un-

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less the Protestant forces awaken to this situation, it is quite probable that the Roman Church will pre-empt all the desirable locations for these private schools, and in the course of a few years will largely control the secondary education in the Philippines, as they now control the major institutions of higher learning.

In addition to this, our Protestant Church people are now beginning to ask for private schools to which they can send their own children. The reasons given are:

(a) If they send their children to private high schools, the Catholic religion is forced upon them;

(b) The educated groups, both Protestant and Roman Catholic, are increasingly sending their own children to private schools. This is probably a remnant of Spanish influence and custom.

As Protestants, we believe in the public schools and we will do everything to support and strengthen them. The only reason we propose to enter the educational field is to supplement the public schools until they are able to take care of the country's needs. We look upon the public school as our greatest ally for the training of citizenship in preparation for the democratic control of the government by the Filipino people. When students are once enrolled in a Catholic school of any sort, the evangelical faith no longer has the same opportunity of reaching them. We not only have the opportunity to meet the demands for respectable education, but we have the far greater opportunity for setting standards of education, and for surrounding education with that atmosphere which is conducive to character building, and which lies at the heart of our educational aims.

REVOLUTION AND MISSIONARY POLICY IN CHINA

During the quadrennium, the world has been witnessing in the Far East something comparable to a Renaissance, a Reformation, a French Revolution. For a half century missionary statesmen and Christian leaders, at home and abroad, have prayed for an awakened China. At last she is awake. Observers from every walk of life agree on this essential significance of the momentous events in the Far East during the last four years.

The first and foremost fact with reference to China is the reality of the revolution itself.

The forces operating among the Chinese are: a striving after nationhood, which is more pro-Chinese than anti-foreign; the desire for national unity; aspiration for complete political autonomy; the desire for equality among the nations; a sense of unfair treatment of China from the Treaty Powers; a desire to be rid of the fighting war lord factions, and the belief in a

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great future for China, which amounts almost to a religious fervor.

These forces are producing profound changes in China's social structure, her economic life, her educational procedure, and her political organization.

Whether in the conservative north, in radical Hunan, in moderate Nanking or in Canton, as affecting the military situation, the revolutionary factors just mentioned have deep hold upon the majority of thinking Chinese. They have taken root among the students of China, especially the returned students, among the laboring men and more recently among the farmers.

Whatever the success of the various contending factions now in China, the more fundamental revolution in China will go on, probably with success and possibly here and there with dismal failure, especially if China's economic resources continue to be destroyed through the devastations of warring factions.

The Secretaries have felt so keenly the relation of these Far Eastern stirrings to the Christian Movement that a special report on the situation in China and its relation to Christian missions was prepared for the first Annual Meeting of the quadrennium in 1925. This report was a result of the appraisal of correspondence from China; of the observations and writings of students of Far Eastern affairs, and had the approval of a special committee of the Foreign Missions Conference. It traced the outline of what was happening in China; its challenge to the Christian Movement; the legal status of missionaries and missionary property; our relation to the problems of extraterritoriality and the special toleration clauses in the treaties, extracts from writings of eminent authorities dealing with these questions and the resolutions of missionary and other groups, as indicating the trend of British and American opinion.

The Board also had the advantage of the information given in the report of a visit by Dr. Frank D. Gamewell to China during the Summer of 1925, who brought a first-hand knowledge of the situation as he viewed it out of his long knowledge of Chinese language and life, and of his intimate contacts with both Chinese and foreigners.

All through the quadrennium the Secretaries have associated themselves with other inquiring minds for consultation, discussion and prayer. Month after month there have been constant meetings with representatives of other Mission Boards with the officers of the International Missionary Council and the Foreign Missions Conference. Close contacts have been kept with the State Department and with the Chinese Minister and his associates in Washington, and every opportunity for information and discussion has been utilized.

The Board has been keenly sensitive to the peculiar conditions under which our missionaries have been sent to China and

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under which they have labored since the middle of the last century, when in the treaties with China the principle of extraterritoriality was adopted and the special toleration clauses in the treaties provided for the protection of missionaries, missionary property and national Christians.

At Delaware, Ohio, November 14-18, 1925, at its Annual Meeting, the Board passed a series of resolutions which met with candor and fairness the questions involved, and placed itself on record with other Mission Boards in separating themselves from the political and commercial agreements and entanglements with which they have been connected from the beginning in China. The resolutions are as follows:

WHEREAS, We heartily sympathize with China in her aspirations for the just, equal, and fraternal relations with other nations and in her sense of the present injustice of existing treaties, and

WHEREAS, We believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China and other Powers; therefore, be it

Resolved,

1. That we urge the early revision of the treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by nine Powers in Washington on February 6, 1922, namely:

Article 1. The Contracting Powers, other than China, agree

(1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;

(3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;

(4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly states and from countenancing action inimical to the security of such states.

2. (a) That we express ourselves in favor of the abolition of extraterritoriality in China at an early date.

(b) That we express the opinion that the determination of that date and of the provisions that may be considered mutually desirable should be undertaken co-operatively on terms of equality by China and the other Powers.

3. (a) That when our government negotiates the new treaties which are so urgently needed, we wish it to be understood that we do not desire any distinctive privileges for missions and missionaries imposed by treaty upon the Chinese Government and people.

(b) That correlatively we consider it desirable that the Chinese Government by such legislation as may be deemed necessary define the rights and privileges of missionaries, in particular to acquire and hold property and to carry forward their work in China.

(c) We express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.

4. We wish to make proper recognition of the devotion given in China by our resident Bishops and faithful missionaries who have labored through the major portion of this past year under extraordinary conditions. We

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can render no greater service in this present emergency than in giving most positive assurance of loyal support of the men and the women who make up the advance guard of the Christian Movement in the Orient.

5. It may well be that in the changed conditions produced by the modification of the treaties, our policy as a Board may need adjustments and a recognition of the personal position of our missionaries. We believe it will be the purpose of the Board to meet with candor and fairness the questions thus involved.

6. We desire to express our satisfaction with the procedure of the governments in arranging for the Conference to deal with the treaties in the matter of tariff readjustments, now meeting in Peking, and that called for December on extraterritoriality, and we hereby express our appreciation of the progressive position taken by the United States government in the promotion of these Conferences.

The most acute situation came in the fall and winter of 1926-27, when the nationalist armies swept northward from Canton toward Peking as their goal. These armies were recruited, trained and organized under Russian patronage and were permeated with the attitudes of Soviet Russia against Western civilization, foreigners, religion and Christianity in particular, capitalism and the present social order. At this time the Nationalist spirit in China reached its greatest height and commanded the enthusiasm and daring of peasants, laborers, students and gentry to a degree almost unparalleled in her history.

During their progress northward, many Christian churches, schools and hospitals were confiscated for officers' quarters, barracks, store-houses and stables. War is the same everywhere. In sections where the Communists dominated the army the Christians were violently persecuted. Services of worship were prohibited or disturbed. Hymn books and Bibles were seized and destroyed; there were strikes in the schools, economic boycotts and threats on life itself. "Down with Christianity," "Down with Religion," "Down with the Missionary," were their slogans for innumerable posters and pamphlets. The anti-Christian movement swept sections of the country in a fury.

Then the Nanking incident occurred on March 24, 1927, followed by the evacuation of foreigners, especially women and children, from the interior and from the exposed seaport towns. This so-called evacuation, on the advice of consular agents, brought to the front some of the most fundamental issues which the Christian Movement in China has ever faced.

Whatever may be the pros and cons of the wisdom of their evacuation, its effect upon both the Christian and non-Christian community in China will not be overcome for many years, if not generations. No possible action of any Board can remedy the misunderstandings, the deep questionings on the part of the Chinese Christians, the sarcastic and sometimes diabolical reactions of the anti-Christian leaders, and the unsatisfied longings of our Chinese Christians for the return of those who have

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shared in the building up of the Christian Church in China through all these years.

The additional expense involved in the evacuation has become a real problem for the Board. This expense included transportation, extra living costs, and in some cases medical service and clothes and the personal necessities of living. Without including the loss of missionary residences, libraries and instruments, the personal property of missionaries, but only the additional expense due to the evacuation order, the losses have been conservatively estimated for the Board of Foreign Missions at \$150,000.

By direct appeal to the Pastors, through the Church press, in editorial comment, news items and paid advertising by official action of the World Service Commission and by the Board in bringing the matter to the special attention of the Bishops, many of whom have communicated personally with their District Superintendents and Pastors, an effort has been made to secure a voluntary offering from the Churches to help meet this emergency expense. The Board has made it clear that it had no funds for any of this added expense, that nothing could be found in the appropriations, except by taking it out of the support of our work in China, which the Board would deem disastrous at any time, and quite impossible in the present emergency facing the Chinese Christians—all of these efforts have been made to appeal to the heart of the Church for help on this emergency fund.

Just at this time Secretary Diffendorfer arrived in China, following his visit to India and Malaya. Beginning with Canton, proceeding northward on the first wave of reaction against the extreme measures of Communists, to all of the port cities, including Foochow, Shanghai, Tientsin and Peking, he met and conferred with the Bishops and with those missionaries who had been permitted to remain, and especially with the Chinese lay and ministerial members of the Methodist Episcopal and other Churches. The situation was so acute that the Corresponding Secretary hastened to America, in order to present to the Executive Committee, at its July meeting, some of the problems that were emerging.

In the meantime the Board had appointed a sub-committee on China to review the communications which were being received from the Bishops, the missionaries and Secretary Diffendorfer, and from July until October this Committee was studying and preparing a declaration of principles and policy to guide the Board in the new situation which had been forced upon us by these significant events in China. At the meeting of the Executive Committee on October 20, 1927, the sub-committee on China presented these resolutions which were referred to the Board for favorable consideration.

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At its Annual Meeting in New York, November 14-16, 1927, the Board, after due consideration, adopted these resolutions, which follow, thus declaring its readiness to adapt its procedure with relation to China, in order that the work of evangelization and the building up of a Christian social order in China may be more speedily realized.

NEXT STEPS IN CHINA

1. We rejoice in the notable way in which the Chinese have taken places of leadership in schools, hospitals and evangelistic work throughout China as testified to by both bishops and missionaries. Many Chinese, unprepared for these heavy responsibilities, without the counsel and help of their missionary friends, in the face of opposition and persecution, and under conditions of poverty and boycott, have developed a marked sense of responsibility, devotion and efficiency. We pledge our loyalty to this spirit among the Chinese Christians and urge that everywhere throughout China these gains in Chinese leadership and responsibility be conserved as the basis of self-control and self-administration in China, with every opportunity for the Chinese to express themselves fully with reference to ecclesiastical organization and supervision, rituals of worship, creedal statements and the whole outward expression of the Christian religion that they may be true to the genius of the Chinese people.

2. We recommend that the Executive Committee of the Board of Foreign Missions authorize the calling of an All-China Conference of Chinese and provide the funds for the necessary expense up to \$5,000, from the Board's Emergency Fund, the Conference to be called as early as possible at some central point in China. There should be such preparation for this Conference as to insure an adequate discussion of the problems now facing the Christian movement in China. We suggest that there be invited to this Conference district superintendents, pastors, educators, physicians, farmers, business men, those in government service and other lay members, both men and women, on an equitable representative basis from each Annual Conference. The Conference should be free to determine its own program and come to its own conclusions without the presence of foreigners. We believe this to be most urgent in order that the Chinese may have opportunity to discuss, among themselves, the issues arising out of the present National Movement and revolution, and that they may be clear in their judgments as to policies and program which they must inevitably face, and which they should be free to present unitedly to the General Conference of 1928. (This action has been taken by the Executive Committee.)

3. With reference to the status of our property in China, we recognize that any well-grounded and thoroughly founded church in China cannot progress in initiative, responsibility and self-direction unless it owns and controls its properties. We reaffirm our goal, long acknowledged, that the so-called Mission properties in China have been given by American Christians through the Board of Foreign Missions with the expectation that ultimately they would be under Chinese management and control. Our properties in China fall naturally into three classifications: First, the local churches together with the local parsonages and primary schools which are sometimes built on the same lot; second, the educational, hospital and other institutional properties; third, the compounds and the residences for missionaries. As to the procedure regarding the future status of these three kinds of property our recommendations are as follows:

(1) The Committee feels that the time has now come when the Board should say to the Church in China that it is its expectation that proper local steps will be taken by those having power to transfer the local Church properties to Chinese control as soon as some satisfactory plan can be

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agreed upon between the Board and the field. We, therefore, recommend that steps be taken in China by our Bishops and Field Finance Committees to make recommendations on the basis of how such Church property can now be held safely and permanently in China.

(2) We believe that the legal holdings of our educational, hospital and other institutional property must be studied in view of developing national requirements and resources and that the advisability of the transfer of each institution must be considered on its own merits, having in mind our trust obligations.

(3) Missionary residences and compounds are definitely a part of the provision and equipment for missionaries and therefore should remain the property of the Board of Foreign Missions.

4. The recent months of civil war and revolution in China have seen the looting, theft and destruction of church property and equipment. We recommend that the Board of Foreign Missions inform the State Department of the United States Government that it will not file any claim for indemnities for these losses. The Board respectfully requests the United States Government not to take any action regarding losses suffered by the Board of Foreign Missions without previously consulting the Board. In making this recommendation, we recognize that the missionaries, as individuals, have the right to file with the United States consulates in China inventories of their personal losses and that their demand for reparations is wholly optional with them.

5. We recognize that the present situation in China affords an opportunity for the preparation and distribution of Christian literature on a scale hitherto unprovided for as a part of our missionary program. We recommend that the Corresponding Secretaries consult other Mission Boards at work in China, with the hope that some plan may be inaugurated immediately for the preparation and distribution of scholarly and popular presentations of Christian truth to the Chinese people through pictures, pamphlets and books.

6. As to the return of missionaries who have been called out of China in recent months, we recommend that those missionaries should return to China who are acceptable to the Chinese, who are individually approved by the Board of Foreign Missions, are physically able to go, who keenly desire to go in spite of present hazardous conditions and who, above all, are prepared in the light of the new situation in China to identify themselves with the Chinese churches and people to the limit of their ability, and we pledge ourselves to meet these requirements.

7. We appeal to our churches to contribute generously, and in a spirit that will match the heroic sacrifice of the Chinese toward our Christian program in China including the return of needed missionaries, the support of our Chinese workers in their day of trial and opportunity, the new literature program, and for an evangelistic advance for which the time is now ripe.

AN ALL-CHINA CONFERENCE OF CHINESE

These resolutions, as will be noted, provided for the assembly at the earliest possible date in China, of an All-China Conference of Chinese, in which the Chinese would be given opportunity, without the presence of any foreigners, to discuss among themselves the issues which the Chinese must inevitably face as the result of the conditions which the revolution was producing in their own country.

This Conference assembled in Shanghai on January 2, 1928. Bishops Birney, Grose and Brown were present at the opening session to bring the greetings of the Bishops, the Churches in

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America and the Board of Foreign Missions, to read the call for the Conference and to outline some of the questions which the Board had presented to them for discussion.

Not in recent years have the Chinese leaders of the Methodist Episcopal Church in the various sections of China been permitted to face squarely the problems which were evolving out of rapidly changing Chinese life. Furthermore, the Methodist leaders in China have been confronted in recent months with a growing sentiment for the organization of a national Christian Church for China, into which all the various denominational bodies would be merged. In October, 1927, the First Assembly of the Church of Christ in China was held in Shanghai, at which gathering there were eighty-seven delegates, representing 120,000 communicants, almost one-third of all the Protestant Church membership in China. There were sixteen missionary societies of the West represented in the assembly.

The Board of Foreign Missions felt that the Chinese ought to be free to discuss these policies by themselves, especially the problem of their relation to movements looking toward church unity, since their own destiny would be so clearly involved. Shanghai gave the Chinese this opportunity. Their own pronouncement will be read with great interest and is worthy of the most careful consideration.

REPORT OF THE ALL-CHINA CONFERENCE

As delegates to the All-China Conference, representing all the ministers and laymen of the ten Conferences of the Methodist Episcopal Church, in China, we wish to express our appreciation of the sincere and earnest desire on the part of the Board of Foreign Missions to know the Chinese view-point regarding the present condition of the church work in China, and to furnish an opportunity for the freest and fullest expression of opinion with reference to the various problems confronting the Methodist Episcopal Church in this country. This statesmanlike measure of the Mother Church and their sympathetic attitude toward the churches in China in these most trying and troublous times are heartily reciprocated by the Chinese Christians of the Methodist Episcopal Church, in their sending such a large delegation to this Conference, where they can discuss the various problems in the most thorough manner.

While we rejoice in that autonomy which has long been the spirit and the policy of our Methodist Episcopal Church, anticipating the growth and the acquisition of new features and characteristics of the people, among whom the church is established, yet we believe that there is a serious need for prompt readjustments to meet the new conditions in China, so as to secure for the Methodist Episcopal Church larger opportunities of development and growth, looking toward an early realization of a self-supporting and self-propagating Church.

In spite of the changed conditions prevailing in this country which are both distracting and bewildering, we believe that the Methodist Episcopal Church has a large contribution to make in strengthening and helping to unite the Christian forces in China in combating the forces of unrighteousness which are so rampant.

We are fully convinced that the Methodist Church is entering upon a period of larger opportunities for making its influence count in the reconstruction of the Chinese nation. It cannot do these things without

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changing certain old policies and methods. It will not be able to accomplish its object without a far greater measure of spiritual power. It needs a new vision and a new baptism. It must make new approaches to tasks. The Church in China needs to be less exotic without decreasing its inter-racial fellowship and co-operation. It needs to preach its chief message of personal salvation through Jesus Christ in a more emphatic and convincing way.

After much prayer and careful study, the Conference makes the following recommendations which have all been thoroughly considered and duly adopted:

1. *The Status of Chinese Methodism.*

It was voted that:

- a. The Chinese Methodist Church shall remain an organic part of the World Church.

2. *Episcopal Supervision.*

It was voted that:

- a. A Chinese bishop be elected as soon as this can be effected.
- b. The General Conference should delegate power to the Eastern Asia Central Conference to elect a bishop or bishops for China.
- c. The bishops from America be eliminated gradually when the time comes.
- d. The question of how many bishops should be retained during the next quadrennium be laid on the table.
- e. Four bishops are needed for China:
(These four bishops should be one Chinese, one missionary in China and two from America elected by the General Conference.)

3. *The Place of the Missionary.*

It was voted that:

- a. Missionaries are still desired and needed in the Methodist Church in China.
- b. The number of the missionaries be restored to equal that of 1926.

4. *Church Property.*

It was voted that:

- a. The Board of Foreign Missions should transfer the ownership of Church property to the Chinese Church as soon as plans for the transfer of the same are made.
- b. The Eastern Asia Central Conference should appoint a National Committee to make plans for the transfer of the property.
- c. A local board be organized by each Annual Conference and a central board by the Eastern Asia Central Conference for the transfer of mission property and that in making the transfer the following conditions must be fulfilled: That each locality should be able to pay for the repairs and insurance and that the original purpose for which the property was designated should be maintained.

5. *Registration.*

It was voted that:

- a. The schools should register if and when the regulations for registration are satisfactory.
- b. The schools should not register if the regulations for registration make a Christian school impossible.

6. *Emphasis of Work.*

It was voted that:

- a. In the present conditions and in the near future the church should emphasize rural evangelism and vocational training.

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- b. That a committee be appointed by the Eastern Asia Central Conference to prepare a program of Religious Education for the next quadrennium.
 - c. Each Conference should set apart a portion of its finances for literary work.
 - d. The Chinese Christian Advocate and The Young Peoples Friend should open a section for Religious Education.
 - e. Our Board of Religious Education of the Methodist Episcopal Church in China should negotiate with the Sunday School Union for the preparation of Sunday School lessons suitable for country use.
7. It was voted that the Methodist Episcopal Church should have spiritual fellowship and hearty co-operation with other Christian Churches in China.
8. It was voted that the changes in discipline, polity or ritual of our church in China would be referred to the Eastern Asia Central Conference for discussion.
9. *Finance.*
- It was voted that:
- a. We ask the Mission Board to continue their financial support according to the conditions of each place.
 - b. Besides self-supporting churches, each individual church should increase each year ten per cent of the present amount for self-support; however, this does not apply to churches under unusual circumstances.
 - c. The finances for evangelism should be increased.
10. It was voted that we ask the Eastern Asia Central Conference to take action requesting the General Conference to admit lay delegates to the Annual Conference with power to vote.
11. It was voted that we ask the Eastern Asia Central Conference to organize a General Executive Office for the Chinese Methodist Episcopal Church.

CHINESE CHRISTIANS CARRYING ON

The evacuation of the missionaries from China in the Spring of 1927 brought forward, all over China, the question of Chinese leadership. The missionaries were required to leave their posts, in many places on short notice. The care of schools, hospitals, homes, Churches and property of all kinds had to be arranged for. The Chinese Christians arose to their opportunities magnificently, and thus the revolution helped to accomplish, in a few months, what our missionaries and Church leaders in China have worked, prayed and longer for during the years.

The Chinese Christians, however, have more than new responsibilities to deal with. The anti-Christian movement everywhere meant persecution, boycott and sometimes financial ruin and a martyr's death. The way in which these trials have been borne has produced a new chapter in the Acts of the Apostles and there has been written afresh a new record of Heroes of the Faith. Some few have fallen by the wayside—that is to be expected—but the Church has been refined and strengthened and more deeply rooted than ever in Chinese soil.

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These gains must not be lost. The Board of Foreign Missions, the Missionaries and our Church leaders in China, all recognize that our emphasis is shifted in missionary policy. From now on we must give strength to our Chinese brethren; must co-operate with them and help them in every possible way. Above all, the necessity of standing by them financially in this period of transition is before us. To strengthen *now* our aid to China with both men and money will set forward the Christian Movement by leaps and bounds.

PROPOSALS FOR CHURCH UNION IN KOREA

The most absorbing item of interest among Methodists in Korea to-day is the proposal for the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, into a united Methodist Church in Korea.

The General Conference will have before it memorials adopted by the Korea Annual Conference and by the Lay Electoral Conference, requesting that a Commission be appointed by the General Conference of the Methodist Episcopal Church to meet with a similar Commission from the General Conference of the Methodist Episcopal Church, South, and the Commissions from the two Annual Conferences in Korea, with power to prepare a basis of union and plan for the organization of a Korea Methodist Church, and to provide for some organic relation with the mother churches.

The Board of Foreign Missions passed the following resolution concerning these proposals:

We desire to express our most cordial interest in the action of the Korea Annual Conference and the Lay Electoral Conference, looking toward a united Methodist Episcopal Church in Korea, and it is our earnest hope that a way may be found to realize this ideal. We sincerely trust that this purpose may be so consummated as to retain the Korean churches in our international organizations.

The Board of Foreign Missions also appointed a Committee to consult with a like Committee from the Board of Missions of the Methodist Episcopal Church, South, on such matters as might properly come before the two missionary bodies, as a result of any action looking toward church union in Korea.

At Atlantic City, New Jersey, on January 12, 1928, these two Committees met in joint conference and passed the following resolution:

This Joint Conference has heard with interest the memorials of the two Annual Conferences in Korea, and we commend their request to the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and express the hope that these General Conferences will appoint the Commissions requested and give them power, in conference with the Commissions from Korea, to make plans looking toward the creation of a united Methodist Episcopal Church in Korea along the lines of their memorials.

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Both of the above resolutions are respectfully submitted to the General Conference as expressing the mind of the Board of Foreign Missions on the question of church union in Korea.

THE CHURCH IN JAPAN

The Japan Methodist Church was formally organized in 1907 by the union of the Canadian Methodist, the Methodist Episcopal Church, South, and the Methodist Episcopal Church congregations. At that time all the machinery of an independent Church was set up. Two Annual Conferences with District organizations and a General Conference were established. Japanese Episcopal supervision and Japanese leaders in the various Church boards and societies were provided. The plan of district supervision was adopted, whereby a pastor, chosen by the District after the appointments were made, became the presiding elder, giving his time in addition to his pastoral duties.

All church and parsonage property controlled by the Annual Conferences of the uniting bodies at the time of the union were legally held in trust for the new Church. All missionary property remained under the control of the several Mission Boards. The Japanese administered their own funds. The missionaries of the three Mission Boards remained under the supervision and appointment of their respective ecclesiastical leaders. While their Conference relations were officially in their home Conferences, they were to have the rights and privileges of membership in the Japan Methodist Church Annual Conferences and were given the freedom of the floor, except on questions in which the character or Conference relations of Japanese preachers is involved. This arrangement was satisfactory to all concerned and was the best possible plan to satisfy all the interests when the Church was set up. Through all these years it has been productive of the finest kind of co-operation between the Japan Methodist Church and our missionary agencies.

Growth of the Japan Methodist Church

During the past ten years the Japan Methodist Church has made rapid strides. In the year 1918 there were only thirty-one self-supporting Churches, but now we can count ninety of them, which means an increase of sixty Churches more, or 200 per cent. In the same year the total membership was 13,832, but now it has reached as many as even 30,088, which plainly shows an increase of more than 100 per cent. The Sunday School enrollment then was 38,108, but now 42,311. The total giving of our Church members in that year was 98,844 yen, but during the last fiscal year, ending March 31, 1927, they gave as much as 335,161 yen. To-day, in total membership and the number of self-supporting churches, the Japan Methodist Church exceeds those of both the Congregational and the Episcopal Churches.

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Our Educational Institutions

We are co-operating with the Japanese Methodist Church in three major educational institutions, Chinzei Gakuin, Aoyama Gakuin and To-O-Gijiku.

These three institutions are located—one in the south on the Island of Kyushu, Chinzei Gakuin; one is centrally located at Tokyo, Aoyama Gakuin, and the other is in North Nipon, To-O-Gijiku.

At Aoyama, the girls' school, formerly called Aoyama Jo Gakuin, has now become a department of Aoyama Gakuin under one administration with Dr. M. Ishizaka as the principal, and Miss Sprowles, dean of the girls' department. There is a Japanese dean of the college and middle school, and Dr. Arthur Berry is dean of the theological school. In May of this year there was held the first meeting of the new Board of Trustees of the combined institution. Aoyama Gakuin has nearly 2,300 boys in all departments and over 1,000 girls. To-O-Gijiku has about 550 boys and Chinzei Gakuin an equal number. All three of these schools are superbly located; are practically without competition; are recognized by the government; have graduated men who are leaders in Japanese life and have vigorous alumni associations which are increasingly coming to the support of the institutions.

All three of them, however, are in dire need and the financial condition of each one is most acute.

Facing the Unfinished Task in Japan

Those who have read Doctor Reischauer's scholarly and illuminating volume on *The Task in Japan* realize that the whole Christian undertaking in Japan must be reviewed in the light of experience, the growth of the work itself, the change in the intellectual, social and physical conditions of the country, the progress of religious ideas and of national feeling and aspiration; all these and other items are occasioning the call for a re-study and re-appraisal both of our objectives and of our schemes, in order that they may meet in some more generally satisfactory way the demands of God and of the time.

Bishop Herbert Welch, under the caption, "Facing the Unfinished Task," in a recent issue of the Japan Christian Quarterly, defines the Christian task, recounts how much has already been accomplished in Japan; what yet remains to be done and what part of this unfinished portion rightfully falls to the foreign missionary.

After defining the Christian task as he sees it, Bishop Welch says, "How much has been done in Japan toward the accomplishment of this bold and staggering undertaking?" His answer is significant.

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"Much, very much. To begin with, a Church has been created, relatively small in numbers but steadily growing. It is somewhat over sixty years since Protestant Christianity made its first effective beginnings in the Sunrise Kingdom. At the end of twenty years there were but 5,000 members; at the end of the second twenty there were 40,000, and after another twenty, 130,000. To be sure, the increase of population in Japan in a single year is five times the entire membership of the Protestant churches, so that there are far more non-Christians in this country now than when we began; yet the percentage of Christians has been gradually improving. In the last forty years the ordained ministers have increased from fifty to a thousand; the self-supporting Churches from fourteen to 300; the total contributions for Church purposes from 10,000 yen to 1,730,000 yen. To dwell for another sentence in the realm of the statistical, there are at present 3,500 employed Protestant workers, 1,500 Churches and 3,000 Sunday Schools, a few hospitals, some scattered philanthropic agencies and many schools. In a word, a Church is here, living, spreading, and somewhat equipped for the service it is appointed to render. It is organized, officered, supplied with articles of faith, with the Scriptures in the native tongue, and with the beginnings of a Christian literature and a Christian hymnology, neither quite domesticated as yet.

"This Church is established in all sections of the country, though to some extent it is exotic everywhere. That is, it is frequently composed of those who have moved into the community rather than of those who are firmly rooted there and whose families determine the community life. It is a city and town Church rather than a rural church, though of course preaching places are scattered out into the country sections. It is a middle-class Church. Its members for the most part are students, teachers and other professional men, housewives, farmers, minor public officials and shop-keepers, with a sprinkling of men of larger business interests.

"It has developed leaders of strength, devotion and wisdom, men of the type which caused one missionary to write after a critical meeting, 'Men like that make one feel that the future of Christianity is safe, even if everything isn't done just exactly as we think it should be.' There is in Japan, let it be repeated, a Church of Christ, worthy to bear His name, competent to carry on His work.

"But the vitality and the promise for the future of the Christian cause are attested more emphatically, if that may be, by the fact that to a surprising degree the influence of Christ reaches far beyond the borders of the visible Church. Here, more than in most countries, are those who for one reason or another are not listed in the Church, yet who believe in the

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things for which the Church stands and are giving their lives to promoting these ends. The penetrating and transforming power of the Christian religion is admirably illustrated in the life of Japan in the past sixty years. Naturally, we must beware of identifying Christianity with Western civilization. The modern ways which Japan has so eagerly appropriated may have grown up in an atmosphere perfumed by the faith of Palestine, yet the fragrance is not always obvious of the product. Matters of dress, housing, architecture, food, pure and applied science, especially medicine, commerce and banking, music and municipal government, industry, and the rest, while they may bring from the West progressive elements which minister to the safety, comfort and advancement of the people, are not of the essence of Christianity. Nearer to this are the developments of democracy in political life, the improved status of womanhood, and an interest in social welfare which is surely based on the Christian conception of personality. The temperance and purity movements are led by Christians; the effort for the elevation of labor has Christian men in its forefront; education is slowly coming under the guidance of Christian notions of character and life; international relations promise to be colored by Christ's teaching of human solidarity, and a new vision of humanity has dawned upon those who have already been so intensely devoted to family and to empire. Even the old religions are not only copying Christian forms and methods but are incorporating Christian elements into their teaching. Buddhist priests are reading the New Testament; Buddhist children are found in our schools. The interpretation and the partial Christianization of ancient and broken faiths is actually under way. As evidenced by the testimony of Prince Tokugawa at the time of the Washington Conference, by the words of a representative of the Department of Education at the last National Christian Council, by the striking editorials in the *Japan Times* within recent months, discriminating and intelligent observers agree that much if not most of what has made the new Japan and given it a place of honor among the nations is the direct or indirect result of Christianity.

"It is, therefore, not strange that the attitude of the government has been so radically changed. The Christian religion is not only tolerated, but recognized, praised, and employed for work of public benefit. The Imperial Family makes gifts to Christian organizations. The conservative naval authorities permit Christian meetings within the precincts of the Admiralty at Saseho. The primary school principals of Tokyo welcome and invite the assistance of Christian workers with their hymns and their sermons.

"Even more significantly, the attitude of the mass of the people is altered. Bibles and hymn books sell freely and reli-

gious volumes find many buyers. Evangelistic meetings easily draw their crowds. The young in particular are waking up to the presence of a new spiritual power in the land. Of a large group of secondary school students examined last year, nine-tenths come from Buddhist homes and only the usual half-of-one-per-cent or less from Christian homes. But while a fourth of them felt no certainty as to the existence of God, a large majority affirmed the importance of religion, one-third of them expressed a desire to believe in Christianity, and of those who were reading any religious literature three times as many were studying Christian books as Buddhist.

"To quote the words of Bishop Uzaki: 'The present condition of Japan is hopeful for her evangelization. The spiritual attitude is more favorable, the door for missionary work is wider open, wherever we go, than ever before, and those who are eager to listen to the glad tidings are increasing day by day.'"

While we believe, and rejoice in the belief, that Christianity has an influence on the thought and life of Japan altogether beyond the proportionate number of enrolled Christians, yet as Bishop Welch has so well stated, we recognize that the evangelistic task has scarcely begun. Seventy-five per cent of the people are nominally Buddhist. All of the enrolled Christians together, Catholic and Protestant, make less than half of 1 per cent of the population. Many sections of the country are little touched. Even in those sections where the Christian Church has developed some strength, many of the social and occupational groups seem almost entirely outside its borders.

Some may ask, Why not leave this task to the Japanese; our own lands are not yet Christianized?

"In Japan, unquestionably, Christianity would live if all the missionary support and personnel were removed today; it would live—but it would languish. The aim of the foreign missionary cannot be considered entirely accomplished when a church has been established, even though that church may have some powers of self-support and self-propagation and self-government. Why should the missionary have no part in the training of converts, the broadening of the Church's ideals and activities, the social ministry to the people which shall let the love of God shine like a ray from heaven into black places? Has he no contribution to make because of the generations of Christian experience which lie behind him? Must this infant church trace again all the weary path which Western churches have been compelled to follow, or profiting by their history, shall it come speedily to a wealthy place of vision, privilege and service?

"The foreign missionary everywhere is somewhat separated from the people by his nationality, race, habits and financial

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support. And here in Japan the test has been more than ordinarily severe. Japan, because of the compactness of the country, the general use of one language with but slight differences of dialect, the enthusiastic national spirit, and the prevalence of education, took much earlier the step to which China has just come in self-assertion and the insistence upon ecclesiastical as well as political independence. But here in Japan the question of the missionary has been met and answered. Not only does the missionary feel that the call of God to him has not been repealed, but the voice of the national church bids him stay as a brother beloved and a fellow-laborer in the Lord. The voice says, 'Our numbers are small; our leaders are few; our finances are inadequate; we are preoccupied with the struggle for complete self-support, and moreover there are things to be done which we are not yet prepared to do, which perhaps we cannot do for many years to come. You came over to help us; stay and help us still further.' This is good. In the rising tide of race prejudice and national self-consciousness, Christianity must be kept international."

THE CHRISTIAN APPROACH TO THE JEW

It is recognized that the relation of the Jew to the social, economic, political and cultural life of America is very different from that in which he has for so many years lived in Central and Eastern Europe. The Methodist Episcopal Church, both in America and in Europe, is interested in any attempt to find a way by which the Gospel may be preached to this great people. Of special significance to the Churches in Europe and, incidentally, to the Christian Movement throughout the world, were the interdenominational and international conferences for the discussion of the Christian message to the Jews, held at Budapest and Warsaw in April, 1927, under the leadership of Dr. John R. Mott. These were the first Conferences which have ever been held regarding Jewish evangelization. For eighteen months previous to the meetings the ground was being prepared by exhaustive study.

"It would have been a collective crime not to have come together to revise our thought and action in face of the new situation throughout the Jewish world." This telling sentence from the opening speech of Dr. Mott summarizes the objects of the Conferences. Evangelism and the Christian message for Jews; methods of work, including medical, industrial, community centers; a new type of literature; the training, equipment and care of workers; special work among women; the occupation of the field; the growth and maintenance of spiritual power, and co-operation, were the topics discussed in both Conferences.

An attempt was made to get at the roots of hate and the

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basis of the foolish prejudices which have separated the Jew and the Christian throughout the centuries. Fortunately for Christian and Jew alike, the impossible situation of past centuries has been changed, first on the side of the Christian and more recently by the Jew.

That there is a new day for Jewry in Europe was recognized. The Ghetto and the deplorable situation it represented are things of the past. The dismantled Ghetto—an indirect result of the European war—means that the world of Jewry, once so solid, is now fluid. The widespread political and social liberation of the Jews has brought them into closer touch with modern scientific ideas. There has been a widespread departure from the synagogues—not a matter of rejoicing, but an alarming fact for both Jews and Gentiles. It has been a generation of amazing changes for the Jew. They have been a people long in the bonds of a stereotyped system, but they are now free and moving and inquiring. They are increasingly dissatisfied with their traditional faith and, for lack of knowledge of a better religion, are now turning to materialism, agnosticism or communism. They are a people who now offer a new chance for the Saviour of every race.

The findings of these Conferences, now available in printed form, in addition to being of value to our workers in eastern and central Europe, should stimulate the Churches in America to new studies of the problem and to a broader interpretation of our responsibilities. They also constitute a call for increased concern for this new opportunity for evangelism and Christian service. The Church is facing a big day of opportunity with these means of informing and stirring our people regarding the new Christian approach to the Jews.

THE WORLD CALL

At Washington, D. C., in May, 1926, the Bishops of our Church held their mid-quadrennial meeting and there were present practically all of the Bishops resident in foreign fields. There were extended presentations and discussions by the Bishops of the conditions and needs of our Church overseas. The Bishops resident in America were so impressed with the challenging need manifest in these addresses, that representations were made to the World Service Commission for larger co-operation on the part of the Bishops in the cultivation of American churches. In consultation with the administrative staff of the World Service Agencies and the Executive Committee of the World Service Commission, consideration was given to a period of intense cultivation of our American churches by our Episcopal leaders. It was further decided to call a nation-wide convention for the city of Chicago for June 29-30. Nearly 1,500 persons responded to the call, the program

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of which was given up almost entirely to foreign missions, with stirring addresses by the Bishops from abroad. Following the convention, nearly every Area in the Church was visited by one or more of the Bishops. Later, the addresses delivered at the mid-quadrennial meeting of the Bishops in Washington were published by The Methodist Book Concern, under the title, *The World Call*. During the summer and especially at the Annual Conferences and District gatherings of the early fall, this publication was given nation-wide circulation and 12,000 copies were distributed to our people.

AMONG COLLEGE STUDENTS

In a recent Conference at Princeton University of campus religious workers, it was the consensus of opinion that "not more than one student in ten is interested in religious matters." If that is true about religion in general it is probable that the number interested in foreign missions, as a particular expression of religious concern, is considerably smaller. In an informal discussion among another, though less representative group of student workers, the conclusion seemed to support the statement of one who declared, that "there has never been, in thirty years, more active skepticism toward and less active interest in foreign missions among college students than at the present moment." A number of reasons have been set forward to account for this situation.

In the first place, the serious concerns of students on any subject have never been confronted with such desperate competition as at present. The prevalent bridge mania on the campuses of the country is only one small indication of the difficulties that confront the student who has a desire to give first consideration, in his thoughts, to matters of vital importance.

In the second place the old terminology that won the loyalty of the students of a generation ago is regarded as out of date to-day. The new statement of the Christian world appeal has not yet reached the student groups. At least it has not been proclaimed with sufficient clarity to stimulate interest as effectively as it was stimulated by the "evangelization of the world in this generation."

In the third place, the decline of interest in foreign missions can be traced, in part, to the wide-spread propaganda of representatives of other faiths whose distorted pictures of the superior spiritual qualities of those faiths have led to the conclusion that Christianity, after all, has nothing unique to offer to the world. It is common among students to inquire:

"Wouldn't it be better if we spent our time and resources learning from the East than in endeavoring to take our so-called perfect faith to Easterners?" And those who attempt to answer that question in the negative are ranked with the bigots.

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Foreign students in the United States have by no means all been guilty of creating the impression that Christianity has nothing to offer to the world. But among the foreign student community there is a large number whose descriptions of Eastern lands gloss over the evil and exaggerate the good; who emphasize the evil in the West and minimize the good. Their statements lead directly to the assumption that foreign missions is not only unwelcome but unnecessary.

To remedy this situation will require more than new slogans. It will require, first of all, a wider dissemination of the facts. Much of the apologetic of the up-to-date critics of missions would lose its force if the apologists could take time off to understand what is going on in the Mission Boards. Students need to know that the new spirit of racial and national determinism is being reflected in the machinery of the Christian world enterprise. They need to understand, also, that the completion of this transformation is a task that calls for the consecration of young people.

On the other hand, the actual situation in the foreign field needs to be understood. The stark picture of human need, as the actual lot of the vast majority of people among whom Christianity is at work, needs to be redrawn. Into that background the effectiveness and uniqueness of the Christian ministry must be painted. Until students are brought to see that the world is in desperate straits for the help that they can bring, they can hardly be persuaded to volunteer either their lives or their material resources.

Finally, however, a new missionary appeal to students cannot succeed without a new affirmation of the unique capacities of Christianity. Let students understand fully the alternatives to the Christian Gospel—materialism, cynicism, atheism in the West; fatalism, social stagnation and ethical bankruptcy in the East. Let them understand the fruits that these alternatives have produced. Let them speculate upon the kind of a world the future will bring us if these alternatives, rather than Christianity, gain the ascendancy. In the face of such an inquiry—if it is scientific rather than propagandist—a new concern for foreign missions may be developed and students led, once again, to volunteer to support an enterprise that, with the sharing spirit of Christ, is dedicated to the building of His kind of a world.

JOINT COMMITTEE ON RELIGIOUS EDUCATION IN FOREIGN FIELDS

During the present quadrennium an effective organization for the promotion of religious education in foreign fields has been set up and is now operating satisfactorily. The Joint Committee consists of eighteen members, nine each from the Board of Foreign Missions and the Board of Education. The secretary

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of the Joint Committee is Dr. Wade Crawford Barclay. The statement of principles under which the committee operates is as follows:

1. The carrying out of a program of religious education shall be the responsibility of the agencies on the field. The Joint Committee, representing the two Boards, shall render assistance wherever possible.

2. Each of the co-operating Boards shall recognize the Joint Committee as its duly authorized agent in the carrying out of the program, and all approaches to the field relating to religious education on the part of the co-operating agencies shall be through the Joint Committee.

3. It is agreed, in the interest of uniform service standards, that all workers engaged in the development of this program on the foreign field shall have the full status of missionaries of the Board of Foreign Missions.

4. The annual budget shall be prepared by the Joint Committee and submitted to the co-operating agencies and shall become effective when approved by them. The Treasurer of the Board of Foreign Missions shall be the Treasurer of the Joint Committee.

The organization of the Joint Committee has made possible the unifying of the program of religious education in foreign fields. No longer are there two independent programs. The program of religious education is subject to the same regulations and field supervision as all other work on the field. The Joint Committee's relation to the religious education program is one of counsel and service, not direction or supervision.

Religious education is rapidly coming into new prominence in all mission fields of the world. Everywhere are manifest new interest and deepened conviction of its importance. Tasks of the utmost importance await the organization of effective field agencies of religious education, and the training of national leadership prepared to carry them through to successful completion. A thoroughly Christian literature, which at the same time utilizes the best in the racial cultures of the various peoples, must be produced not only for adults but for children and young people. Indigenous curricula for all grades must be created. Programs of training for both lay and ministerial leadership suited to the peculiar conditions of each field must be developed and aggressively promoted. These tasks involve highly specialized educational problems, complex and difficult. To their solution both the Board of Foreign Missions and the Board of Education are called upon to make contribution.

Progress is reported in the organization of field agencies of religious education. Councils of Religious Education which are, in effect, boards of religious education, are now operating in China, India, Korea, Mexico and South America. In the Phil-

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ippine Islands the Sunday School Union exercises a similar function. Beginnings in the direction of organization have been made in other fields.

In South America an enterprise of great significance has been inaugurated. A Central Committee on Religious Education, with subsidiary regional committees, has made a beginning in the creation of indigenous curricula of religious education. The program includes teaching materials for use both in mission schools and in Sunday Schools, and for all grades from the kindergarten through the primary and the secondary school.

Among various other phases of religious education, the advance recorded in leadership training deserves special mention. Some of the best work is being done in the Philippine Islands. The fact that English is increasingly the prevailing language has created an opportunity of which our missionaries have taken full advantage. The Standard Training Course, substantially the same as in the United States, is being used and thousands of credits have been issued to Methodist teachers. In Mexico, and particularly in South America, remarkable developments in leadership training have been taking place within recent months.

JERUSALEM—1928

From March 24 until April 8, 1928, during the days while this report to the General Conference is being printed, there will be gathered together at Jerusalem, on the Mount of Olives, some 200 people drawn from almost all the countries in the world. All of them will be busy people, men and women holding positions of importance, or doing work in places from which they can ill be spared. They will come together at great cost, not only of time and energy but of money. They will represent most of the branches of the Christian Church and most of the peoples of mankind. The meeting will last for a fortnight, and the preparations for it and the future action necessitated by it have been and will be laborious and costly.

The significance of the Jerusalem Conference can be grasped only when it is regarded, not as an event by itself, but as an incident or stage in an effort of international co-operation, extending over a period of several years. In making the plans, it has been repeatedly affirmed that the meeting will not be a conference. This insistence may appear, at first sight, to press an unimportant distinction, emphasized only for the purpose of freeing the meeting from the undesirable associations of the word "Conference," in a world that is rapidly becoming weary of the multiplication of such gatherings. In reality the distinction is fundamental. The meeting at Jerusalem will be a meeting of the members of a permanent organization. Under the auspices of that organization the attempt is being made,

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through an international exchange of thought, to gain a fresh view of the most vital issues in the world mission of Christianity at the present time. The need of that exchange is such that it cannot be carried to a final conclusion by the spring of 1928. It, not the meeting, is the prior and fundamental thing. It might be maintained, not merely in the abstract but as a practical and possible alternative, that the inquiries which have been instituted might have been carried out under international co-operation, without such a meeting as has been planned for Jerusalem. But, obviously, if this international co-operation is to be real, some people representing different nations must, at some time, get together for consultation, and whatever improvement in method the future may bring, as the world gains in experience of international co-operation, in the light of existing conditions, the holding of the meeting which has been actually planned seemed the best and most effective means, at present available, for achieving the objects which the International Missionary Council has in view. The important thing to bear in mind, however, is that the meeting will be only a means to an end greater and more comprehensive than itself.

One further general observation may be made in regard to the vital issues which the International Missionary Council is endeavoring to face. The remarkable Conference on Faith and Order, which recently concluded its sessions at Lausanne, issued a significant document entitled *The Message of the Church to the World*. It is significant as having obtained the unanimous consent of the representatives of so many different communions, and yet, while it carries us a long way, it reveals at the same time the immensity of the task which is still to be undertaken. It contains the assertion that "the Gospel is the sure source of power for social regeneration"; that "it is the only way by which humanity can escape from those class and race hatreds, which devastate society at present, into the enlargement of national well-being and international friendship and peace." By no body of Christians are these convictions held more strongly than by those actively engaged in carrying out the world mission of Christianity; their whole work is based on them. But if these affirmations are to be effective they must be given full and rich content. The world is not going to accept them merely because the Church proclaims them. Some of the inquiries which the International Missionary Council is undertaking can perhaps best be understood as an attempt to provide an adequate content for these affirmations made at Lausanne.

The three main subjects are the Christian Message and the Religions of the World; Religious Education; the Church in the West and in the East. There will be discussion of the bearing of the Christian spirit and message on practical affairs in three special spheres—Race, Industrialism in the East and Rural

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Life, and consideration of the future work of the International Missionary Council.

THE REAL FOREIGN MISSIONS

Again, your Secretaries would state that no attempt is being made in this report of the Board of Foreign Missions to review in detail the progress and needs of the Methodist Episcopal Churches in the various countries of the world. Furthermore, the previous statements are not intended to convey the impression that the events, movements, world-wide forces and significant conferences, herein described, are looked upon as constituting the essential foreign missionary enterprise. Our hope has been to trace, somewhat, in this report, the progress of missionary thought during the quadrennium as reflected in the Foreign Mission Boards and Societies and the sending Churches. When a summary is made of what has been happening in the World Christian Movement during the last four years, it is evident that it has been a quadrennium of most notable events. The outstanding impressions which come from seeing these world events in perspective, clearly convince that there is no serious or fundamental obstacle to efforts to preach the Gospel, to train and educate the children and youth of the world in the Christian way of life, and to establish the Christian social order, save the willingness and ability of the Christian churches of the West to rise to the new day which is before us.

The real foreign missions are not the conventions and the conferences and the social and political movements of these changing days. Foreign missions, as always, are a giving, a sending, a sharing. To call, to train and to send strong, eager and consecrated youth to tell the world of Jesus Christ; to gather the Christians into communities for worship, training and organized Christian service; to nurture the young Churches and to help make them strong; to teach in manifold ways; to heal and to nurse the sick, and to get underneath rather than to dominate every vital movement throughout the world for the establishment of justice and righteousness among men—these have been and still are the vital elements of the foreign mission enterprise.

In thirty-eight countries, in fifty-six Annual Conferences, Mission Conferences and Missions, 1,002 missionaries of the Board of Foreign Missions and 725 missionaries of the Woman's Foreign Missionary Society are today doing this real fundamental work of world evangelization. To their efforts must be added the might and strength of 3,683 ordained ministers and 15,655 other workers who, in hospitals, schools, publishing houses and churches, day by day, against odds little known or appreciated in the West, are testifying to the saving and regenerating power of the love of God as manifest in Jesus Christ.

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WHAT THE STATISTICS SAY

The statistical summary for the quadrennium only partially reveals the status of the work sponsored by the Board of Foreign Missions. From the accompanying chart it will be seen that the reduced income of recent years has left its inevitable mark upon the progress of our work. The most startling disclosure is that from 1923 to January 1, 1928, we have decreased our total force of missionaries by 207. The reduced income has also

	*Missionaries	Ordained National Preachers	Total National Workers	Preparatory and Full Members	Baptisms	SUNDAY SCHOOLS		Number of Churches	Number of Parsonages	Total Estimated Value of All Board Property	Total Contributions on the Field
						Number	Scholars				
China, 1923	350	1,365	5,446	105,678	12,447	1,093	70,055	740	542	\$ 3,354,764	\$ 88,182
" " , 1926	252	1,456	4,466	89,391	4,776	923	56,999	794	530	3,382,658	87,096
Increase		91						54		27,894	
Decrease	98		980	16,287	7,671	170	13,056		12		1,086
Korea, 1923	49	129	816	20,713	1,761	617	32,730	500	129	1,156,286	51,692
" " , 1926	42	144	1,744	18,365	1,841	357	30,875	491	148	1,076,354	112,671
Increase		15	828		80				19		60,979
Decrease	7			2,348		260	1,855	9		79,932	
Malaya, 1923	41	23	146	7,117	993	85	5,229	45	35	1,240,309	46,528
" " , 1926	56	34	186	8,767	1,206	94	6,080	62	38	1,452,914	74,666
Increase	15	11	40	1,650	313	9	751	17	3	212,505	28,138
Decrease											
Philippines, 1923	31	138	1,722	65,182	4,650	373	32,097	244	76	548,063	41,289
" " , 1926	20	117	1,312	54,248	5,646	413	32,645	266	95	675,678	46,409
Increase					996	40	548	22	19	127,615	5,120
Decrease	11	21	410	10,834							
India and Burma, 1923	292	667	8,577	296,053	37,726	6,468	211,386	289	710	4,930,594	262,952
" " , 1926	270	664	6,982	334,456	26,549	5,125	161,217	302	736	5,513,038	260,923
Increase								13	26	582,434	
Decrease	22	3	1,595	38,403	11,177	1,343	50,171				1,929
Africa, Central and South, 1923	107	81	640	24,522	3,641	387	22,373	313	140	605,624	33,151
" " , 1926	106	65	731	30,816	3,424	400	26,471	361	188	914,800	50,232
Increase			91	6,294		13	4,098	48	48	209,176	17,081
Decrease	1	16			217						
Latin America, 1923	211	141	445	15,006	1,545	325	24,482	162	91	4,678,698	172,677
" " , 1926	156	163	695	24,649	1,375	332	21,888	176	90	4,336,743	182,782
Increase		22	250	9,643		7		14			10,105
Decrease	55				170		2,594		1	341,955	
Europe, 1923	13	853	2,825	95,019	1,750	1,461	115,808	724	290	17,400,839	1,457,187
" " , 1926	12	803	2,823	97,110	1,685	1,460	108,253	794	324	14,670,291	1,331,493
Increase				2,091				70	34		
Decrease	1	50	2		65	1	7,555			2,730,548	125,694
All Fields, 1923	1,209	3,144	20,557	658,140	66,541	11,095	543,720	3,134	2,080	30,168,285	2,276,742
" " , 1926	1,002	3,683	19,238	677,556	48,066	9,480	472,527	3,356	2,249	33,638,999	2,289,327
Increase		539		19,416				222	169	3,470,714	12,585
Decrease	207		1,319		18,475	1,615	71,193				

* The "Missionary figures" opposite "1926" are of JAN. 1, 1928.

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taken its toll of national Christian workers and left its influence in baptisms, the number of Sunday Schools and Sunday School pupils and has given us a net increase of preparatory and full members of less than 20,000 for the quadrennium.

INCOME

The following table shows the income of the Board for the four years of the quadrennium. The total, \$12,810,328.75, compared with the total income of the preceding quadrennium, namely, \$22,353,504.51, shows a decrease for the four years of \$9,543,175.76. If the income for the debt be included in the receipts, it still shows a decrease over the preceding quadrennium of \$8,061,008.14.

The second table gives a summary of disbursements to each of the Conferences in the foreign field and to each item of our General Expense year by year for the quadrennium and, in most cases, is self explanatory.

The absence of appropriations in certain columns means a change in method; for example, the appropriations to the Union Universities in China and Korea were included in the general appropriations for 1924-1925, and became separate items in 1926. In other instances such as Germany, the blanks indicate the creation of new Annual Conferences.

It will be noted that, in 1924, the disbursements far exceed the receipts. This was the first year following the close of the Centenary program, and this decrease of receipts is one of the chief elements in the large debt of the Board, referred to in another paragraph of this report. In every case since that when the disbursements have exceeded the receipts, the overdraft has been the first charge against the appropriations of the next year.

Special attention is called to the interesting facts revealed in table III, showing the increase in the Permanent Funds of the Board during the past twenty years and also the very remarkable increase in the outstanding Annuity Agreements, especially during the past quadrennium. These tables show the results of continued activities to build up these funds. The second section of the tables indicates the amounts which have been realized for the work from legacies and annuities. The large income from annuities during the period of 1920-1923, inclusive, is due to the fact that a part of the annuity funds of the Board were put on a reserve basis under the laws of New York State governing annuity business. The surplus available when this action was put into effect was used to reduce the debt of the Board. The Board has recently reconsidered this policy and has directed the Treasurer to return to the former policy of holding all funds during the lifetime of the annuitant, rather than to hold only the proportion required by law.

The problems surrounding the great decrease in income of

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1924 have constituted the chief financial burdens of the quadrennium. It has been the fixed policy of the Board, at least during most of its history, that the fields were not permitted to contract financial obligations without the direct consent of the Board. However, the situation of 1924 made overdrafts in certain fields absolutely necessary. Such radical and far-reaching adjustments could not be made with only a few weeks' notice. The appropriations of the Board made at the annual meeting in November are for the succeeding calendar year, and by the time the fields get notice of the appropriation and the Finance Committees have an opportunity to make their budgets, the work of another year is already started. The national workers, who were dismissed from the staff of our missions in such large numbers, of necessity had to be given some notice. In many cases missionaries had to be returned to the homeland and their traveling expenses met and salaries paid, until other work could be secured. Some Conferences were able to make these adjustments and provide for the costs within a year or so. In other cases, the costs had to be distributed over a period of three or four years and consequent borrowings were necessary. These overdrafts in some cases carry heavy interest rates.

The Board has attempted in every possible way to counsel and guide the respective missions involved. Financially there has been great embarrassment in many places. The work of years has been seriously hampered, but we believe all of our fields will come through this trying experience financially sound.

In order that the fields might have their attention directed, anew, to the attitude of the Board in the matter of overdrafts, the long standing policy of the Board was strengthened and reiterated by an action taken at the annual meeting, November 14-16, 1927, which reads as follows:

"That the Board adopt as its policy that no debts, overdrafts or financial obligations of any character be incurred in the current work of any field which will, directly or indirectly, involve the Board without its full approval and consent."

It is the definite policy of the Board to require the field to clear off all of its outstanding obligations before it enlarges its work or its personnel. It should also be kept in mind that these obligations, plus any obligations the field is carrying on its properties, are comparatively small, probably no larger in proportion to total assets than are the obligations of the church at home.

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FINANCIAL STATEMENT OF THE BOARD OF FOREIGN MISSIONS
For Quadrennium, 1924-1927

I. RECEIPTS

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Designated.....	701,401.97	879,629.62	920,002.08	1,022,949.98	3,523,983.65
Undesignated.....	2,451,560.73	2,313,773.51	2,238,272.05	2,282,738.81	9,286,345.10
Total Receipts.....	3,152,962.70	3,913,403.13	3,158,274.13	3,305,688.79	12,810,328.75
Preferential for Debt.....		250,000.00	600,000.00	600,000.00	1,450,000.00
Sundry Donors.....		21,866.86	8,264.10	2,036.66	32,167.62
Grand Total.....	3,152,962.70	3,465,269.99	3,766,538.23	3,907,725.45	14,292,496.37

The Board of Foreign Missions

II. DISBURSEMENTS

I. DISBURSEMENTS TO MISSIONS INCLUDING DESIGNATED GIFTS

A. DIRECT

	1924	1925	1926	1927	Total
EASTERN ASIA:	\$	\$	\$	\$	\$
CHINA:					
Central China.....	101,744.26	79,097.33	85,039.41	71,486.47	337,367.47
Chengt, West China.....		63,085.73	49,271.15	44,548.33	156,905.21
Chungking, West China.....		35,057.49	34,197.93	39,671.45	108,926.87
Foochow.....	162,377.86	92,692.24	89,607.30	90,639.73	435,317.13
Hinghwa.....	67,496.89	51,027.38	49,915.41	37,430.42	205,870.10
Kiangsi.....	91,047.62	83,429.25	64,325.19	69,295.23	308,097.29
North China.....	259,957.68	185,826.64	194,786.47	121,890.49	762,461.28
Shantung.....			11,393.17	27,942.84	39,336.01
South Fukien.....	18,798.82	15,688.00	16,807.05	16,279.85	67,573.72
West China.....	132,172.90				132,172.90
Yenping.....	64,021.72	35,688.26	40,071.93	33,014.45	172,796.36
China Connectional.....	50,084.75	31,486.24	53,899.12	26,313.03	161,783.14
Fukien Christian Univ.....			4,000.00	8,612.00	8,612.00
Nanking University.....			6,800.00	7,399.14	14,199.14
Peking University.....			2,100.00	42,064.30	44,164.30
West China Union Univ.....			3,600.00	6,698.50	10,298.50
China Return and Adjust- ment Fund.....	11,236.00				11,236.00
Total.....	958,938.50	673,078.56	705,814.13	639,286.23	2,977,117.42
JAPAN AND KOREA:					
Japan.....	162,407.24	133,910.17	123,744.37	149,501.69	569,563.47
Korea.....	155,264.64	133,464.65	111,039.10	116,940.70	516,709.09
Manchuria.....	2,500.00	1,380.00	1,380.00	1,380.00	6,640.00
Japan and Korea Return and Adjustment Fund.....	4,500.00				4,500.00
Chosen Christian College.....			2,000.00	3,000.00	5,000.00
Severance Union Medical School.....			540.00	540.00	1,080.00
Total.....	324,671.88	268,754.82	238,703.47	271,362.39	1,103,492.56
Total Eastern Asia.....	1,283,610.38	941,833.38	944,517.60	910,648.62	4,080,609.98
SOUTHEASTERN ASIA:					
Malaya.....	77,200.33	38,459.66	34,738.67	38,813.48	189,212.14
Netherlands Indies.....	44,942.20	36,201.81	35,136.01	33,921.76	150,201.78
North Sumatra.....	28,043.96	23,540.55	18,725.80	21,113.00	91,423.31
Philippine Islands.....	87,556.41	41,348.26	50,349.85	45,272.08	224,526.60
General.....		200.00			200.00
Total Southeastern Asia.....	237,742.90	139,750.28	138,950.33	139,120.32	655,563.83
SOUTHERN ASIA:					
Bengal.....	63,207.47	37,804.71	37,734.75	36,722.99	175,469.92
Bombay.....	59,820.46	48,474.08	49,828.08	48,010.85	206,133.47
Burma.....	38,913.33	32,332.13	27,320.31	47,530.16	146,095.93
Central Provinces.....	68,667.28	44,132.82	41,111.99	38,454.66	192,366.75
Gujarat.....	80,358.50	62,227.39	59,981.18	65,955.91	268,522.98
Hyderabad.....			22,035.96	55,864.97	77,900.93
Indus River.....	65,062.38	48,993.84	45,630.40	45,509.56	205,106.18
India Theological College.....		15,018.00	17,062.50	13,803.59	45,884.09
Lucknow.....	99,976.02	66,914.48	60,456.39	57,835.79	285,182.68
Lucknow Christian College.....	32,976.91	35,781.50	41,311.98	38,648.88	148,719.27
North India.....	154,578.16	113,737.48	110,335.09	112,485.82	491,136.55
Northwest India.....	111,985.42	98,885.70	103,715.05	87,701.01	402,287.18
South India.....	118,350.81	94,743.90	78,618.08	51,628.14	343,340.93
India General.....	41,829.45	27,546.55	59,537.93	112,062.57	240,976.50
Total Southern Asia.....	935,726.19	726,592.58	754,679.69	812,214.90	3,229,213.36

The Board of Foreign Missions

II. DISBURSEMENTS—(Continued)

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
AFRICA, CENTRAL AND SOUTH:					
Angola.....	38,979.70	32,866.22	31,699.24	29,416.50	132,961.66
Congo.....	39,756.13	34,930.42	46,692.73	90,547.86	211,927.14
Liberia.....	53,695.75	37,406.02	42,887.79	44,531.11	178,520.67
Rhodesia.....	49,087.43	36,880.11	41,329.94	44,426.39	171,723.87
Southeast Africa.....	51,135.21	41,350.27	38,002.29	37,626.01	168,113.78
General.....		2,829.00			2,829.00
Total Africa, Central and South.....	232,654.22	186,262.04	200,611.99	246,547.87	866,076.12
LATIN AMERICA:					
Bolivia.....	42,265.63	34,413.40	60,628.88	55,612.12	192,920.03
Central America.....	55,800.51	30,789.91	29,720.50	29,042.49	145,353.41
Chile.....	94,931.23	52,869.24	118,391.18	58,030.22	324,221.87
Eastern South America.....	100,564.35	89,676.20	85,687.98	78,781.00	354,709.53
Mexico.....	114,490.21	71,313.17	70,576.97	71,397.36	327,777.71
North Andes.....	54,835.33	34,682.49	35,341.07	48,402.38	173,261.27
Latin America General.....	31,165.21	23,765.26	26,549.69	25,083.00	106,563.16
Total Latin America.....	494,052.47	337,509.67	426,896.27	366,348.57	1,624,806.98
EUROPE AND NORTH AFRICA:					
COPENHAGEN AREA:					
Denmark.....	21,000.00	20,259.00	10,674.00	10,672.00	62,615.00
Finland Annual.....	11,033.00	5,980.00	6,300.00	5,800.00	29,113.00
Finland Swedish.....	10,000.00	5,000.00	4,830.00	4,830.00	24,660.00
Norway.....	26,250.00	18,040.00	17,550.00	12,570.00	74,410.00
Sweden.....	34,000.00	17,600.00	14,100.00	17,462.50	83,162.50
Area General.....	4,000.00	2,000.00	2,000.00		8,000.00
Baltic and Slavic.....		13,150.00	13,008.00	15,915.00	42,073.00
Total.....	106,283.00	82,029.00	68,472.00	67,249.50	324,033.50
PARIS AREA:					
Bulgaria.....	18,578.09				18,578.09
France.....	109,602.50	57,741.15	52,454.00	50,961.09	270,758.74
Italy.....	128,318.78	84,768.37	61,521.00	62,425.13	337,033.28
Italy-Monte Mario.....	15,000.00		7,750.00	47,086.90	69,836.90
Jugo-Slavia.....	21,906.00				21,906.00
Madeira Islands.....	9,265.00	5,560.00	5,440.00	5,627.65	25,892.65
North Africa.....	72,026.78	51,219.00	50,953.30	53,922.04	228,121.12
Spain.....	9,000.00	9,190.00	8,769.90	10,200.00	37,159.90
Area General.....	4,000.00	2,000.00	1,500.00	750.00	8,250.00
Total.....	387,697.15	210,478.52	188,388.20	230,972.81	1,017,536.68
ZURICH AREA:					
Austria.....	11,102.00	5,600.00	5,510.00	6,105.00	28,317.00
Baltic Provinces.....	10,000.00				10,000.00
Frankfort Seminary.....	8,000.00	4,000.00	4,500.00	5,000.00	21,500.00
Hungary.....	5,004.00	4,705.00	4,600.00	5,550.00	19,859.00
North Germany.....	35,168.05	16,750.00	16,126.30		68,044.35
Russia.....	20,635.00	3,035.00	3,250.00	3,805.00	30,725.00
South Germany.....	29,357.00	14,730.00	14,130.00	5,074.00	63,301.00
Switzerland.....	17,000.00	8,250.00	7,960.00	6,000.00	39,210.00
Area General.....	5,329.00	3,197.00	2,766.00	1,500.00	12,792.00
Bulgaria.....		14,204.00	13,425.00	14,705.80	42,334.80
Jugo-Slavia.....		14,571.00	10,451.40	10,073.00	35,095.40
Northeast Germany.....				8,421.55	8,421.55
Northwest Germany.....				7,882.00	7,882.00
Southwest Germany.....				9,401.25	9,401.25
Total.....	141,595.05	89,052.00	82,718.70	83,517.60	396,883.35
Total Europe and North Africa.....	635,575.20	381,559.52	339,578.90	381,739.91	1,738,453.53
MISCELLANEOUS.....	10,185.61	6,141.02	16,841.72	11,363.17	44,531.52
GENERAL TRANSIT FUND.....			18,342.00		18,342.00

The Board of Foreign Missions

II. DISBURSEMENTS—(Continued)

B. DISBURSEMENTS TO MISSIONS, INDIRECT

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Cooperation Fund.....	12,000.00	6,273.00	8,636.00	8,686.00	35,595.00
Purchasing, Shipping, Transportation ($\frac{2}{3}$).....	13,883.42	10,670.73	8,527.59	10,076.08	43,157.82
Retired Missionaries.....	57,574.34	59,809.67	57,540.44	60,959.88	235,884.33
Personnel Department.....	12,626.72	6,799.27	6,106.16	5,997.37	31,529.52
Medical Department.....	10,735.68	8,729.81	8,982.52	7,671.41	36,119.42
Personnel Preparation.....	45,000.00	3,596.00	6,800.00	9,132.00	64,528.00
Total Indirect Disbursements	151,820.16	95,878.48	96,592.71	102,522.74	446,814.09
Paid from Preferential on Obligations.....	3,981,376.13	2,815,526.97	2,937,011.21	2,970,506.10	12,704,411.41
Total to Missions.....	3,981,367.13	2,815,526.97	2,937,011.21	2,825,044.23	12,558,949.54

2. GENERAL EXPENSE

A. ADMINISTRATION

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Corresponding Secretaries Office	18,570.09	18,803.92	18,349.69	18,336.90	74,060.60
Secretary-Counsel's Office.....	3,238.63	7,995.48	6,560.00	6,621.20	24,415.31
Associate Secretaries Office.....	30,922.63	20,892.21	21,231.65	19,438.00	92,484.49
Records and Research.....	12,405.54	16,676.45	16,490.04	12,806.57	58,378.60
Education and Literature on the Foreign Field.....	4,648.69				4,648.69
Treasurer's Office.....	19,037.17	17,304.70	17,547.29	18,875.89	72,765.05
Accountant's Office.....	24,703.71	22,608.45	22,697.88	22,697.86	92,707.90
Cashier's Office.....	9,901.24	9,231.52	10,094.10	7,211.21	36,438.07
Purchasing, Shipping and Transportation ($\frac{1}{3}$).....	6,941.70	5,100.38	4,263.80	3,181.92	19,487.80
Board and Committee Meetings	8,149.32	9,019.19	8,329.73	5,987.55	31,485.79
Rent.....	33,865.67	19,012.39	18,830.92	19,500.00	19,298.98
Office Service.....	34,749.73	28,933.15	29,060.71	26,807.64	119,551.23
Light.....		1,857.84	1,491.56	1,414.52	4,763.92
Alterations.....		2,949.93			2,949.93
Total Administration.....	207,134.12	180,475.61	174,947.37	162,879.26	725,436.36

B. EDUCATION AND PROMOTION

Designated Income.....	21,939.77	21,141.51	21,074.40	21,366.48	85,522.16
Legal and Property.....	2,242.89	4,527.75	4,735.73	2,536.58	14,042.95
Field Cultivation.....	34,644.74	27,004.20	38,414.56	33,650.93	133,714.43
Publications.....	14,931.46	19,095.84	4,852.97	9,454.93	48,335.20
Travel.....		6,488.37	9,810.20	7,589.29	23,887.86
Annuity Cultivation.....		14,543.09	9,160.80	11,324.24	35,028.13
Total Education and Promotion.....	73,758.86	92,800.76	88,048.66	85,922.45	340,530.73
General Conference.....	6,308.70				6,308.70
	80,067.56	92,800.76	88,048.66	85,922.45	346,839.43
Less Income from Permanent Fund for Administration and Home Cultivation.....	8,740.22	8,961.78	9,646.79	9,760.30	37,109.08
Total General Expense.....	278,461.45	264,314.59	253,349.24	239,041.41	1,035,166.70

The Board of Foreign Missions

II. DISBURSEMENTS—(Continued)

3. BOARD OBLIGATIONS AND INTEREST

	1924	1925	1926	1927	Total
	\$	\$	\$	\$	\$
Interest.....	140,965.84	141,583.87	127,340.74	109,227.38	519,117.83
Loss in Exchange.....			59,048.00	10,870.00	69,918.00
Appropriation for the Debt.....			17,402.00		17,402.00
Total.....	140,965.84	141,583.87	203,790.74	120,097.38	606,437.83

For statement concerning the Board's Debt see page 135.

4. RECAPITULATION OF DISBURSEMENTS

To Missions.....	3,981,367.13	2,815,526.97	2,937,011.21	2,825,044.23	12,558,949.54
General Expense.....	278,461.46	264,314.59	253,349.24	239,041.41	1,035,166.70
Board Obligations and Interest.....	140,965.84	141,583.87	203,790.74	120,097.38	606,437.83
Total.....	4,400,794.43	3,221,425.43	3,394,151.19	3,184,183.02	14,200,554.07

III. SPECIAL COMPARATIVE TABLES

1. TOTAL PERMANENT FUNDS AND OUTSTANDING ANNUITY AGREEMENTS ON HAND AT CLOSE OF QUADRENNIUM INDICATED

	Permanent Fund	Annuity Agreements
	\$	\$
1907.....	104,971.40	102,806.67
1911.....	153,191.88	477,497.59
1915.....	490,055.14	695,128.93
1919.....	908,431.67	1,848,765.45
1923.....	1,388,492.79	2,492,211.45
1927.....	2,328,829.78	4,627,166.88

2. AVAILABLE FOR APPROPRIATIONS FROM LEGACIES AND ANNUITIES DURING THE QUADRENNIUM INDICATED

	Legacies	Annuities
	\$	\$
1908 to 1911 inclusive.....	135,424.74	27,952.94
1912 to 1915 inclusive.....	193,367.02	61,665.08
1916 to 1919 inclusive.....	273,937.48	229,038.70
1920 to 1923 inclusive.....	395,338.86	648,285.57
1924 to 1927 inclusive.....	778,089.03	123,197.22

The Board of Foreign Missions

III. SPECIAL COMPARATIVE TABLES—(Continued)

3. MEMBERS, RECEIPTS AND PER CAPITA SINCE ORGANIZATION

	Members and Probationers	Total Receipts	Per Capita
	\$	\$	\$
1907.....	3,307,275	1,401,920.28	.423
1908.....	3,379,584	1,357,336.06	.401
1909.....	3,444,606	1,342,122.78	.389
1910.....	3,489,696	1,477,699.92	.423
1911.....	3,543,589	1,511,124.42	.426
1912.....	3,628,063	1,539,403.97	.424
1913.....	3,755,791	1,482,528.18	.392
1914.....	3,962,316	1,588,755.29	.401
1915.....	4,033,123	1,700,573.80	.422
1916.....	4,130,864	1,933,256.31	.468
1917.....	4,282,771	1,940,304.02	.453
1918.....	4,241,059	2,339,737.86	.550
1919.....	4,175,504	5,352,973.16	1.282
1920.....	4,393,988	6,166,989.75	1.403
1921.....	4,492,401	5,409,912.21	1.204
1922.....	4,566,146	5,426,129.03	1.188
1923.....	4,659,267	5,350,473.52	1.148
1924.....	4,712,528	3,152,962.70	.669
1925.....	4,738,093	3,465,269.99	.73
1926.....	4,750,766	3,766,538.23	.793
1927.....	4,781,357	3,907,725.45	.817

THE BOARD'S DEBT

The General Conference of 1924 appointed a special committee to give consideration to the debt of the Board of Foreign Missions. After due deliberation, that committee reported that the total debt of the Board as of May 1, 1924, was \$2,003,056. The General Conference authorized a plan to care for this debt, which included the floating of a bond issue, and payment to the Board of three per cent of the total income of the World Service treasurer, after deducting the expenses of the Chicago office, and the application of certain income such as legacies, lapsed annuities, etc., to the liquidation of the debt. This plan was based upon expected World Service income of at least \$12,000,000, annually.

The fiscal year of the Board ending October 31, 1924, was the year in which the great decrease in income was registered, following the close of the Centenary period. At the end of that year because of this decreased income, there was a current work debt of \$1,247,831.73. This amount added to the previous debt, and taking into consideration certain small credits and debits occurring between May and November of that year, left a total debt as of October 31, 1924, of \$3,101,330.27. (For a detailed statement, see the Journal of the Annual Meeting of the Board of Foreign Missions of 1924, pages 64 and following.)

The general World Service income fell far below the antici-

The Board of Foreign Missions

pated \$12,000,000 amount, and the increase of the debt by a third, made the handling of the debt situation on the basis authorized by the General Conference absolutely impossible.

At the annual meeting of 1924, after detailed consideration by a special committee and extended debate by the Board itself, the following action was taken regarding the debt:

Your Committee appointed to consider the whole matter of the Board's debt desires to call the attention of the Board to the entirely different situation which we face to-day than that which the General Conference reviewed when it passed the legislation offering a plan for removing the debt of the Board of Foreign Missions.

The General Conference estimated that the total World Service income would be approximately \$12,000,000; the income this last year was \$3,700,000.

On the basis of the \$12,000,000 income, as estimated by the General Conference, the Board's share this year would have been \$4,320,000. The Board actually received as its share of the divisible income \$2,630,835.

On the basis of a \$12,000,000 income, the three per cent preferential would have brought the Board \$360,000; on the basis of this year's income the three per cent provision would have brought the Board \$261,000.

The General Conference based the legislation upon a debt of \$2,003,000, whereas the Board to-day has a debt of \$3,100,000.

On the basis of a \$2,003,000 debt, in keeping with the requirements of the legislation, after applying the income from undesignated annuities and legacies, it would have been necessary to take about \$500,000 to pay the interest and retire one fourth of the debt, in order that the whole debt might be removed in a quadrennium. On the basis of a \$3,100,000 debt, it would take about \$750,000 to care for the interest and retire one fourth of the debt, which would mean that we would have to take another \$750,000 from the present reduced appropriations to the field.

In view of this situation, the Committee recommends:

1. That the Board request the World Service Commission to release the Board of Foreign Missions from the General Conference legislation regarding the debt.

2. That permission be granted for a special campaign in 1925 to remove the Board's debt, at such time and in such a manner as may be mutually agreed upon by the proper committees.

3. And further, that a Committee of Fifteen be appointed by the Board with power to carry out these provisions.

In making these recommendations it is understood and hoped that the gifts will be made over and above the regular giving for apportionment credit, and that the proper presentation of this appeal for Foreign Missions will stimulate the whole Church for increased support of our total World Service program.

Following this action of the Board, a committee of fifteen was duly appointed and immediately began deliberation as to plans and methods for securing the amount of the debt from individuals within the Church. In due time, representatives of the other benevolent Boards of the Church made counter proposals for the payment of the debt of the Board. The final plan for the payment of the debt was developed out of a series of conferences succeeding the annual meeting. The procedure was duly reported to the Board at its annual meeting in 1925, and is as follows:

The Board of Foreign Missions

The Committee of Fifteen on the Board's Debt appointed one year ago met for organization on December 5, 1924, and there were present also representatives of the Bishops, the World Service Commission and the other World Service Agencies, the meeting resolving itself into a Joint Conference of these groups. The resolutions adopted by this Joint Conference are as follows:

Statement to World Service Commission—On motion of D. G. Downey, it was voted that the Corresponding Secretaries and the Chairman of the Committee be authorized to present to the World Service Commission the Board's request to be released from action of the General Conference of 1924 in its plan for meeting the debt of the Board. (See action adopted by the Board at its recent annual meeting.)

Preferential—On motion of L. B. Alger, it was tentatively voted that it is the sense of this Conference that we request the World Service Commission to assign for the debt of the Board of Foreign Missions a preferential claim of \$600,000 a year for three years.

Balance of Debt—On motion of W. H. Van Benschoten, it was tentatively voted that if and when the World Service Commission grants the request for a preferential claim, we then proceed by appropriate methods, so as not to prejudice the regular giving of the Church, to secure from individuals the balance of the debt, plus accumulated interest and expenses, subscriptions to be contingent upon the raising of the total amount.

After prolonged discussion the preceding actions were made definite rather than tentative.

The Committee, with these other representatives, held another session on January 14, 1925. The Joint Conference had before it the following Resolutions adopted by the Co-operating Administrative Staff on December 29, 1924:

It was voted that it be the sense of the Staff that we recommend to the Committee on the debt of the Board of Foreign Missions, as appointed by the Executive Committee of the World Service Commission, that we endorse the proposition of a six hundred thousand dollar annual preferential to be applied to the debt and we recommend as a substitute for any campaign on behalf of the debt or the making up of the cut to the field that there shall be one united appeal for the increase of our benevolence income and that in view of the agreement to go to the Church for this appeal we agree to a division on a fifty-fifty basis of all receipts over and above the distributable income to the Boards for the year ending October 31, 1924, plus the preferential of six hundred thousand dollars. One half of the above amount to be divided, is to be applied as an additional amount to the debt of the Board of Foreign Missions and one half is to be prorated between the Boards as at present.

We further express as our judgment, that if we go before the Church in this united fashion for a single appeal we shall be able to call the Church to an annual contribution of the magnitude of the years 1922-1923.

It is furthermore understood that this agreement is to continue until the debt of three million one hundred thousand dollars of the Board of Foreign Missions as of October 31, 1924, has been met.

It is furthermore understood that in enacting this resolution the World Service Commission is to authorize a thorough

The Board of Foreign Missions

effort for the increasing of our benevolence income throughout the entire Church.

It was voted that a copy of this Resolution be transmitted to the Committee on Budget, Askings and Ratio.

The Resolutions adopted by the Joint Conference on January 14, 1925, are as follows:

Resolved:

1. That in the judgment of the Joint Conference, the plan as suggested at the meeting of December 5, 1924, is the preferable method of liquidating the debt of the Board of Foreign Missions.

2. In the event the World Service Commission decides to adopt the plan of the Administrative Staff or some other plan, we earnestly request that the Board of Foreign Missions have the opportunity of presenting its case quietly to individuals and groups, with a view to securing subscriptions on the Debt.

It is noted for the records that the Resolutions adopted by the Co-operating Administrative Staff as given above were presented to the World Service Commission and adopted at its session on January 21, 1925.

It is further noted for the records that the complete action of the World Service Commission on the Board's debt, together with the letter of the Corresponding Secretaries of the Board concerning the debt and the exhibits accompanying it may be found in the first Annual Report of the World Service Commission on pages 102-3-4 and on pages 141 to 148.

On May 31, 1928, the debt will be \$1,251,355.65, less any contributions which are received toward its liquidation. By the continued application of the monthly preferential of \$50,000, and not taking into consideration any contributions which may be received in the meantime, the debt of the Board of Foreign Missions will be completely cancelled by July, 1930.

The World Service Commission, at the meeting when the preferential plan of paying the debt of the Board of Foreign Missions was adopted, passed a resolution which requires all general benevolent agencies of the Church to report to the World Service Commission annually any deficits which have been incurred during the year and the plan for their disposal. The General Conference should know that the Board of Foreign Missions has adopted the policy of making any deficits in the current expense of the year the first charge on the appropriations of the ensuing year, thus preventing the possibility of any further debt.

Your Secretaries assume that the General Conference of 1928 will approve the plan for the liquidation of this debt, which has been in effect since June 1, 1925, and will authorize its continuance until the debt is cancelled. On behalf of the Board of Foreign Missions, the Secretaries desire to take this opportunity to acknowledge with appreciation the co-operation of all the benevolent Boards of the Church and the Church at large, in making possible this plan of liquidation, and they pledge themselves to continued earnestness in the cultivation of the Church for general benevolent funds.

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THE COMMISSION OF TEN

The annual meeting of the Board in 1925 authorized the appointment of a commission of ten persons to make a careful study of all our missionary fields and projects, with special reference to the following points:

1. Are they proper and legitimate missionary projects such as should be supported by our Board?
2. What projects, if any, do not hold out hope of adequate results comparable with the cost of maintenance?
3. What fields and projects can be best managed by some other society or organization?
4. What fields and projects are in a position to assume self-support and what is the relation of the development of self-support to our present system of financing our work budget?
5. Any other aspects of our work which the committee believes should be brought to the attention of our Board.

The Commission was duly appointed and approved by the Executive Committee. The Commission consisted of two bishops, four ministers and four laymen with the President, Vice-President and Corresponding Secretaries members, *ex-officio*.

The first group entered upon its work of field visitation in the spring and summer of 1926, in North Africa and Europe.

The members of the Commission aimed to bring encouragement to missionaries and other workers on the fields, and at the same time to scrutinize carefully policies being pursued and to look into financial situations, particularly with reference to current and property indebtedness.

The second group made a visit to the mission fields of Southern, Southeastern and Eastern Asia, during the fall and winter of 1926 and the spring and summer of 1927. On the completion of the tour of the second group, the Commission met for conference in New York and prepared and presented its report to the annual meeting of the Board in November, 1927. This report was received, referred to a special committee, carefully analyzed and, after thorough discussion, a series of resolutions was adopted by the Board covering the Commission's studies in Europe and in India. An introductory statement also was adopted which contains a number of general recommendations which the Commission thought timely and important particularly in the matter of financial obligations. While these recommendations grew out of the study of special fields, when they were adopted by the Board, it was understood that they should have application to all fields.

These general recommendations are as follows:

1. That the Board recognize the embarrassment caused by the creation of Mission Conferences and Annual Conferences before the fields

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are prepared for it, and ask that the Executive Committee formulate a statement which will bring this subject to the attention of the Committee on General Conference Legislation.

2. In view of the resolution presented to the Board at its last Annual Meeting by Bishops and missionaries present from the fields, requesting the Board to adopt a resolution outlining a policy of self-support on the field and, in view of the study of conditions in the various fields made by members of the Commission, we recommend:

A. That the Board adopt a definite program of work and financial policy for each field, and that in fields where the work is sufficiently developed, a process of annual reduction of appropriations be initiated and continued until full self-support is attained.

The objective is that these well-developed fields may come to full strength and independence, and that the funds so released may be applied to more needy fields.

B. That this principle of administration should be applied to new work undertaken by the authorization of the Board.

3. A. That the principles already adopted by the Board and urged for years in its administration be emphasized, namely: That where the Board is carrying the bulk of financial responsibility—

(a) No field debts be incurred, whether for the current work or on properties, without full consent of the Board;

(b) No property be mortgaged on the field without the approving vote of the Board;

(c) No new field enterprises or institutions be undertaken without agreement with the Board; special study being given to the certainty of providing for the financial responsibilities involved.

B. That when funds are secured for the erection of schools, hospitals or other institutions, there should also be a definite plan for securing an adequate amount of endowment so that the future maintenance of the work may be guaranteed.

C. That before undertaking further extension of buildings or institutions, plans should be made for endowment for the maintenance of schools and institutions already in operation.

D. That in view of the changing world conditions, every Mission field should give careful study to a policy of, and where found desirable to adopt a program of, concentration and efficiency; and that appeals for funds in the United States for projects not definitely included in the appropriations be not permitted unless specifically approved by the Field Finance Committee and the Board.

E. That when appropriations are made by the Board and amounts sent forward for the purchase of property or the cancellation or reduction of property or other obligations, a receipt in form prescribed by the Treasurer is to accompany such remittance, which receipt is to be signed by the Mission Treasurer, and is to be promptly returned to the Board, acknowledging the receipt of the remittance; and when the amount of the remittance is paid over for the purpose designated, a report on a form furnished by the Treasurer showing that said remittance has been so applied is to be signed by the Mission Treasurer and other officers of the Field Finance Committee and returned to the Board. This procedure shall be followed in every case unless the Board agrees to a change owing to new conditions which have arisen since the appropriation was requested or made.

F. That the Bishops, superintendents, treasurers, and missionaries on the field be requested to report to the Board all moneys received direct by them for the work in their fields.

4. A. That the Committee see the importance and value of the visits of the Secretaries to the field, and that it be the policy of the Board that its Corresponding Secretaries, and Associate Secretaries so arrange their

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work as to visit the various fields at such intervals as the Board may determine.

B. That officially appointed deputation visits to the foreign fields at stated intervals be encouraged. We also request our membership, when traveling abroad, to particularly acquaint themselves with our missionary and church activities. It is recommended that the Board provide a traveler's directory of the churches and institutions abroad.

C. That the Corresponding Secretaries and Treasurer, either themselves or by a personal representative, in their visits to the fields study with care the financial problem and procedure of each Conference or area in the interests of a uniform system of accounting and reports.

5. A. That the Board adopt as its policy that no debts, overdrafts or financial obligations of any character be incurred in the *current work* of any field which will directly or indirectly involve the Board without its full approval and consent.

B. That emphasis be placed upon the seriousness of debts contracted on the field in the *purchase of property* or for the erection of buildings. The Board must decline to accept financial responsibility for any obligations so incurred without the Board's approval of the project.

C. That the best interests of our work at home and abroad necessitate that the "pay as you go" policy should be rigidly adhered to in the application of the recurring budget, thus excluding debts and overdrafts on the field.

D. That in appropriating any additional income, the Board give first consideration to any obligations which have heretofore been necessarily incurred.

[Paragraphs 6 and 7, following, were not presented to the Board, through an omission in copying. They are a part of the original report and, as such, were adopted by the Executive Committee at its meeting on December 15, 1927:]

6. A. That in any case where satisfactory estimates in the form required by the Board have not been received by the Secretaries by October 1st, the appropriation of the Board will be considered as tentative, subject to suitable action by the Executive Committee.

B. That where satisfactory redistributions have not been furnished in the form approved by the Board by April 1st, there be withheld such proportion of the appropriation as may be deemed necessary.

7. That a most careful study be made of the appropriations, and that appropriations be based on the *relative needs of the fields*, and the *ability or inability of the fields for self-support*.

THE RELATION OF FOREIGN MISSIONS TO THE WORLD SERVICE AGENCIES

The Board of Managers, at the 1927 meeting, ordered the appointment of a special committee with whom the Corresponding Secretaries might consult on matters relating to the work of the Board needing attention and action by the General Conference. The committee was appointed and had numerous meetings. No question came before it of more fundamental importance than the relation of the Board of Foreign Missions to the other World Service agencies of the Church.

After considering all the problems involved, a report was adopted and a copy sent to the Commission of Nine appointed by the World Service Commission as directed by the General Conference of 1924, to consider any legislation required for modi-

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fication or continuance of the present plan of general benevolent activities in the Church. The report is as follows:

1. A Commission on General Benevolences

We believe that the General Conference should provide a commission representing the church as a whole to act for the General Conference ad interim on all matters relating to general benevolences. On the membership of this commission there should be no person officially related in any way to any of the constituent Boards or institutions or agencies supported by the Boards in whole or in part.

All general benevolent agencies should appear before this commission annually to present their budget needs and to have their administrative budgets reviewed, for the purpose of fixing the total amount to be asked of the churches for benevolences.

The share of these total askings which should be reasonably expected from each local church should then be presented to the churches for discussion and action and the churches should be urged to secure this general budget with undesignated gifts to be pro-rated on a basis to be determined by the general commission.

2. Co-operative Activities

We believe that the various benevolent agencies should be required to co-operate in all possible ways, including a central receiving treasury, field cultivation, stewardship, missionary education, lantern slide lectures, etc., and it is our conviction that these co-operative activities should be organized and controlled by the Co-operating Boards and paid for out of their own budgets, which budgets would be presented to and approved by the commission created by the General Conference.

3. Designated Gifts

We believe it is wise and necessary to give donors the privilege of designating gifts to any Board for approved projects without having these gifts pro-rated and for which regular apportionment credit will be given.

It is recognized that the individual donor is the court of last resort and that any plan for designated gifts should be advisory and not mandatory.

We believe that each Board should prepare an approved list of objects for designated gifts and that this program should be presented to and endorsed by the commission referred to above. It is conceded that the constituted agencies of the church are in a position to know what the objectives for giving for the church ought to be and their relative urgency and merit.

The present arrangement is without doubt confusing to the church, and many donors have the feeling that the present procedure is unethical.

We believe that money has been withheld in many instances because the donor has been unwilling to contribute on any basis that appears to pro-rate his gift.

This principle is argued not because it will give advantage to any particular Board, but because it is of interest to every benevolent Board in the church and to the giver as well, because it creates a real basis for securing his interest and holding the continuance of his gift.

We believe that our general benevolent work has in it a sufficient variety of objects for designated gifts as to be able to satisfy the desires of individual donors, thus attracting to the church money that is now being given to other specific objects.

4. The Debt of the Board of Foreign Missions

We recommend that no change be made in the preferential plan for the payment of the debt of the Board of Foreign Missions, but that it continue in effect until the entire debt is cancelled which on the present

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basis will be on June 30, 1930, or sooner if other gifts are received for that purpose.

The preferential plan for paying the debt of the Board of Foreign Missions was authorized by the General Conference of 1924.

This plan was later found inadequate to meet the accumulated deficit of October 31, 1924, and the Board of Foreign Missions proposed a special campaign for raising the entire amount.

On the urgent advice of representatives of other benevolent Boards, a new preferential plan was agreed to in lieu of the special campaign for the debt and this proposal was adopted by the World Service Commission.

The total debt of the Board as accepted by the World Service Commission when the present preferential plan was adopted was \$3,101,330.27, a complete statement of which was laid before the church by order of the Annual Meeting of the Board of Foreign Missions, November 17-19, 1924. On the present basis of the preferential of \$50,000 a month, there will remain at the end of the quadrennium, May 31, 1928, a debt of \$1,251,355.65.

5. General Benevolence Statistics

We recommend that the suggested distribution to the charges for general benevolences be made for each individual Board or, that in any case, the Board of Foreign Missions be given the privilege of a separate distribution with a separate column for report in the Annual Minutes.

This will add definiteness of appeal and emphasis on the importance of the causes represented.

We consider it of importance that the contributions of each church for the separate Boards should be so recorded as to be readily seen.

We present this not merely because of the effect that the amount of the contributions may have upon the giving constituency, but that these great causes may be given a distinct emphasis and not be lost in the confusion of a combined budget.

We think the least that should be done is to have a separate column for foreign missions, showing the amount of contributions of each individual church to work outside of the United States. This is not intended to carry the idea of a separate Every-Member Canvass for each separate cause.

Formerly the general benevolent interests, now combined with World Service, had separate columns in the Annual Conference reports. Now all of the great benevolent interests of the Church are grouped into a double column under World Service and, therefore, there is lost the recognition of the separate interests involved in World Service. In the meantime, the Annual Conferences have brought into conspicuous position various local benevolences, by authorizing separate columns in the Annual Conference Reports for the offerings for local enterprises, some of which were formerly grouped in the Conference Minutes under "other benevolences." This system of registering the benevolent offerings of a local church does not preserve the proper balance and diminishes interest in general benevolences.

PENSIONS FOR FOREIGN MISSIONARIES

The question of pensions for missionaries has been given consideration during the quadrennium. Pending the disposal of the proposed Pension Plan which is now being discussed and acted upon by the Annual Conferences and which, presumably, will come before this General Conference, we have desired to avoid complications by bringing the mission field into intimate consideration of this plan, until the General Conference has acted upon it.

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If the plan is adopted, we request the privilege of considering it in its application to the missionaries of this Board.

THE BOARD'S CHARTER

The General Conference of 1924 authorized a change in the Charter of the Board of Foreign Missions, carrying with it a reduction in membership from sixty-four to fifty. Instructions were given that when the Charter changes had been completed, the Board's membership should be correspondingly reduced in number.

Pursuant to these directions, the Board appointed a special committee on the revision of the Charter. This Committee consisted of Mr. Frank A. Horne, chairman; Hon. W. L. Ransom, W. G. Murphy, Esq., H. A. Ingraham, Esq., the Corresponding Secretaries and W. O. Gantz, Esq., counsel of the Board.

The Committee met on January 14, 1925, and considered carefully the action of the General Conference calling for a change of the Charter. Through investigation which had been made prior to the meeting of the Committee, it was agreed that an attempt to change the Charter at the present time, through the State Legislature of New York, would probably bring discussion, opening the whole question of the present Charter in a way which might result in amendments to the same, other than those which were proposed, and that such a course would be with very great risk to the Board's Charter, because of the fact that the present Charter is a very much better one than is being given by the State at the present time to religious bodies.

The Committee recommended to the Executive Committee that the purpose of the General Conference may be carried out through a reduction of numbers from sixty-four to fifty, and through the bishops declining to exercise their right to vote which is given them under the present Charter and denied them in General Conference action. The recommendation was, that in this way the purpose of the General Conference might be accomplished without jeopardy to the interest of the Board.

On January 15, 1925, the Executive Committee took the following action:

"Voted that a Committee of Five be appointed, two of whom shall be bishops who, in conference with the Corresponding Secretaries and the Counsel of the Board, shall take into careful consideration the report of the special Committee on the Revision of the Charter, and report to the Executive Committee the procedure to be followed therewith."

This Committee, supplemented by Dr. David G. Downey and Mr. Charles Gibson, met for conference February 26, 1925. The following Committee was appointed: Bishops Luther B. Wilson, William F. Anderson: Messrs. F. A. Horne, W. H. Van Benschoten and Dr. E. S. Tipple. Both bishops and Doctor Tipple

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being absent, a communication was received from Bishop Wilson in which the bishop acquiesced in the findings of the former Committee, and one from Bishop Anderson in which the latter expressed his confidence that if we met the spirit of the resolutions we should not be expected to carry out any letter of the law which might jeopardize the best interests of the Board.

The main questions which were considered by members of the Committee present were:

1. Whether any action of this Board will be invalidated if the Charter changes are not made, provided the will of the General Conference, as expressed in the legislation of 1924, is carried out?

2. In case vacancies occur in the Board by resignation or death, whether it is necessary for the Board to fill such vacancies provided the number of members is kept at a minimum of fifty?

Propositions for reducing the Board's membership were made, as follows:

1. That the bishops, even though the Charter be not changed, be requested to name fifty out of the present membership who shall constitute the Board.

2. That a letter be sent to the secretary of the Board of Bishops and to every member of the Foreign Board that it will be the policy of the Board in case vacancies occur not to fill them, unless the membership falls below the number of fifty.

Written statements were sought concerning this question from attorneys Ransom and Murphy, who had attended the meeting of the former committee and had carefully studied the situation, and from W. O. Gantz, Esq., Counsel of the Board.

Your Secretaries report that the Board has proceeded on the strength of the Committee's report that it continue with its former quota of members, with the exception that no vacancies occurring through the quadrennium have been filled.

The President of the Board ruled that until the Charter is changed, the bishops are entitled to a vote as members of the Board. The Corresponding Secretaries present to the General Conference this brief outline of the several meetings of Committees carefully selected for professional skill, and the final determination of the Board from expert counsel that it was unwise to attempt to change the Charter of the Board of Foreign Missions.

We respectfully petition the General Conference to provide in its session of 1928 that the existing Charter of the Board of Foreign Missions, which became effective April 4, 1873, shall be continued in effect without change and that its membership shall be kept at sixty-four rather than reduced to fifty, with active bishops in attendance being given the right of vote.

The reasons for the larger quota of membership are set forth as follows:

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1. In order that all Areas of the Church may be properly represented and be given intimate contact with the work of the Board during the quadrennium.

2. In order to give adequate lists of members from which to select various and important committees. Even with its present quota, some members of the Board are called upon for more than a reasonable share of time and service.

3. The small increased expense, by reason of the larger membership, is of slight significance in comparison with the interest developed and the information given out through membership on the Board.

A STUDY OF THE BASIS OF SUPPORT

Upon recommendation of the Commission of Ten, the Board voted that a definite program of work and financial policy for each field be prepared, having in mind particularly the attainment of self-support. These recommendations grew out of a study of the beginnings and growth of missionary work throughout the years, and the effect of these policies on the development of an indigenous church in certain fields. The Corresponding Secretaries believe that the problem is much broader than merely the outlining of plans and methods for increasing the giving of our national Christians, or improving their economic status so as to make self-support possible. We feel that there is involved the best procedure for the development of a church in each mission field, that is not only well grounded in the life of the people, but is one which they can ultimately support and supervise. The relation of grants from a foreign country to such development needs to be carefully considered, and a policy for each field must be adopted which will make it possible to give the aid that is necessary, without creating a reliance upon foreign support which is subversive of growth in independence, self-support and self-propagation.

The Board of Foreign Missions has a standing committee on the problem of self-support and to it has been committed the study of these policies. The problem is also being considered by the Missionary Boards and Societies of other denominations, and was felt to be of such importance that the Committee of Reference and Counsel, upon the action of the Foreign Missions Conference of North America, at a recent session, petitioned the International Missionary Council to make such a study one of their major projects for next year. The aid of the Council is being sought because it is recognized that there is much experience of value in the procedures of different denominations in different parts of the world which should be made available to all the missionary agencies. A thoroughly scientific and far-reaching study is contemplated in which your Secretaries feel that the Methodist Episcopal Church ought to co-operate,

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OUR MISSIONARY GOAL

In its Charter of incorporation it is stated that "The Board of Foreign Missions shall have committed to it the general supervision of all work in fields outside of the jurisdiction of the United States," etc. The Constitution of the Board defines its objects as "religious, philanthropic, and educational, designed to diffuse more generally the blessings of Christianity by the promotion and support of all phases of church work and missionary activity in foreign countries."

So far as we know, neither the General Conference nor the Board of Foreign Missions has ever concreted these general objects of foreign mission endeavor, especially with reference to the establishing and nurturing of indigenous churches in the various foreign mission fields. Such a goal has always been implicit in the continued activity of the Board, through the years, as it sought to carry out the purposes for which it was founded. Your Secretaries feel that the time has come when the Church's foreign mission purpose should be more specifically stated, so that missionary candidates, missionaries, the officers and managers of the Board and the Church at large may have certain, clear aims toward which all will be striving and, in view of which, our progress may be evaluated from time to time. The Secretaries have nothing original to offer, but present the following as a statement of the goal of foreign missions, generally accepted by most of the Christian denominations and specifically adopted by the Board of Foreign Missions of the Presbyterian Church in the United States of America.

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to co-operate so long as necessary with these churches in the evangelizing of their countrymen, and to bring to bear on all human life the spirit and principles of Christ."

We urge the adoption by the General Conference of the above foreign missionary goal, in order that our purpose may be clearly defined and that the Board of Managers and Secretaries may have something more definite, around which to evaluate our work, and which also may be submitted to every missionary candidate before he is accepted for missionary service.

THE DEVELOPMENT OF THE CHURCH OVERSEAS

The Corresponding Secretaries offer no apology for including in their report to the General Conference comments on the distinctly missionary aspects of the development of the Church overseas. The interest and function of the Board of Foreign Missions in establishing and nurturing the Church in non-Christian lands are essential and vital. The missionaries are often the

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first organizers of local societies of Christians; everywhere they give counsel and supervision to the pastors and their congregations; the national ministers are trained in the schools and seminaries supported by the Board of Foreign Missions; its publishing houses furnish literature for the religious nurture of the people; its doctors and hospitals look after the physical health of the Christians and the conditions under which they live. During the last fiscal year, November 1, 1926 to October 31, 1927, thirty-four per cent, or \$1,080,049, of the Board's total disbursements under the direct appropriations was spent directly on the development of the churches in foreign fields. This amount corresponds to what is distributed by the Board of Home Missions and Church Extension, known as "maintenance funds," and represents the salaries, part salaries and expenses of national pastors and other workers in purely missionary fields as well as subsidies for needy established churches. It is interesting to note that in the United States, during the last fiscal year, the sum of \$1,722,098 in maintenance money was distributed to the Annual Conferences. In the foreign field, 23.8 per cent, or \$685,450 of the Board's total disbursements under the direct appropriations was expended for schools of various grades, all closely related to the development of the churches. This amount corresponds to the appropriation made by the Board of Education for the current expenses of schools and colleges, both white and colored, in the United States. These amounts do not take into account funds appropriated to hospitals, publishing houses and Christian literature—all of which have a direct bearing on the development of the organized Church.

In these and in other ways, it will easily be seen that the Board has a very large and important interest in every aspect of the founding, growth, supervision and leadership of the churches overseas.

The Corresponding Secretaries have taken the view that the Board of Foreign Missions is responsible to its giving constituency for the wise expenditure of the benevolent funds made available by the American churches for foreign missions, and seeks to do this without interfering with the prerogatives and functions of other constituted authorities of the Church.

THE FIELD FINANCE COMMITTEE

The Board's legal agent in each Annual or Mission Conference or Mission is a Field Finance Committee, which is elected on the field and confirmed by the Board. Its membership is open to both nationals and missionaries alike. There are a secretary who writes to the Board the official communications and a treasurer who is responsible to the Board for the funds appropriated to his local Conference or Mission.

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These Field Finance Committees make estimates of needs for both recurring and non-recurring work and submit them to the Secretaries before October 1, each year. From these Estimates, the Secretaries, with their associates, prepare a suggested distribution of income available and present this distribution to the annual meeting of the Board of Managers for appropriation. After the Board has acted, these appropriations are reported to the Field Finance Committees, who study the money available for their estimated needs and make a suggested Redistribution to the Board. When this Redistribution is received by the Secretaries, it is examined closely and then presented to the Board's Administrative Committee for final approval. When this vote is taken, the appropriations are final and are so administered by the Field Finance Committees. No committee or authority on the field has the right to make any changes without consulting the Board.

The Secretaries look to the Field Finance Committee for recommendations as to the occupation or withdrawal from fields; the missionary personnel needs; property needs, purchase and sales; the investment of funds on the field; and the general outlines of missionary policy. Thus, the Field Finance Committee becomes the Board's representative for policy and program as well as its legal and fiscal agent on the field. Indeed, it has no other standing in the economy of the Church. These Committees on the field meet regularly twice a year and their reports and official Minutes are received and filed in the office.

In view of this process, which is accepted as satisfactory, the Secretaries have done everything possible, during the quadrennium, through personal visits and extended discussion and by correspondence, to strengthen the co-operation of the Board and the Field Finance Committees, realizing that only in this way will the Church have the advantage of the combined judgment of the Field and the office on the expenditure of its missionary funds.

FORMATION OF ANNUAL CONFERENCES

Your Secretaries record their conviction that there is necessity for caution in the formation of Conferences on the mission field, particularly into the standing of Annual Conferences. The question is being asked, concerning churches whose properties are owned by foreign corporations and whose budgets are chiefly provided through mission funds, "Should such groups have the status of a participating group?"

According to our present system, an Annual Conference may be permitted after only one requirement has been met, namely, adequate membership registered. Is this sufficient for the elevation of a group to full participation in this world Church? There are Annual Conferences where a large percentage of the

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financial support is provided through mission funds and where the personnel of the native pastors does not yet register elements of strength. It seems to us that a reasonable requirement in standards of ministry, church membership and in percentage of self-support should be fixed as conditions on which an Annual Conference shall be formed. These elements, we believe, will form goals or incentives on the mission field for native work which will promote efficiency and stability.

CONFERENCE MEMBERSHIP OF MINISTERIAL MISSIONARIES

In order to give greater emphasis to the prestige of nationalists in our Annual Conferences on the foreign field, we would petition the General Conference carefully to consider the question of Annual Conference membership as related to our ministerial missionaries.

The question arises whether membership of an outgoing ministerial missionary shall be retained in his home Conference, or whether he shall become a member of the Conference on the field in which he is serving.

We believe this matter should be considered by the Central Conferences for discussion and decision, having it understood, that wherever our nationals in the mission fields, for the purpose of assuming responsibility, shall desire it, missionaries shall have only speaking privileges without vote. Missionaries under these conditions should have Annual Conference membership privileges in the United States.

METHODISM'S INTERNATIONAL ORGANIZATION AND OUTLOOK

The Roman Catholic Church and the Methodist Episcopal Churches are said to be the only international church organizations in the world. (For the purpose of this discussion the Methodist Episcopal Church and the Methodist Episcopal Church, South, will be considered as one. The essential features of their international organization were determined before the separation on June 5, 1844.) The Roman Catholic Church is international in the sense that its dioceses and other territorial divisions, throughout the world, are related to the head of the church in Rome in the same way, regardless of race, language or nationality. Its priests, bishops, archbishops and cardinals, from whatever country, have the same ecclesiastical status and in the Pope's Conclave all of the cardinals are in equal standing. The Roman Catholic Church is imperialistic in its international organization. "At the center is the Pope as the foundation and principle of unity with supreme and universal authority." The Orders, the Mass, and other sacraments are historically established and determine, without variation, the life of the Church throughout the world.

Although rigid and uniform in her system, this great Church

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has not failed to admit into her official ranks representatives of all nations of the world.

The Methodist Episcopal Church is democratic in its international organization. Founded upon a constitution, democratically adopted, it is bound together, not by theological, ritualistic or credal uniformity, but by an accepted emphasis upon Christian experience. It is controlled by a General Conference to which lay and ministerial delegates are elected from all countries of the world. The Annual Conferences of the various countries have the same status in the General Conference. The ministers, received and ordained in any of these Annual Conferences, have an equal status in the Church. A member of an Annual Conference in Korea, Malaya, Europe or Mexico has absolutely the same status in our Church as a member of one of the Conferences in the United States. Our local congregations meet for the election of their lay delegates to the Lay Electoral Conferences, which, in turn, elect the lay delegates to the General Conference precisely in the same manner in China and India as in Kansas and California.

The General Conference of the Methodist Episcopal Church is said to be the only general Protestant Church body in the world that admits delegates of various races and nationalities on an equality basis, with full powers of discussion and vote on all questions. It will be remembered that the Lambeth Conference of the Church of England is an unofficial voluntary group without any power of legislation. The other great assemblies, conventions and associations of the Protestant Churches of America and Europe are purely national in their official delegations and in the outreach of their official business. They may deliberate on behalf of, or for the benefit of the other peoples of the world, but there is no way by which the different races may discuss together and legislate on problems of common interest.

Because of this international organization, the Methodist Churches have a different approach to the great mission fields of the world. Other Protestant communions, almost without exception, sooner or later establish on the mission fields national churches. These national churches have no organic relation to the governing bodies in America. Missionaries, excepting in rare instances, are not members of these national churches, but are organized in a given country or region into a Mission. This Mission, composed entirely of missionaries, is separate from the Church. It determines missionary policies on the field, receives and dispenses funds from the home base, appoints the missionaries to their stations, and in one way or another determines the work of the missionaries. This arrangement has given rise, throughout the years, to the familiar problems of the "Relation of the Mission to the Church" found on the agenda of all foreign mission Conferences.

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Undoubtedly this plan has made for more independent thinking, earlier self-government, possibly also more rapid growth in self-support, and readier adaptation of Church government, discipline and ritual to national and racial needs.

On the other hand, an undue influence of the Mission on the Church has sometimes appeared. The Mission controlled the finances, and there was bound to be more or less control of Church policies, which control was more acutely felt by the nationals on account of the official independent status of the Church. There was no apparent way to discover just when the Church could be entrusted with the expenditures of funds from the Mission. Some Missions went so far as to state that real independence could come only when there was complete self-support. Certainly, this policy, throughout the world, has dubbed the group of missionaries as "The Mission," and has undoubtedly been a factor in preventing the missionary from becoming an accepted equal by the nationals.

This situation has been enhanced by the location of the Mission in many countries in foreign houses, in separate compounds, with the inevitable word-signs, "The Mission," on gate posts, office doors, and institutions.

In the Methodist Episcopal Churches, the procedure is different. Our first forms of Church life in any field are groups related to our international organization. The Mission and the Mission Conference are not separate organizations of missionaries, but are simple or junior forms of the regularly constituted Annual Conferences, and the missionaries and nationals who qualify are members from the beginning on an equal basis. As it works out, there is probably no Annual or Mission Conference in the world where the nationals do not now outnumber the missionaries and have, therefore, the official control. Nationals are, to-day, a majority in most of the Field Finance Committees. In the elections for General Conference delegates, both missionaries and nationals are eligible. A study of the elections for General Conference delegates over a period of years shows no evidence of a swing either for or against missionaries or nationals, as such. The factors that determine elections are personal, local, or political and seldom, if ever, racial or national. So far as we know, no Field Finance Committee has ever divided on national or racial lines. Inasmuch as, before a missionary leaves a field on furlough, the Field Finance Committee must pass upon the question of his return to the field, and notify him and the Board of its recommendation, it will at once be seen that we have already set up the procedure for recognizing the desires of any national group.

The relation of the missionary to the supervision of the churches and evangelistic work is natural and normal in all countries. Missionaries and nationals are appointed district

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superintendents in the same Conference; in which case the national has just as real supervision of his district and just as complete control of his finances as the missionary. Both are equally responsible to the Annual Conference and to the General Superintendent. The same situation prevails in educational, medical and other institutions. Under this plan, missionaries are sometimes working under nationals.

A possible exception is in China where all the District Superintendents are Chinese, and the missionaries are appointed as district missionaries, for the purpose of aiding the Chinese in their evangelistic work and in the development of the churches.

This peculiar arrangement of the Methodists can hardly be said to have yielded more self-reliance, more independent thinking, and greater tendencies toward self-government and self-propagation and self-support on the part of the nationals, than the "Church and Mission" plan of other denominations. If the Mission, composed exclusively of missionaries, sometimes exercises undue control or influence over the nationals, we cannot honestly say that being in a group together from the start has freed us entirely from this tendency. There are those who say that the missionary, in a group with nationals, may more easily dominate the decisions and policies. Indeed, this problem can hardly be said to be organizational at all, but is personal.

The plan has not even saved us from adopting the name and being known as a Mission all over the world. The "M. E. Mission" is a sign found almost everywhere, even though technically, no such separate organization of missionaries exists in our economy. Incidentally, an effort is now being made to eliminate this word from our letterheads, our sign posts and our vocabulary, and to substitute the appropriate geographical district and Conference names.

What we have gained, however, is a breadth of sympathy, a habit of working together, a mutual understanding and a common attitude toward racial and international problems that are wholesome and significant. The nationals, from the very first, not merely confer but face issues looking toward decisions which affect both missionaries and nationals. Those who have had such experience, beginning with our Field Finance Committees on up through our various committees, commissions and Conferences, and finally in our great General Conference, may be counted on for some share in the inter-racial and international co-operation so desperately needed in the world to-day. In other words, our very procedure is helping to develop a generation of internationally minded leaders.

With this background, it is now necessary for us to face the future in view of new and recent issues manifest throughout the world. We need only to be reminded, again, of those new social forces released in a large measure by the World War, but destined

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to be released anyhow sooner or later through world travel, intercommunication, the exchange of education and culture and the progress of the scientific spirit on a world scale. What is to be the future world policy of the Methodist Episcopal Church for this new day in which we live? We do not hesitate to say that no more important ecclesiastical issue ever faced a general church assembly.

First of all, let us frankly admit that our General Conference is not as international as it might be. It is more inter-racial than it is international, due to the presence of a large Negro delegation from the United States. In 1924, 105 Annual Conferences in the United States elected 776 delegates, of whom 92 were Negroes. Thirty foreign Conferences elected 82 delegates, of whom 21 were missionaries. Thus, 61 persons out of a total of 858 delegates represented other races and nationalities outside of the United States. It is trite to say that our General Conference is dominated by the United States. Its business is largely that of the United States. With the Central Conferences organized as they are, almost the only international interests of an ecclesiastical sort in our General Conference are the issues raised about the episcopacy. The chances are that the General Conference will get much more excited over the opening of two new episcopal residences, at home or abroad, than by facing fearlessly the Christian implications of increasing American investments abroad, our relation to Church unity in China, or to nationalism in Mexico.

If, on the other hand, the rapid growth of our membership abroad should ever throw the control of the General Conference into the hands of foreign delegates, the cry of Jeffersonian democracy and American home rule would soon force an unpleasant "international incident."

As early as 1884, the General Conference decided that some provision would have to be made for national or regional autonomy and constituted a Central Mission Conference for India and authorized one for Japan. Since then, in these and other fields, Central Conferences have been created and their powers extended until to-day they provide for every possible form of adaptation under the Restrictive Rules and for all desired local self-government except the election of Bishops. Taking advantage of these privileges, the Central Conference of Southern Asia has a revised Discipline of its own, in which very advanced steps are taken toward the adaptation of Church organization to meet Indian needs. But even so, the Central Conference is evidently not giving sufficient opportunity for national self-expression and self-determination, or for union where it is desired. The Central Conference of Southern Asia possibly comes nearer to it than any other, for it embraces one great political division—India and Burma. The Central Con-

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ference of Eastern Asia comprises Japan, Korea and China and grave doubts were raised in recent months as to whether it could, or ought, to meet at all at this time of strain and tensivity in the Far East. The Central Conference of Southeastern Asia now comprises the Netherlands Indies under Dutch control, Malaya, under English political control, and the Philippine Islands, a part of the United States of America, the whole separated by days of water travel and composed of most diverse race and language groups.

Our theory of one great international Methodist Episcopal Church first met an exception when the Japan Methodist Church was organized in May, 1907. The pressure here was the desire for the union of the three Methodisms in Japan, as well as for self-government. What we now have in Japan is an independent Methodist Church with its own General Conference, its own episcopal supervision and its general Boards and Societies. Without any doubt, this has resulted in added strength, increased self-reliance, self-respect and self-support. It is, however, not a real test, for when the Japan Methodist Church was set up, the control of the educational institutions was reserved, no property was transferred and the missionaries retained their connections with and received their appointments from their home churches. More recently, our three great schools in Japan have passed to Japanese Boards of Trustees, and all three have Japanese principals. Our ministerial missionaries may be related to the Japan Annual Conferences and to the Japan General Conference and, at the same time, be members of Annual Conferences in the United States. The Japan General Conference sends two fraternal delegates to each of the General bodies of the mother Churches.

In Mexico, by limitation of the national constitution, no foreigner can perform the functions of a minister of religion. This situation has been tactfully handled by our present resident bishop. In Mexico we practically have self-government without destroying our organic connection.

Without doubt, a strong, radical, national government in China in recent months would have forced upon us regulations regarding foreigners, registration of schools, control of property, etc., even more severe than we find in Mexico, or as other churches are facing in Turkey. Furthermore, the Methodists in China are being forced to face the question of union with the United Church of Christ in China, and similar movements are on in India.

It is from Korea, however, that a difficult question is being put up to the Methodists of the United States. The Annual Conferences of the two Methodist Churches in Korea have passed resolutions, asking for a commission for the purpose of creating an *autonomous* united Methodist Church in Korea with *organic*

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relations with the mother Churches. As Bishop Welch has asked, "Is it possible to combine liberty with union, local independence with international solidarity, or is our alternative a series of independent national churches made up of our own former members alone, or by union with other Methodist bodies, or by combination of various denominational groups, having only a nominal or fraternal relation to the mother Churches?"

Let us try to answer this question step by step.

1. Our present plan of giving partial self-determination to the Central Conferences, keeping the election of bishops in the General Conference, is highly unsatisfactory. Our present theory of the General Superintendency is that all the episcopal needs are as round holes and all the episcopal candidates are as round pegs, and all that is required is to fit them in. Preceding each General Conference, the air is full of the possibility of shifting the pegs and plugging up some of the holes, or opening new ones. Our bishops sent abroad are elected as if they are to serve equally as well in the United States. They go out with a United States salary which is all out of proportion to the economic status of the people whom they are to serve, even including the missionaries. They go with a conception of the episcopacy and its functions developed over a period of a hundred or more years, among a homogeneous people. As a result, they may find their American experience of less value than they had anticipated, or they may break down physically in attempting the necessary adjustment, or they may become discouraged through disillusionment as to what is actually involved in the supervision and development of most of our churches in the mission field.

Those who do succeed either relate themselves to the larger social, racial, political and educational movements in their countries or become real missionaries, learning the language and aiding and serving everywhere, recognizing that their most perfect contribution is gradually to work themselves out of their jobs, by developing a national leadership to take over the very organization they have created.

We then proceed to set up our most recent church superstructure, and by adding up the number of our bishops resident abroad, our Annual Conferences, Mission Conference, Missions, District Superintendents, itinerant ordained ministers, and other factors in our polity, we are led to believe that we have a great church abroad, when, as a matter of fact, what we see is largely the superstructure, most of which is financed from America. Some of our Areas abroad are no larger in numbers of churches, members and ministers than Annual Conferences in America, and some are no larger than many districts. Many Conferences abroad have few, if any self-supporting congregations. All of these foreign Areas, however, are strikingly distinguished from the Areas in the United States. They have a vastly larger pro-

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portion of non-Christians to the Christian constituency than the most unchurched field in America. In other words, they are purely mission fields and will be for years to come. In such Areas there is, therefore, a limited opportunity for the exercise of the appointive power, for Annual Conference sermons, ordinations, church dedications, school commencements and a hundred other functions that properly belong to episcopal administration in a great America Area. There are, however, abundant and challenging opportunities for evangelism, especially among students and the intelligentia; for experiments in religious education; for training, inspiring and encouraging the national leaders; for becoming acknowledged authorities in the language, literature, culture and social backgrounds of the people; for becoming expert in introducing the best in our Western civilization and, above all, for coming into real kinship with those of other races and nationalities. What is needed in most of our foreign fields is supervision of a missionary sort rather than of an ecclesiastical character.

A common fallacy in the problem of securing a national leadership for our Churches is to give them foreign supervision on the plane of the American episcopacy, until we (that is, we foreigners) decide that some national is ready for the position which, if we are alive and growing ourselves, means that we are always expecting the nationals to catch up to an increasingly higher standard.

Your Corresponding Secretaries, having in mind the development of a self-governing, self-supporting and self-propagating Church in every mission field of the world, recommend that in all of our newer fields and in all of the purely missionary situations, provision be made for a missionary supervision, with the understanding that qualified nationals are to be started into the experience of leadership as soon as possible in occupied Areas, and from the beginning in new fields, so that both leaders and people, together, may grow in strength and mutual responsibility. The missionary Superintendents in these instances will understand that it is a part of their task to discover and to train a national leadership. It is our conviction that only some such procedure, inaugurated immediately, will give us those sure foundations in every country which will produce the desired indigenous Church and which will stand the strain of nationalism at any time and in any form of manifestation.

If it be argued that the nationals in any given field are quite satisfied with the present procedure; that they cannot agree among themselves either on plans or leaders; that they look forward indefinitely to Church supervision provided and supported from abroad; if these and similar questions are the index of the progress of the Christian church abroad, then your foreign mission Secretaries would question whether our whole foreign

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mission approach and program should not be completely revamped. Every evidence of self-reliance, self-expression, independence of thought and action, and every instance of initiation and desire for responsibility on the part of the national Christians, in any land, create for us no concern or no anxiety regarding accustomed procedure, but are recognized as the signs of life and spiritual discernment which are the traces of real progress in establishing the Church of Jesus Christ throughout the world.

2. The bearings of our present policy on self-support are apparent. The problem of self-support is more than training a people in systematic giving, or raising their economic status so they can give. Is it not fair to raise the question as to the organization we are asking the nationals to support? For instance, we have forty-nine Chinese District Superintendents in China. All are paid from American funds. It is seriously doubted if the Chinese themselves would have a paid District Superintendency at this stage of their development, if they themselves had to support it. It is also doubtful if they will ever come to support them on the present basis.

3. A possible way out is to add to the present powers of the Central Conference the election of Bishops and the provision of their support, and also full authority to simplify and adapt our Church machinery to the varying needs of the people. The responsibility, not only for electing Bishops, but for determining the length of their term of office, defining their duties, fixing their residences, determining their salaries, and finding their support, should, naturally and normally, rest with the Central Conferences. Only in this way will the status of Bishops be somewhat comparable to that of the people who, ultimately, must assume their support.

The constitutional provision for the election of missionary Bishops, which has never been removed from the Discipline, does not fully meet the demands of the new situation. According to our constitution at present, missionary Bishops are elected by the General Conference and their support is provided from the episcopal fund.

Your Secretaries are equally clear that no radical changes in our episcopal leadership abroad should be put into process by any of these recommendations. We feel, rather, that the proposed elections by the Central Conferences should occur, just as there are normal vacancies due to retirement, health or other conditions which may arise in the list of our present general Superintendents.

By this method, the various foreign mission fields will have opportunity to exercise their desires for episcopal supervision as may best serve their needs. If any Central Conference desires the continuance of a General Superintendent, it may be so

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ordered; or, if they desire a combination of general Superintendents and national or missionary supervision in any given field, this plan provides it. By this method a Central Conference has the option of having a general Superintendent, a missionary Superintendent, a national, or a combination of all three in any given country.

The only factor your Secretaries desire to point out is that from the standpoint of the development of a real indigenous church in any foreign field, the more promptly the supervision is provided for on the field, the nearer we will be to achieving our goal. We desire to do this to stimulate self-expression, and the time is ripe for us to have these matters under consideration in every field.

The Corresponding Secretaries therefore recommend to the consideration of the General Conference the possible necessary changes in our constitution, through the regular procedure, in order to give the Central Conferences the standing necessary to become autonomous units in our world church, thereby giving them opportunity to provide and direct their episcopal supervision.

4. The logic of this position is that the Church in the United States should be governed by a Central Conference for the United States. As it now stands, a *General* Conference controls all the church life of America and confines its interest in the Church overseas largely to the election of Bishops. This plan would also prevent the possibility of the Church in America ever being controlled from abroad.

5. These various Central Conferences, through representative delegates, could then be organically united into a real ecumenical Conference, the function of which would be to discuss and legislate on the increasingly vital world issues of international relations, race and other problems, all of which have to edge their way to the front, at the present time, amid a jam of local interests. Such an ecumenical Conference may also point the way to church unity on a large scale, certainly making it possible for all Methodist bodies to relate themselves to it. The Japan Methodist Church and the proposed Korea Methodist Church could then have both their autonomy and organic connection. Is it too much to hope that in this way, also, we could begin, in America, church union with the Methodist Episcopal Church, South, and other Methodist bodies?

THE ROAD AHEAD

Our gifts to the Orient, what are they and what have they done? Let them speak for themselves.

Says Oil: "I have lengthened the day. I have made night study possible. I hold a torch to light men out of darkness.

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More than that I cannot do. If they prefer darkness, I am helpless."

Says Railroad: "The day is past when it was necessary to paint white bars across my windows, so that passengers, ignorant of the nature of glass, might, when tempted to poke out their heads, see the paint and realize the presence of something solid, thus saving both pane and pate. Past, too, are the nights when Koreans lay down in my path on the stone roadbed with the rail as a pillow, these features reminding them of the comforts of a Korean bed. To-day, I am fully accepted, even taken for granted. I carry the whole Orient breathlessly hither and thither. For those who would flit, I provide speed. One thing I cannot provide—purpose. And speed without purpose is futile."

Says Automobile: "I displace the camel, the horse, the water buffalo. The consecrated stables of Siam's white elephants have been turned into garages. The picture of the animal has been removed from the flag of Siam. The portrait of a flivver has not yet been substituted, although this vehicle is much more precious to the heart of the native than the white elephant ever was. The Arab of North Africa gives me a little petrol to drink and the djinns under my hood do wonders. Throughout the world, I am an accelerator. I do not pretend to morals, and it does not matter to me whether I accelerate good or evil."

Says Electricity: "I bring heat to those who want it, coolness to those who will adopt my fan instead of the laggard punkah, light to great cities and towns. I even turn the prayer wheels of the Buddhist priests. Whether the many comforts and luxuries I make possible shall be used to advance spiritual growth or to hamper it depends upon others, not upon me."

Says Factory: "I am in the Orient to produce wealth and scatter it throughout the East—and where in the world is wealth more needed? True, I coin much of it from the bodies of children. I have prudently left behind in America the troublesome Christian labor legislation that would think more of the children than of the wealth."

Says Cigarette: "I dull the pains of the East. Yet even I cannot bring complete oblivion from life's troubles."

Says Chewing Gum: "With my slogan, 'Do not swallow,' as a caution to those unfamiliar with my peculiar charms, I bring all the joys of mastication without any of the expense or discomforts of actual food. I supplant the betel nut in Siam, and coca in Peru. About the dainty Japanese stenographer there hangs no longer the scent of cherry blossoms, nor of wistaria, but of spearmint. All of which I must regard as a triumph in the dissemination of American ideals."

Says Movie: "My worst in America becomes my best in the East. I come straight from the world's moral fashion center,

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Hollywood, to show these poor benighted heathen how civilized people really do act."

Says The Three-Piece Suit: "Slowly but surely I am conquering the world. The human race will not be truly respectable until it is clothed in coat, vest and trousers. If there is anything else needed to make human happiness complete, I don't know what it is."

Westernism—An Unmixed Blessing?

The conceit of Westernism! It believes itself capable of saving the world.

True, it is efficient. As efficient as fire. Life and death are in its flames. It can do as much good as harm, as much harm as good.

We have inflamed the East with our modern spirit. We have set the miracles of science blazing in the imagination of every Oriental. But have we also given the Christian spirit which, in large degree, has controlled the civilization of the West and made it a fire to warm us rather than a fire to consume us?

It is easy for fire to get out of control. It is now out of control in many parts of the East. Why? Because, in pressing upon the Orient all the gifts of a mechanistic age we have omitted the one Great Gift, which gives synthesis and direction to all others.

This Child Would Have No Praise For the "Factory System"

A little old man, seven years of age, is nearing the end of his twelve-hour shift in a Chinese cotton mill. Just half an hour more and he will have earned his daily 10 cents; or nightly, since he is working the clock around while more fortunate children sleep. He is faint with hunger, dizzy and numb after eleven and a half hours of routine movement. He must hold out, but cannot. He falls against the machinery. At the hospital, it is stated that his torn face and crushed jaw can be patched up, and he can be sent back to work, although disfigured for life. Not that the disfigurement matters, since the mill requires hands, not beauty.

Is our gift of the factory system a complete gift, or does it require the complementary gift of the Christian spirit to control and temper it?

Fruits of "Civilization"

We took some of the bronze gods of the Marquesas Islands to help build the Panama Canal. In ditches and indoors they contracted tuberculosis. We dumped them back into their islands. The white plague, unknown before the white man came, is now wiping out the population of the Marquesas.

The Marquesans have dwindled to 1,800. A century ago there

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were 100,000 of them. A competent observer now says, "At present there is perhaps not a whole healthy Marquesan in existence."

Similar ruin has come with the white man in other islands. An epidemic of influenza which he introduced in Tahiti a few years ago wiped out 30 per cent of the population.

The opium which he paid in exchange for cocoanut has taken heavy toll in death and living death. It was fed even to the children, and the present generation walks in a stupor because of it.

The Great Gift Should Go First

That Japan makes silk from the living tissues of young girls is not so much the fault of Japan as our own fault in imposing upon the East an incomplete gift. Mines of Bolivia and the Rand turn human gold into dross. If you take a train in India, you ride on the dead lives of men, smelted into the form of steel rails in India's Pittsburgh.

No, we have been working wrong end to. The Great Gift should have gone first. Then all the lesser gifts would have fitted safely into their places.

No greater challenge could come to America than that she should, instead of urging her "civilization" upon the world, give simply the ministry of Christ (not necessarily even the mechanism of Christianity) and on the basis of that sublime philosophy of life, safely leave other peoples to work out their own destiny.

The New Leader of the Orient—The Oriental Himself!

But can the Oriental, having Christ, be trusted to work out his own future? The sufficient answer is that he is doing so.

The East is taking the Christian program into its own hands and modifying it to meet its own needs. This marks the greatest triumph of Christianity since it became indigenous in Northern Europe as a result of the patient visitations of missionaries from Rome.

A Christianity that must continually be imposed from without is a misfit and a mistake. The fact that Christianity is becoming self-propagating in Asia, Africa and South America is proof of its fitness to meet the needs of all mankind. Christ is fully a North American Christ; he is just as fully an Oriental Christ, an African Christ, a Christ of the Andes.

Self-Governing Churches

Many autonomous churches now exist outside of the "home base." Witness the Church of Christ in China, the Lutheran Church in China, the Church of Christ in Japan, the South India United Church, the Presbyterian Church in Brazil and

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the churches or provinces of the Anglican Communion in India, China, Japan and South Africa, to mention only a few.

A striking example is the Japan Methodist Church. It is entirely self-governing. Its self-supporting churches have increased in number during the last ten years from thirty-one to ninety. The total membership has more than doubled. The total giving by Japanese church members has tripled.

Does this mean that America's help is no longer needed? On the contrary, this advance would have been quite impossible but for the continued help of American Christians. Help, not domination. The Church in Japan has progressed to such a point that while Western help will stimulate it, Western domination would benumb it.

Japan's Own Missionaries

Leaders, more leaders, are desperately needed. These will be Japanese, but they must be trained for leadership. In such great institutions as Aoyama we are training the leaders. A recent report states that the senior class of the Aoyama Theological Department propose to go on an evangelistic tour through Manchuria and Korea. Japan's own missionaries! College men who have been under the influence of an American missionary at Sendai have organized a Gospel Team and hold street Sunday Schools in the fishing villages along the coast.

Practically all the great Japanese leaders and preachers of the Japan Methodist Church are the product of missionary training.

To Uplift—Get Underneath

Our men and money are still vitally necessary: but they must respect the strong nationalistic spirit which exists in Japan, as elsewhere, and take their place humbly as helpers, remembering, with George Ade, that "If you want to do any uplifting, you've got to get underneath."

The task in Japan is only well begun. In a population of 56,000,000 there are but 130,000 Protestant Christians. Large sections of the country are entirely untouched by the Gospel message. There are cities of 50,000 inhabitants in which no Christian work of any kind is being done. In reviewing the crying need for further and greater missionary co-operation, Dr. H. Hirata speaks thus for the Japan Methodist Church:

"We would humbly, yet most earnestly, tender our most sincere request to the authorities of the Board of Foreign Missions and the Woman's Foreign Missionary Society of the Methodist Episcopal Church speedily to increase their missionary forces in Japan. We sincerely pray and trust that the Methodist Episcopal Church will rise up to seize the great and unprecedented opportunities for the Christianization of Japan and

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stand side by side with us in winning Japan for Christ and make our young Church yet stronger in the coming ten years."

Leaders Needed—And Men to Train the Leaders

"Give us men" is the appeal also of Korea. They mean it in a double sense. Korean leaders are wanted: and Westerners who by their co-operation, example and teaching will train these Korean leaders.

The average educated Westerner will not do. The specialist in some particular field is needed to train Koreans in his specialty. Startling but sound is the statement of Dr. Edmund Brunner, "The Occidental of average training no longer has a contribution to make, because thousands of Koreans are trained as well as he, or better trained. There are more than 600 Koreans who have had, or who are receiving, post-graduate training in the West, more than 300 in America alone. The Koreans with this normal collegiate training can teach and reach their own people better than any missionary with no more than the traditional training. The specialist, on the other hand, still has a contribution to make in training leaders."

That is the modern strategy—build leaders—then let the people with their leaders build their own church program. Support them in this enterprise, but encourage them to self-support as speedily as possible.

Chinese Nationalism, An Aid to Christianity

We may thank the nationalistic spirit for the greatest opportunity the Christian Church has ever had in China. The spirit of nationalism causes China to wish to do her own work in her own way. Nothing could be more favorable to the progress of Christianity. A handful of outsiders could never evangelize 400,000,000 Chinese. The Christian Chinese are now ready themselves to assume more of the burden: and in that direction alone lies hope.

But again—leaders—strong, consecrated Christian Chinese leaders are required. All available have instantly been snapped up and placed in control of important evangelistic, educational and medical enterprises. More are needed at once. And just as the Chinese Church is turning hopefully to such great training institutions as Yenching University, Nanking, West China, Shantung and Fukien, the support of these institutions is endangered by the illogical impression in America that China should not be given help until her troubles are over.

Dare Not Wait Until Conditions Are Settled

What is a revolution? Not a matter of guns. They are incidental. Minds make revolutions. There is a mental overturning and upturning in China today. What will come out of it all

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depends upon what goes into it now. China is in the conviction-forming stage. She questions everything, including Christianity. The answers to her questions, if made at all, must be made now. Answers in deeds, not words.

"When conditions are settled it will be too late for the Gospel to get a hearing," warns Bishop Grose. "Now of all times is the strategic hour for American Christians to give money and prayers and lives for the redemption of China. There has been no time since the beginning of the revolution in 1912 when generous gifts will do so much for the permanent building of the Christian church in China as to-day. But the giving must be both wise and generous."

More Need Than Ever For Missionaries

The independent spirit is proving a great help in actuating the Filipino churches to take their burdens upon their own shoulders. Paradoxically, yet logically, there is a greater demand than ever for missionaries in the Philippines. The new urge for progress on the part of our 56,000 Filipino Methodists means new need for missionaries to serve as counsellors, to do evangelistic work, to train leaders in Union Theological Seminary and in the several important dormitories (connected with government schools) where thousands of students who will make the future Philippines come under daily Christian influence.

An "Oriental Christ"

An "Oriental Christ" performs miracles in India. Indian ministers, not Western missionaries, have won practically all of the 185,000 Christians who now constitute the Northwest India Conference. A very few missionaries have helped with counsel and training.

"These Indian ministers live in the villages," writes Dr. Benson Baker, "and usually serve from eight to twenty of them. Going from village to village, preaching, teaching the folks to sing, to pray, to live. All that our people know of the Christ, they must get from the preacher who may reach their village once a week."

Here, in the heart of the mass movement, in a conference which alone numbers more Methodists than all China, Japan and Korea combined, there has recently been strategically placed the Ingraham Training Institute. Think of its task! To raise up leaders, preachers, teachers for a present church of nearly 200,000 and a future church within the next twenty years of perhaps half a million in this one Annual Conference.

The Work Must Mark Time—Awaiting Leaders

Half a million! The Church will grow to this extent if allowed, if we of America allow it, but it is against policy to

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take more into the Church than can be properly taught. Therefore whether hundreds of thousands shall be debarred or accepted depends upon the speed with which leaders are trained, and that, in turn, depends upon American churches, since the Indian villages are too impoverished to undertake so tremendous a program.

The New Conquerors

In the golden lands discovered by Columbus and Lindbergh, there is just now opportunity to mold the future of what will be one of the world's wealthiest and most powerful sectors. Latin-America needs Christian leaders who will insure her future against the perils of wealth. A sum of \$250,000 is needed now from Methodism to help endow the great training centers, Wolfe Memorial in Lima, the Union Training Schools in Mexico, Santiago and Buenos Aires, in which the Christian *conquistadores* of a new Latin-America may be developed.

The Greatest Miracle of Missions

We remember the tale of the Frankenstein monster. It is but a tale. No man has yet joined rods and pulleys together to make another living man. Yet the church of America has made a living church abroad, which increasingly acts, breathes, progresses of its own accord. Without Christ, the life spark, it would have been impossible.

This is the greatest achievement of missions. All else pales into insignificance beside it. Our diminutive corps of 1,800 Methodist missionaries look up in awe to the army of 19,000 national workers which they have developed, and which is now ministering to a Methodist constituency abroad of 868,000 souls. The eternal light is kindled; it will never go out.

But it may sometimes sputter, and it must be carried to the dark corners. For in our moment of satisfaction, we cannot forget that of the 1,900,000,000 people of the world, only 682,000,000, or less than one-third, are even nominally Christian. Christian missions may still enjoy the inspiration of a herculean task ahead.

Education—To Win the New Generation

How can the other two-thirds be won: also most of the "Christian" third who are Christian by tradition only?

The answer lies largely in carrying the training process down to the multitudes of children: training not only a few adult leaders, but great numbers of those who will then be fit to be led and who will in turn develop other leaders.

Education of the masses of children will largely form the basis of a continuing church throughout the world. If the nations are to direct their own Christian destiny they must

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be trained from the ground up, from the inside out. The veneer of Westernism will not regenerate. Christian education will.

Three Thousand Lighthouses

How much are we now doing? A great deal, when compared with nothing. Methodism abroad has 3,000 schools, with 900 foreign teachers and 7,000 national teachers, instructing 146,000 students. A magnificent work, with untold significance.

But it shrinks when we compare it with the need. More than half the world's people have never entered a schoolhouse. Three hundred million in India alone, unable to read or write! More than 300,000,000 in China. Our 146,000 students and those of all the other Christian communions begin to look like a lonesome band.

There is some comfort in the fact that one member of this select company is worth a hundred of the untrained, in the fashioning of the world's future. According to the Eastern Asia Episcopal Address of this year, "To call the roll of men who are in leadership in business enterprises, in government schools, in the learned professions, and in the great social and political movements in the East, will reveal an altogether disproportionate number who were trained in the schools of the church."

Moreover, Christian children stand a better chance of education than do the others. In India about 30 per cent of the children of Christians are educated, as against 5 per cent among Moslems, 7 per cent among Hindus.

The Tragedy of the Seventy Per Cent

However, the mere statement of these figures discloses a tragedy. Thirty per cent. How about the other 70 per cent?

There are 50,000 children of Methodists in the mass movement area alone who are growing up entirely without schooling. Will they make good Methodists, good Christians, good citizens? Or will they drag Christianity down to their level?

Sheets of paper covered by thumb-marks appeal for admission of 16,000 more adults in Anupshahr District alone; each would bring with him several children. They cannot be admitted to the Church until those already in are provided for. This seems harsh, but it is necessary to the future health of the Church.

The Waiting List

Meanwhile there is hesitation and bewilderment, instead of vigorous action. The adult inquirers wait. Their children wait. The children already within the Church wait. The waiting list stretches for weary miles down the Indian road along which Christ does not yet walk. And at the time when there should be greatest advance, schools not only refuse to take more

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children, but 220 boys have had to be dismissed from the Central Boarding Schools during the last two years for lack of funds!

Who Has \$100?

Who has \$100? That will support a teacher for a year. One teacher with a large school of eager, appreciative children can do an immortal work.

We Could Well Copy This School in America

It is not only Christian precepts and, "book larnin'" that these children acquire. They are not educated *away* from village life, but *into* it. In fact the boys of the Ashabaree Boys' School of Asansol have built their own school village; live in cottages of their own construction; grow their own vegetables; raise their own poultry; are taught to handle money by having their own currency, their own bank and their own store. They elect a village council and a mayor (or "head man") to manage the affairs of their miniature municipality. Class work, farm work and church work are so fitted into this plan that the boys may at last go back, each to his native village, prepared to lead in building a thorough-going, well-rounded Christian civilization in that village.

Molding the Molders of India

But not all boys should be trained to go back to the village. Some must be trained to become the outstanding leaders of a new India—as public officials, writers, editors of newspapers, lawyers, surgeons, scientists, educationalists. Hence the need for such institutions as our great Lucknow Christian College. It began work half a century ago with seven students in a mud-walled house. Today it has more than 800 students, a plant worth three quarters of a million dollars, and its thousands of graduates help guide the destinies of India. It is not quite self-supporting: an endowment of \$300,000 will make it so.

The "Foreign Devil" and His School

The eagerness of young people in twilight lands the world over to get an education, would move a heart of stone. If there is anything more touching, it is the eagerness of grown-ups that the children should have opportunities which they themselves can never hope to enjoy.

Night had fallen. A lone missionary begged from door to door until he found a house where a "foreign devil" might sleep on the stone floor. That was twenty-six years ago in Yeng Byen, Korea. He stayed: opened a dispensary, church and school. Distrust changed to confidence, loyal support. The school was filled until the walls bulged. A new school was needed.

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But then came the "Cut." Four years ago the Mission voted to close the school. It had grown into the life of the community and to have it closed was unthinkable. The townspeople pleaded that it be kept open. They did more: promised what in many cases amounted to half their income to support the school and erect the necessary building.

Pain in Every Stone

No one can tell what pain and devotion have gone into every stone of the new school. For they built it: and deposited in the office a memorial list of 500 names of contributors who had given out of their own need \$8,000. One would need to add several ciphers to that amount to interpret in terms of American wealth the sacrifice involved.

How justly proud they were of the new school! But their pleasure was short-lived. Again, a new cut in funds for Korea. The Finance Committee, meeting in Seoul, were forced to deny any appropriation whatever for 1925 to the Yeng Byen High School.

Only one week had the school been finished when the news came that it must be closed for lack of funds.

Disappointed and indignant donors called upon the missionary. They had expected that their efforts would be rewarded by an increase in appropriation, instead of which the school had been cut off entirely.

All joined in the struggle to keep the school open. Those who had given until it hurt gave more. The District Superintendent, Rev. J. Z. Moore, helped greatly with funds from private sources.

Dinnerless, They Give Ten Cents Each

Devotion? Do we know even what the word means? Consider this: "The local Church in Yeng Byen," reports Corresponding Secretary Diffendorfer after his recent visit to Korea, "has a Fasting Society which has pledged 500 yen. The Fasting Society eat no Saturday evening meal, but gather together to pray for the school and bring with them the rice they would have eaten, or the equivalent in money (20 yen, or 10 cents), which is contributed to the needs of the school."

But there is still a heavy deficit. And the constant danger is that the school must be closed. Why not a Fasting Society or two in America to reward the devotion of the Fasting Society of Yeng Byen? Why not eat a Golden Rule dinner for Yeng Byen?

This instance is only typical. Almost any of Methodism's 3,000 schools could tell a similar story of struggle and courage: and acute suffering under the successive "Cuts" of recent years. When the school of "Useful Timber" (literal translation of

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Korea's Pai Chai) was opened last year, there was place for only thirty of the 180 applicants.

Earthquake and Fire Do Not Stop Them

Earthquake destroyed our great college in Tokyo, Aoyama Gakuin. Destroyed its buildings, although not its spirit. Rough barracks and huts were immediately thrown up, and classes went on. For two and a half years these conditions continued: and are still continuing, in part, since only three of the new buildings are completed. Many more are needed, for this is one of the leading educational institutions of Japan, accommodating 3,000 students.

Fire destroyed the main building of Chinzei Gakuin and a new building is desperately required by this rapidly growing school. The Japanese will raise a yen (or half a dollar) for every dollar from America.

Old weather-beaten buildings which might be mistaken for stables are the plant of our To-O-Gijiku, a school recognized by the Japanese government for its exceptionally high standards of scholarship. Funds are needed for a building program.

Under Our Own Flag

Only 37 per cent of the children are now being educated in Uncle Sam's splendid public schools in the Philippines. Within a few years our opportunity to co-operate by establishing secondary schools will be gone, since the Catholics are now actively pre-empting the desirable locations.

We can all be Lindberghs of Latin-American good-will by strengthening our many overtaxed schools between the Rio Grande and Patagonia. To cite but one example, that distinguished school for girls, Santiago College, now has an offer of \$100,000 from an alumna to match a similar sum from North America to realize the dream of a new Santiago College.

Where New and Old Clash

In the power centers of industrial Africa—about the Johannesburg mines; in the rich farmlands of Rhodesia, where our Old Umtali school teaches scientific agriculture, but cannot carry on without added resources; in central Liberia, invaded by 20,000 rubber growers, and in many other heart centers there is vital need if African youth is to be trained to meet the problems arising from the clash of new and old in Africa.

Health—A Gift to Atone For Other Gifts

Not only training of the mind but training of the body is necessary to meet the world's old and new evils. A new physical fortitude is required by the press of modern life. If we offer

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the world the gift of industrialism, with its many dangers, may we not at least be expected to offer with it the gift of healing?

The needs? Here are samples:

The disease of the West, tuberculosis, is increasing rapidly in India, Africa and Japan, due largely to industrialization. It now takes a toll of nearly a million lives a year in India. There is need for the enlargement and multiplication of such institutions as our Madar Sanatorium, set in a mountain town, where hundreds of cases are cured and many thousands prevented by educational work.

Sick India throngs to such relief stations as our Thoburn Memorial Hospital at Nadiad, where one missionary doctor performed 1,000 operations within a year, and 18,000 persons received attention. The work could be tripled and not exhaust the opportunity.

Death Sentence Upon the Children

One in every two African babies dies before he is a year old.

No continent is more sore in body and more in need of the science of health than Africa. None is more neglected by missionary America.

There is but one missionary doctor for every half-million people in Africa. In the United States there is one doctor for every thousand.

In a continent of nearly 200,000,000 people our Church has but a dozen small dispensaries and hospitals.

There is now a call for us to join with governments and other churches in an attack upon sleeping sickness, an epidemic which wipes out entire villages, reducing the population in a year in one district of Uganda from 22,000 to 8,000.

One Doctor For Two Million People

There is but one doctor for every 2,000,000 people in China, and one Christian hospital for every 5,000,000!

Methodism has thirty-one hospitals and ten dispensaries in this land which contains nearly one-fifth of all the world's people.

From the time of Jesus of Galilee, healing has served as a first lesson in Christian love.

"The Christian hospital has an important place in the program of Christian evangelization," according to the Eastern Asia Episcopal Address. "This is one part of the Christian program that has not been seriously interrupted by the war in China. For the most part, hospitals have been exempt from the ravages of soldiers. Tens of thousands of sick and wounded soldiers have had their first Gospel message and ministry in these houses of healing.

"A single hospital last year received over 42,000 clinic calls.

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What a congregation for any Christian preacher! The best man available is not too good to be the hospital evangelist."

Evangelism—What Is It?

For after all, at the heart of all medical work, school work, farm training, soil analysis, raising of prize animals, and whatever other missionary activity, is the evangelistic motive. We are not out merely to prolong lives, but to prolong lives for a purpose. We do not plan merely to give the tools of knowledge, for these tools in unprincipled hands might do more harm than good, but to educate Christian character so that the tools will be rightly used for the benefit of mankind.

At the center is an irresistible attraction: the attraction of an untheological Christ. Stanley Jones, prophet of the Indian Road, has found opposition to Christianity, but none to Christ.

Too much apology is made today for carrying the banner of Christ. There is much talk of the virtues of other religions: and he would, indeed, be short-sighted who would fail to respect and profit by all that is good in the great faiths which have steered the conduct of man for thousands of years. Yet there is no substitute for Christ.

The Untheological Christ

It is beside the point to argue that we have no right to impose a Western Christ upon the East. The manner in which the East has proceeded to brush away the mists of Western theology from the face of Christ, to enthrone Him as a Christ for all mankind, and to make their own Orientalized Church thoroughly indigenous, should make it impossible for any intelligent man ever again to express so callow a point of view. Christianity (not ours, but theirs) belongs to the East, began there, is growing most rapidly there, and will perhaps reach its greatest fruition there.

Because it does something to a man that other faiths do not do. It does not merely skim the top of his soul, but reaches down into all of his affairs, leaving none of them private. And that, by the way, seems to be the modern and better meaning of evangelism: the filling of all of a man's activities with the spirit of Christ. Missionary work should expand geographically: but, more important, it should expand through a man's whole life, touching every part. It must reach his health, his home, his politics, his bargaining, his plowing, his blacksmithing, his work in cotton factory, steel mill and gold mine.

A Call For Prophets

This missionary program, intensive more than extensive, through the man rather than across the map, requires something more than missionaries with a socialized viewpoint. It

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requires something more than experts in medicine and agriculture. Indeed the time may not be far distant when all the specialties will be taught by Christ-motivated and professionally trained nationals. More of the time of the missionary will be freed for evangelism.

There is a call for *prophets*. They must have the spiritual statesmanship to see clearly the end beyond all the means, to keep the inner light burning in the souls of their people, to protect them from making a gold god of Mechanism. They must be great enough to inspire and counsel great national leaders. They must see the true goal of life: and care little what path may be taken so long as it leads there. They must be adventurers, unconventional, ready to abandon outworn ecclesiastical vestments for the new robe of Christ. Some of these prophets will venture their lives, some their money; for the prophetic insight can express itself through means wisely applied. If the Church in America shall be touched with the gift of prophecy, it will be empowered to carry the Great Gift to the world.

For the Board of Foreign Missions.

RALPH E. DIFFENDORFER,

JOHN R. EDWARDS,

Corresponding Secretaries.

REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

To the General Conference of 1928:

Once in four years the Church bids its agencies give an account of their stewardship, directs them to compare themselves with themselves and report the results. Complying with this behest, the Woman's Foreign Missionary Society begs to submit the following report:

Expansion during the quadrennium has been in intensive cultivation rather than in extensive growth, our aim being to train the womanhood entrusted to our care to take its place in a self-supporting, self-governing, self-propagating Church. That for which we had hoped has largely come to pass. Young women trained in the schools of the Society are assuming responsibility as evangelists, teachers, doctors, nurses and social workers. Of the entire missionary staff 88 per cent are nationals. For every missionary teacher of the Society on the field there are 7.8 teachers native to the countries. A vast amount of volunteer teaching is done by high school and college students in daily vacation Bible schools, street schools and in other groups. An average of 32,750 children outside of schools were given religious instruction each year by these unpaid workers. Of the missionary force, 167, or 23 per cent, are engaged in full-time evangelistic work. Associated with them are 2,685 Bible women, or 42 per cent of the indigenous workers of the Society, and upon them falls a large share of direct evangelism.

In Burma, Malaya, Latin-America and Japan, receipts in educational institutions are more than double the appropriations of the Society for the same schools and several are self-supporting except for salaries of missionaries. Of the twenty hospitals, twelve received more in contributions on the field in 1927 than the amount appropriated by the Society. In 1924 a study was made of receipts showing that for every \$3 contributed by the Society \$1 is given on the field in fees, tuition, government aid—in grants and gifts—the amount in that year being \$755,170 gold. Of this about one-third came from government grants, the remainder from the nationals. Income on the field is not included in the receipts of the Society.

Increasingly administrative duties devolve upon nationals. Five of our ten hospitals in China are directed by Chinese women doctors. Hwa Nan College and Ginling College have called Chinese women to the presidency. Numbers of girls' high schools are carried on by faculties entirely Chinese. In

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Korea and Japan indigenous Woman's Foreign Missionary Societies have been organized with General Executive Committees to conduct their affairs. The Filipina women have an independent home missionary society. These indigenous organizations number 434, with a membership of 8,282.

FINANCIAL STATEMENT FOR THE QUADRENNIUM

RECEIPTS				
	<i>From Branches</i>	<i>Other Sources</i>	<i>Japan Earthquake Special</i>	<i>Total</i>
1924	\$2,236,578.89	\$26,509.66	\$146,963.58	\$2,410,052.13
1925	2,376,403.24	29,057.84		2,405,461.08
1926	2,345,583.93	44,221.35		2,389,805.28
1927	2,398,057.40	67,566.26		2,465,623.66
	\$9,356,623.46	\$167,355.11	\$146,963.58	\$9,670,942.15
Receipts, 1919-1923.....				8,827,365.91
Increase, 1924-1927.....				\$843,576.24
Per cent of increase, 1924-1927, .095.				

Increase in legacies and lapsed annuities, 34 per cent.

Collections from Branches in 1927 were \$161,478.51 greater than in 1924.

Real estate owned on the foreign field totalled \$6,040,136 in 1923, \$8,297,551 in 1927, an increase of \$2,250,000 on a conservative valuation. None of this property is encumbered by mortgages or other field debt.

Entire indebtedness of all sorts for the Society and all its Branches was, on October 1, 1927, approximately \$75,000, which was about 3 per cent of the 1927 collections.

Cost of administration and promotion of the Society at large, 1.3 per cent; of Branches, approximately 4 per cent. Total, 5.3 per cent.

Total collected in fifty-eight years, exclusive of Japan earthquake special offering, \$39,968,640.68, of which almost one-half was raised in the past eight years.

ACTIVITIES AT THE HOME BASE, 1924-27

The past quadrennium has been a period with few outstanding events or achievements except the one of holding a great Society steady and at its task during years of unrest in the Church at large.

The first year of this quadrennium saw the close of the Post-Jubilee campaign. During that five-year campaign the Society had made a gain of 140,000 members, a 30 per cent increase; it had sent to the field more than one-fifth of all the missionaries sent out in its whole history, making a gain in active mis-

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sionaries of 164. A substantial increase in subscriptions to our periodicals was a result of the campaign, although the prices of those periodicals in the meantime had been increased. Annual receipts almost doubled, more than one-third of the total receipts of the Society having been received in this time.

It is not surprising that after such a period of growth there should be one of breath-catching and readjustments, a time in which we tried to vitally interest the new members who had joined our ranks. It is remarkable that only a few more than one-fifth of all of those thousands of new campaign members slipped away, and that, too, when there has been more active anti-missionary propaganda than we have ever known and a movement to swing away our young people and children into so-called broader paths of religious education.

Despite the much talked-of "radical" Youth Movement, our list of missionaries has grown longer during this quadrennium. Of the 729 in active service, 174 new missionaries have gone out in 1924-1927. Ninety missionaries are supported by the young people, sixty-two by juniors and thirty-five by extension members.

The first year of the quadrennium saw also the Society co-operating with the Board of Foreign Missions and the whole Church in the heroic attempt to rebuild the work in Japan which had been destroyed by the disaster of the year before. With the slogan, "What fell in a day, we'll build in a day," we joined in the task and helped to raise the more than half a million that was pledged by the Church.

The second year of the quadrennium found the Society setting its face toward its sixtieth anniversary, which will occur in 1929. A Missionary Cycle was arranged with the object of drawing the field and the home more closely together by prayer and bonds of the spirit. The plan was made to present studies and programs which would deepen the spiritual life of our members. Instead of setting goals for securing new members, subscriptions and increased receipts, the endeavor has been to enlist our women in threefold Christian stewardship by three years of faithful instruction. To accomplish this, Fleming H. Revell has published three volumes which comprise our Anniversary Stewardship Series: "Five Laws That Govern Prayer," by Dr. S. D. Gordon; "A Study of the Master Personality," by Dr. Rollin H. Walker; "Ownership," by Miss Clementina Butler. The manuscripts of these books, the sale of which has been large, were presented to the Society by the authors and all royalties given to the Society. The benefits as shown in enlarged spiritual vision cannot be measured.

The second achievement of this quadrennium has proven the consecrated loyalty of our membership. During the previous quadrennium the Board of Foreign Missions underwrote the

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askings of our Society in the Interchurch Movement. The movement failed as far as financial returns were concerned and the Board had to pay \$300,000 of its underwriting for us. Some of our membership felt that since the Board had not been authorized to make this underwriting for us we were under no obligation to refund the amount paid; to others this seemed a debt of honor. Despite this difference of opinion, very serious and far-reaching, our women have worked hard and long and we can now report that more than two-thirds of the \$300,000 has been paid to the Board of Foreign Missions, this in addition to carrying all the regular work of the Society.

The past four years have seen the beginning of a new department, the Wesleyan Service Guild for business and professional women, affiliated with both the Woman's Foreign Missionary Society and the Woman's Home Missionary Society. Eighty units have been organized, with a membership of 2,022.

By its very nature the Society has always dealt with international problems. But that our members may have more direct leadership along lines that are international in scope and more than missionary in import, a new Committee on International Fellowship was created during the quadrennium. This Committee is now at work studying how to lead our members to meet all their opportunities to increase international good-will and bring about world peace.

It was seen early in the quadrennium that there must soon be a new plan for meeting the increased support of retired missionaries which will inevitably come upon us as years pass. A plan for insurance has been inaugurated to supplement the income from the Retirement Fund.

The Society is affiliated with the Federation of Woman's Boards of Foreign Missions of North America. The Federation fosters schools of missions, publications for united study, the expanding programs of the woman's Christian colleges in the Orient and Christian literature for women and children in mission fields. It is co-operating in the study of industrial conditions among women, of world peace measures and law enforcement. It is uniting women of all the world in a World Day of Prayer.

The Society is also a member of the North American Missions Conference. The interim Committee of Reference and Counsel keeps the co-operating Boards informed of conditions in the changing mission world. Its leadership has been especially valuable during the troubled days in China. Through the North American Missions Conference we become integrated with the International Missions Council in which sixteen national councils are federated, stabilizing, extending and unifying the work of missions. The president of the Society, Mrs. Thomas Nicholson, is a member of the Council and through her it is

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the Society's privilege to have a part in its creative and far-reaching task.

Co-operation might almost be said to have been the slogan of the past four years. Never in our history have we worked so closely with the Board of Foreign Missions. The Joint Committee on Consultation has held regular meetings and all important subjects of mutual concern have been considered together. A committee has met with the Woman's Home Missionary Society to study the problem of the correlation of work with young people and juniors. With other Boards of the Church we have conferred when co-operation seemed wise. One of the evidences of interdenominational co-operation is the growth of the influence of summer schools of missions and the use of interdenominational textbooks in large numbers of Methodist summer schools which have grown up within a few years.

Our publication office is entirely self-supporting and has been able often to make contributions to other parts of the work. In one year only it printed 6,000,000 pages of reading matter. All of this literature is in addition to the interdenominational textbooks, of which more than 20,000 are purchased annually by our members. Library Service to institutions and individuals on the field has received a strong impetus.

A magazine fund provides current reading for our missionaries. Promoted by Library Service, many books are sent by individuals to the field. Quantities of supplies are sent each year to our hospitals and schools at large outlay for materials and postage, all of these without credit in receipts.

MEMOIRS

In these four years twenty missionaries of the Society in active service and fourteen who had retired passed "by death to life immortal." Gathered with them is Mrs. Lois Lee Parker, the last of the founders of the Woman's Foreign Missionary Society, a missionary in India for sixty-six years. For twelve years, 1897-1908, Mrs. Cyrus D. Foss guided the Society as its president and then became its honored president emeritus until she fell asleep, having been identified with the Society from the beginning. Three other leaders have passed into the larger life during the quadrennium: Mrs. C. W. Barnes, recording secretary, 1906-1916; Mrs. W. P. Eveland, corresponding secretary of Minneapolis Branch, 1916-1926; Pauline J. Walden, publisher, 1882-1906.

ON THE FIELD

Fields—Africa, Burma, China, India, Japan, Korea, Malaya, Netherlands East Indies, Philippine Islands, Europe and North Africa, Latin-America.

An official visit to Korea was made by Mrs. R. L. Thomas,

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official correspondent, in 1925. On her trip around the world she made an extensive survey in other fields. In the same year Mrs. Lucie Mears Norris visited her field, Japan. The Corresponding Secretary of the Board of Foreign Missions and Commissioners of the Board, with their families, were welcomed to the work of the Society and gave it careful consideration.

AFRICA

Rhodesia, Southeast Africa and Angola are the three Conferences of our denomination in which the Society is conducting its work.

Our largest work is in Rhodesia, and while four years ago we were established at only two centers with boarding school equipment, Old Umtali and Mutambara, we now have a complete plant at Nyadiri with three missionaries, five native teachers and ninety pupils happily located in the new buildings, consisting of a school with assembly room and seven class rooms, dormitories for the girls and a good home for the missionaries. More than 100,000 of the bricks were manufactured by the pupils under the direction of the missionary. Training in agriculture is given at each station on the farm land we have purchased and through this type of work much of the food supply of the schools is provided. At Mutambara last year we raised twenty-four tons of corn, the labor being done entirely by the pupils under supervision of the teachers. Mules and farm machinery are an essential part of our equipment.

American registered nurse missionaries carry their beneficent work at each station in Rhodesia and at Inhambane, Southeast Africa. At the last named station we have, during this quadrennium, erected a complete set of new buildings—school, missionaries' home and dormitories for the pupils. In the effort to train the girls for homemaking, the ninety in this school are placed in family groups in the dormitories with a "mother" and an "auntie" chosen from the senior students in charge of each group. Sewing classes for the mothers, where the Bible is regularly taught, are conducted during the summer.

At Quessua, Angola, the school attendance has more than doubled during the quadrennium, 145 girls now being given care and a Christian education in our new buildings. Each of these educational institutions is also an evangelistic center from which go out to the many kraals those who carry the Gospel message in its power to redeem and purify life.

BURMA

Burma Conference was organized in 1900 with two representatives of the General Board and three of the Woman's Foreign Missionary Society in service. The Conference staff now numbers fifty-two—fourteen members of the General Board,

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twenty-two nationals, Burmese, Chinese and Indian, and sixteen members of the Woman's Foreign Missionary Society. Our Church community has grown from a few hundred to over 2,000 members. The Burma Conference has just graduated from a Mission Conference to an Annual Conference, and for the first time, in 1928, will be represented in General Conference by a delegate. Methodism in Burma is represented by five racial groups: European, Anglo-Burmese, Chinese, Burmese and Indian. Because of these conditions our work in this small Conference is carried on in four languages: English, Chinese, Burmese and Indian.

We have four boarding schools for girls, one each for Burmese and Chinese, and two for English-speaking girls. Two of these are of high school grade. Over 1,000 girls are enrolled in these four schools. In addition to these grade schools we have three strong city day schools and one training school for Bible women. The total enrollment is about 1,400. This number could be greatly increased, as many Burmese girls are turned away each year for lack of room.

The atmosphere of all our schools is distinctly Christian. Sunday schools are held in each of them and Bible study is a part of the curriculum. Very faithful evangelistic work is carried on by Bible women under the supervision of three of our missionaries.

CHINA

The most noteworthy mark of progress during the quadrennium is the shift of responsibility from missionaries to Christian Chinese. Efforts toward such transfer, which had previously been somewhat hesitant, were greatly accelerated by the events of 1927, when missionaries acting under consular advice evacuated most of the stations in China. To meet the emergency, Chinese, as individuals or committees, were appointed to take charge of schools, hospitals and other work. The success of these Chinese in assuming Christian leadership on a large scale is the most conspicuous fruit of missionary work in recent years. They have practically without exception remained loyal to their foreign friends and have been eager to welcome them back. Missionaries are now gradually returning to their fields, but rather as helpers and consultants than as administrative heads. The self-abnegation of the missionaries in accepting what looks like "decrease" while the Chinese enjoy "increase" is proving a highly effective demonstration of Christianity.

Educational Work.—The question of government registration of mission schools has been at the forefront in educational discussions. Decision has been made difficult by the uncertainties and indefiniteness of various factors in the problem. There has been no one centralized government with which to deal, and sectional

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governments have been unstable. Regulations for registration vary under different governments; even under the same government they are not infrequently changed. Then, too, what shall be considered essential for making a school Christian? Must Christianity be taught as a part of the curriculum, or is it enough that it should be caught from the example and outside influence of Christian teachers? The Society has accepted the principle of registration if the Christian character of the schools can be maintained. The requirement for Chinese principals or vice-principals in many cases has been fulfilled. In North China and in Fukien, where the agitation has been most active, initial steps toward registration have been taken. The student strikes that marked the advance of a new wave of nationalism were dealt with as tactfully and sympathetically as circumstances permitted.

A steady effort has been made to furnish improved buildings and equipment and to raise educational standards. Three schools in West China have recently become full high schools, so that the four boarding schools in Szechuan are now of this rank. Elementary schools have increasingly opened their doors to boys when there was no other provision for them. Normal training and model schools have had a large development in the past few years. Alderman School at Changli, for example, has been changed from high school preparatory to a junior high normal for the training of primary teachers. An excellent model school has been erected at Kiukiang on land given by a Chinese. The Union Kindergarten Training School in Foochow, with three new well-equipped buildings, promises much for the children of Fukien. Teachers' institutes and local school boards in growing numbers are leading to better work. Missionaries have taken an active part in educational associations that help toward correlation and strength. Most of the graduates of our schools continue to go into Christian service or pursue advanced studies or help in the founding of Christian homes.

Hwa Nan College, Foochow, is one of the high lights in the picture of Methodism in China. The quadrennium has seen the inauguration of Dr. Ida Belle Lewis as president and her voluntary abdication in order that there may be Chinese administration. Seven graduates of the college are heads of schools in the Foochow Area.

The union colleges in which the Society is co-operating with other Boards have made substantial progress. The Normal School of Physical Education, which the Young Women's Christian Association had maintained for some years in Shanghai, has been amalgamated with Ginling College. A Chinese woman, one of Ginling's first alumnae, has just been elected as its president. Yenching College for Women has moved to its

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new buildings on a fifteen-acre campus, which is a part of the campus of Yenching University. The Woman's College of West China Union University, where now, for the fourth year, women have been admitted on a coeducational basis, counts its success a strong plea for larger quarters.

Literary Work.—The Society has continued to support the work of Miss Laura M. White as editor of the interdenominational magazine, *Woman's Messenger*. Many other publications—books, music, pageants—have come from her office in Shanghai. An assistant editor, Miss Li Gwan Fang, who was granted a Clotilda Lyon McDowell Fellowship, has been studying in Boston University. Others here and there have contributed toward supplying China's great need of Christian literature.

Medical Work.—The merging of the North China Medical College for Women with the Medical School of Shantung Christian University in Tsinanfu was consummated in 1924 and has proved a true success. In 1926 three young women completed their course here and were the first women to receive the degree of medicine in China.

Reconstruction and enlargement of many of our hospitals have increased their efficiency. Especially noteworthy are the new buildings at Chungking and Futsing. The West China School of Midwifery has been opened in Gamble Hospital, Chungking, and is preparing Chinese trained nurses to help carry the burden of obstetrical work in this vast region where the number of physicians is pitifully inadequate. Sleeper Davis Hospital furnished the first Chinese doctor and nurses for public health and social service work in Peking. During war in various parts of China, doctors and nurses have given aid so valuable as to call out government recognition. Seed sown in presenting Christianity to wounded soldiers, both officers and privates, has brought forth fruit. Dr. Ida Kahn, of Nanchang, has, with zealous devotion, interpreted the Christian position to Chinese officials and gentry in the midst of anti-foreign and anti-Christian movements. A violent outbreak at Foochow resulted in the wrecking of the Woolston Memorial Hospital and the withdrawal of Dr. Hu King Eng to Singapore.

The Society has furnished two representatives for the staff of the Council on Health Education. Through this interdenominational agency, as well as through work by individual missionaries, much has been done to establish health programs in schools and communities. Hospital physicians have co-operated by examining pupils and participating in campaigns of various sorts. Hwa Nan College has recently opened the Mary Avann Department of Public Health and Sanitation. Miss Cora Simpson, a missionary of the Society, is still acting as executive secretary of the China Nurses' Association, which

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has accomplished a great deal in the promotion and standardization of nurse training.

Evangelistic Work.—While the evangelistic purpose animates educational and medical work, it is manifest also in more direct methods for the spread of the Gospel. Daily vacation Bible schools and station classes for mature women have increased in numbers. Many of the older students in school take an active part in city evangelism and not infrequently form teams that make trips for preaching and teaching in the country. The wholeness as well as holiness of life is brought out by such a social-evangelistic-health campaign as was held during the past year in cities and villages centering at Kutien. Here missionaries, in co-operation with the District Superintendent and Pastors, held evangelistic services; the social work director showed Pastors and teachers how to interest the people in better living conditions, and the doctors held clinics.

Training schools have been revising their curriculum in the interest of a better defined and more thorough preparation for Christian workers, but have suffered considerably from the interruptions and disturbances of the past year. Hitt Training School, Nanking, had just reopened on a new basis when the tragedy of March 24 cut short its hopeful beginning. On that fateful day the east dormitory of the union Bible Teachers Training School was burned and the other buildings were repeatedly looted. The new building of the Woman's Training School in Foochow has served as a "concentration camp" for missionaries coming and going, when the number of Bible women enrolling as regular students was reduced by the dangers not only of travel through country roamed over by bandits and lawless soldiers, but also of radical propaganda often forced upon student groups. Now, however, quieter times are nourishing hope that the schools may enter upon an epoch yet more fruitful in preparing women of apostolic calling.

Missionary societies organized in many stations have awakened a sense of others' needs and have been a channel of sacrificial giving. An interesting scene is a missionary auxiliary of Chinese women studying the life of the Indian Christian, Sadhu Sundar Singh.

Until greater competency for self-support develops, the Society is continuing its annual appropriation of nearly \$500,000 for China. The marked rise in cost of living has led to an increase of missionaries' salaries from \$750 to \$800, with an additional grant of \$50 for missionary residents of Shanghai.

INDIA

The power of Christ's life to attract the attention of men and to win them, whenever an adequate knowledge of that life has been obtained, was never more strikingly illustrated than

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in India today. All over that land non-Christians are repeatedly referring to Christ's life as the great model of history. A Hindu professor, recently addressing a body of Indian students, said, "There has been no other such character in human history as Jesus Christ." A missionary writes, "Freely many Hindu men of influence advise the study of the Bible, especially the teachings of Jesus. There is often opposition to organized Christianity, but almost universal admiration of its Founder." The situation calls for the best that we have to give. We who love Christ, wherever we may be living, are the stewards of this opportunity.

A comparison of statistics for the last quadrennium shows encouraging gains in almost every phase of our work in India. The number of missionaries on salary is 229, a 10 per cent gain. In addition to these are eighteen local missionaries, "nationals," who are doing the same type of work as missionaries. Forty-nine missionaries are appointed to evangelistic work. Added to these are 1,923 Bible women, giving part or full time service. Church membership of women and girls has increased 29.4 per cent. When we consider that the salary of a Bible woman is but \$32.50 a year, we can appreciate the missionary value of a dollar so invested in India.

Enrolled in our schools are 23,431 pupils, an increase of almost 1,000 a year for each of the four years. During this quadrennium greater stress has been put on the education of village children. We are thankful for boarding schools and need many more of them, but in face of the great illiteracy among the Christian people we realize that the only possible way to solve the problem is by increasing the number of village schools, allowing the children to live in their own homes and attend schools in their own villages. The appropriations for village day schools have been increased during the last four years. Plans are now being made for further progress, requiring more training schools for teachers and more normal-trained missionaries. During the quadrennium several women missionaries have taken charge of boys' schools in India, and the question is before us whether the Society shall take more responsibility for the education of young boys.

Our appropriations for India for 1924-1927 show an increase of 13.5 per cent over the previous quadrennium. \$414,048 have been invested in land and buildings, and real estate values have increased 34.7 per cent.

The entire debt on Isabella Thoburn College will be wiped out in 1928 and plans are being made for further additions to the buildings. Our splendid Queen's Hill School at Darjeeling has been completed, and has given Methodism an important position, since it is visited by tourists from all over the world. The school at Jubbulpore is rejoicing in the fact that fine new

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buildings are being made possible. Delhi School for Girls is well on the way, and a home for the missionaries is completed. Our schools at Shanjahanpur and Arrah each have an entirely new plant, and additions have been made to the schools at Bareilly, Pauri and Dwarahat. Two years ago the Society took over from the London Missionary Society its work among women and girls in Almora, a large girls' school, a small hospital and dispensary and a large field for evangelism. Beginnings have been made at Gokak Falls and Gulbarga, and we hope before the next quadrennium has closed to have flourishing schools for girls at these points.

Both missionaries and the Church at home are giving much attention to the development of national leadership. Just as rapidly as is considered feasible in India, nationals are being given responsibility for departments in all phases of our work. All the girls' schools are staffed largely by national graduates of our schools and colleges and more than half of the staff of Isabella Thoburn College are nationals. In accordance with this policy we have increased salaries for a number of national workers, each of whom will carry the work and responsibility of a missionary.

At the close of the last quadrennium Isabella Thoburn College began a new career as the Woman's College of Lucknow University, housed in new buildings on a new campus. "In blazing the trail along almost every line of endeavor, Lal Bagh (now the college) gave India a new ideal of womanhood at its best." Eighty per cent of her graduates have accepted service in mission schools throughout the length and breadth of India.

The Woman's Foreign Missionary Society has an interest also in the Woman's Medical School at Vellore and in the Woman's Christian College, with its affiliated Teacher Training College, at Madras.

Five hospitals, a tuberculosis sanatorium, five dispensaries and two baby folds are the centers of medical work of the Society in India. For several of these institutions additions and new buildings have been erected. Non-Christians are coming in increasing numbers to the sanatorium, where special accommodations are available for them. In addition to the routine hospital work, including nurse training, doctors and nurses—missionary and native—increasingly practice preventive medicine through extensive examinations of school children, instruction to mothers in baby welfare, baby clinics, instruction in hygiene and sanitation.

In view of the development of national leadership someone may ask, "Are more missionaries needed today?" Recently about forty of the leading national ministers and laymen of our Church in India were asked to express themselves in writing on two questions: (1) Does the work of the Methodist Church

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call for more missionaries? (2) Do you think the development of national leadership in our Church requires the withdrawal of foreign missionaries from places of leadership? Only three of the forty answers to these questions expressed even a qualified affirmative to the second question and all of the remainder emphasized strongly India's need for more missionaries. When one considers that in India there are still 100,000,000 people who have not heard the Gospel, one sees that many more missionaries are needed. When only about one-third of 1 per cent of the female population can read or write we must admit that more trained teachers are needed. With only five hospitals of the Society in all India, the need for increased medical service becomes pathetic.

An important event in the last quadrennium was the coming of the Commission of the Board of Foreign Missions. Our work is so much one that their interest was constantly shown in the schools, hospitals and evangelism carried on by the Society. Such visits as this of the Commission and of Mrs. R. L. Thomas of Cincinnati Branch, who spent some time in India, are very helpful in giving both missionaries and the home Boards a common viewpoint.

The Conference of India Methodism at Asansol, arranged by Dr. Diffendorfer and held just before the Commission left India in January, 1927, stands out as unique in the history of our India Church. Representatives were there from all Conferences, missionaries of the General Board and of our Society and a large number of nationals. This meeting was a fine demonstration of the fact that while the two Boards are entirely separate in organization, they are one Church and have one aim, that of bringing India to Christ.

JAPAN

A few of the outstanding evidences of self-support indicating that Japanese Christians and others believe in the work that is being done by the Woman's Foreign Missionary Society: The alumnae of Aoyama Jo Gakuin gave more than \$15,000 toward rebuilding after the earthquake; the Tokyo Social Welfare Bureau, \$7,500 for our social center work; the graduates and students of Kwassui, Nagasaki, have pledged more than \$12,000 for the gymnasium and chapel; the mayor of Nagasaki gave \$5,000 out of the city treasury for the rebuilding of this school as a practical expression of interest and good-will in the "earnest and untiring endeavor which Kwassui has rendered for forty years for the education of women"; the mothers of the kindergarten children in the evangelistic center at Nagasaki have raised over \$1,500 for a permanent location for that work. The mothers of the kindergarten children begged the privilege of erecting the monument when the evangelistic missionary in

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Hakodate died, and because the "love gifts" came in so freely these mothers have founded a memorial scholarship fund to enable some girl to take up kindergarten training and follow in the steps of the missionary who had led them to Christ. In Fukuoka the Parents' Association has pledged and raised one-half of the amount necessary for a chapel. In Hirosaki, which has the only girls' school within a radius of twelve hours' ride by train, there was dire need for more room and a Japanese lady, a graduate of our Hakodate school on the Board of Managers of Hirosaki, generously gave more than half enough to pay for a splendid Japanese house and land adjoining the school.

Among the achievements during the last quadrennium are two new school buildings: Aoyama Jo Gakuin in Tokyo, beautiful in its simplicity and thoroughly equipped to accommodate the 1,000 pupils enrolled; also the much needed new buildings, administration, gymnasium and chapel at Kwassui, Nagasaki.

In connection with Aoyama Jo Gakuin a most significant action of international import, as well as a venture in co-operation and coeducation was taken when the Aoyama Girls' School united with the Boys' School under one Board of Trustees, composed of both foreigners and nationals. Another co-operative movement is the merging of our Bible Woman's Training School with the Theological Department in Aoyama Gakuin.

The standards of the five great schools of the Woman's Foreign Missionary Society meet the government requirements, but the aim is to impress upon the girls the necessity for Christian character. If these young women keep faith, as have so many of the alumnae, much will be done toward social reform, toward prohibition and toward the making of Christian homes.

The mission workers are endeavoring to touch the village children through the Bible Schools, to reach the hand workers—the factory women—through weekly Bible classes, English hymn periods and home visitation. Rural Japan is practically unreached; the commercial centers are unevangelized, but the great mass is in motion.

KOREA

The quadrennium has seen steady progress in Korea. The outstanding achievement has been in educational work. We close these four years with all our principal schools registered, thus giving us an outstanding place among the denominations working in Korea. The registration of Ewha College—the attainment of years of endeavor—gives to the graduates a place with those of other recognized institutions in Japan. The growth of the college since is almost phenomenal. Seventy students entered at once and 110 enrolled last April, absolutely all that could be accommodated.

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A Department of Physical Culture has been opened, and after only four years the girls entered the all-Korea free-for-all tournament and won from a Japanese team which had held the championship for two years.

The Kindergarten Normal School has become a separate institution, with fifty-three students training for kindergarten work. The kindergartens continue to be recruiting stations for the Church. No work is more important. Three new buildings have been erected by the Koreans with some help from people in America.

Six other achievements are almost as important. (1) The development of national leadership. In all our institutions the missionaries marvel at the development of the students in leadership, initiative, taking of responsibility and in organizing ability. In Ewha the students have been organized into a self-governing body which functions in every department, from the committee that looks after the kitchen to the court which deals out reproof or punishment. (2) We have added one more to our union institutions, the Southern Methodists having co-operated in the college with both money and missionaries for two years. (3) Miss Mary Cutler, M. D., has developed an entirely new type of work. With a travelling dispensary, she has gone into village after village, giving care and healing to hundreds of men, women and children. (4) Public health and child welfare work have been established in five places. (5) The Bishop set aside one missionary for the field of Christian literature. Miss Mary Hillman, so recently translated, has made a great contribution to the Christian literature for women and girls. (6) The last achievement is one of which we are very proud, the organization of the Korea Woman's Missionary Society, which has had a wonderful growth. They have held their third General Executive meeting, have about 3,000 members, and raised last year more than \$1,000. Girls in our schools are organized in the King's Heralds and Standard Bearer groups.

While not a new development, nothing has been more important than the evangelistic work in its many phases. Our two Bible training schools with 150 students, our social center with its many lines of activities, our seventy-five Bible women faithfully bearing the message of the Redeemer, our large training and tithing classes, our more than 100 daily vacation Bible Schools, taught by students, as well as individual Christian workers, have contributed much to the growth of the Kingdom in Korea during these four years.

MALAYA

With increasing work the insistent plea is for more workers. In 1924 land for the Rebecca Suydam School at Malacca had just

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been acquired and 1927 brought about the dedication of this new school. January of 1928 saw the completion of a fine new building at Ipoh. About 30 per cent of the cost of this building and land was paid by the government, 15 per cent by the Society and 55 per cent by Chinese, the larger gifts coming "from non-Christians who have faith in our mission and who appreciate the work of the school." At Taiping, in the Lady Treacher Girls' School, we had an enrollment of 150; now we have 245. An institution of higher learning is the distinct need that is looming on the horizon.

NETHERLANDS EAST INDIES

The building at Baitani was new in 1924 and now we can report four happy, successful years of work. There were forty-one pupils during the past year, and in a week of special evangelistic services ten of our girls were received into the Buitenzorg Church.

The Methodist Girls' School had sixty-five pupils. The course of study has been made more difficult and corresponds more nearly to that of the Singapore schools, so that students may continue there if they so desire. They have come nearer to self-support than ever before.

Monthly conferences have been held within the last year, but this did not suffice, so an added week's session was arranged, attended daily by thirty of the native women.

The past quadrennium has seen advance financially, educationally and spiritually, although the work is young and consequently there are limitations to marked advances.

PHILIPPINE ISLANDS

In the Philippine Islands our thoughts turn to the one great hospital, the Mary J. Johnston. At present there are fifty-nine young women in training. During the quadrennium requirements for nurse training have been raised to include enlarged staff, accommodations and equipment. In twenty-one years of service the hospital has acquired a fine property, graduated 174 nurses and given more than 3,000,000 individual treatments. A new opportunity came in 1925 when the Masonic Hospital for Crippled Children founded a children's ward which they fully equip and support.

School work is not a part of our missionary program, because the fine government schools make this unnecessary. In hostels in connection with provincial high schools the young girls receive direction in their religious and social life, habits and health.

Our two Bible schools, at Lingayen and Harris Memorial in Manila, are progressing with standards gradually raised. Lingayen boasts of 100 per cent Junior Red Cross membership

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and every member of the student body a member of the local W. C. T. U. Harris Memorial, due to the establishment of high schools throughout the Island, requires for admittance a third year high school attainment. Daily vacation Bible schools have been held in many more places than in any previous year. Manila district alone reported twelve.

EUROPE AND NORTH AFRICA

The dedication of Davis Hall and Blackburn Building on October 9, 1926, opened a door of opportunity for our girls' school in Lovetch, Bulgaria. No less than sixty-six towns and villages are represented in its enrollment of 220. One hundred and fifty were refused admittance for lack of room. Government recognition was granted on June 3, 1927. The daily vacation Bible School has been carried to distant villages and in one summer definite religious and moral training was given to 575 children. Le Foyer Retrouve, Grenoble, France, is a true Christian home, developing in a wholesome atmosphere the girls under its care. A special school permit for primary education has been granted and our students may take the state examinations. Crandon Institute, Rome, Italy, has been subjected to severe testings throughout this period of political and religious unrest, but the work has taken on a new stability and this is the leading school in music, languages, physical education and hygiene.

Van Kirk Memorial in Algiers is extending its influence through the lives of its Christian girls. Several have married and established Christian homes; one French girl is teaching in a government school; two girls are training as nurses. Last Easter eight girls were baptized and received into the Methodist Church. For the first time a group of French women are studying the Bible and have registered their babies on the Cradle Roll, thereby promising to bring them up in the knowledge of the Lord. Work among French students grows rapidly. Work has been opened in Il-Maten, in the mountains of Kabylia. Five little girls formed the nucleus of the school, which now numbers twenty-five. Industrial and Bible classes and a simple dispensary minister to scores, and the missionary and her two assistants carry the Gospel to surrounding Mohammedan villages. The opportunities in Constantine were never so great nor the need for enlarged quarters so insistent. The evangelistic work is limited only by lack of workers and property.

LATIN-AMERICA

Three years ago the Woman's Conference in Mexico asked that Mexican women be allowed an equal place in the Conference with the missionaries. This permission has been granted and Mexico has the honor of being the first Conference to have

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Mexican women on the Field Reference Committee, voting on all matters of policy in the Conference and on the return of American missionaries after furlough. In 1927 the Pachuca School was ably conducted by a Mexican directora, a graduate of the Puebla Normal School, and the school will be kept indefinitely under the leadership of a national. Beginning with the school year of 1929 the Guanajuato School will also be put in charge of a Mexican woman. Each of the other schools has a Mexican sub-directora. A very efficient Board of Managers has been created for the Keen School in Mexico City, with Dr. Pruneda, president of the National University of Mexico, as a member. Dr. Pruneda's daughters are pupils in the school. In 1927 the Keen School was granted government recognition. With the rigid enforcement of the Constitution of 1927 and curtailment of religious instruction by foreigners, the students in our schools have taken charge of the Epworth League and worship services in a very gratifying manner, many of them showing by their enthusiastic participation in these services that they are real followers of Christ. The closing of many of the Catholic schools has increased the enrollment in nearly all of ours, so that the continual plea from the field is for more room.

Part of the property of the Woman's Foreign Missionary Society is being held by a private company. For the remainder, a declaration was made to the Mexican government stating that the Society held certain properties and that in case of trouble between our two countries we would not ask for the protection of our government.

In our South American field the past four years have seen steady growth in evangelistic work. Our missionaries are progressively meeting this enlarging opportunity. Dr. Wade Crawford Barclay's visit has resulted in plans for a program of religious education which will greatly increase the efficiency of our Churches and Sunday Schools, Christian Social Service Center, Gleason Institute, in Rosario, and our Bible Training School in Buenos Aires. The latter institution has helped to create a changed attitude upon the part of the Pastors toward trained women workers in the Churches. At the January, 1927, session of the Southeastern Conference a resolution requested the Finance Committee to make arrangements for the employment of such trained workers for Churches needing but unable to finance them. Our boarding schools also are vital agencies in the development of Christian character, and a number of their graduates are training for definite Christian service, while some are already in such work.

Crandon Institute at Montevideo voluntarily put itself upon the self-supporting basis in 1927. Two years ago we became convinced that, until we could more adequately meet the need

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of Christian education for girls in Buenos Aires, it was wise for us to close our school there. We hope at some time to enter into co-operative work for woman's education in that metropolis. Our school at Rosario celebrated its fiftieth anniversary two years ago. It urgently feels the need for more room, both land and buildings.

Our greatest need is for a building for our Lima high school in the capital of Peru. Educational Advance in South America, an interdenominational effort growing out of the Montevideo Congress, chose this school as one of the South American mission institutions most needy and worthy of financial help towards improved housing and equipment and has aided us in securing funds. We have our fine site but still lack about \$65,000 of the amount needed for the erection of the building. This is the only Protestant boarding school for girls in Peru. It is popular even in its present unsuitable quarters. Given a modern building, fully equipped, it will have an unlimited opportunity to give the living Christ and His abundant life to the womanhood of Peru.

Christian womanhood girdles the globe. As she calls, "Watchman, what of the night?" comes ringing back the answer, "The morning cometh! It is daybreak everywhere!"

EVELYN RILEY NICHOLSON,
President

JENNIE BROWN SPAETH,
Recording Secretary

STATISTICS FOR 1927

<i>Organizations</i>		<i>Members</i>
Auxiliaries	8,713.....	353,551
Young People and Standard Bearers.....	3,546.....	68,499
King's Heralds Bands.....	3,555.....	73,796
Little Light Bearers Circles.....	3,159.....	76,490
Wesleyan Service Guild Units.....	87.....	2,022
Total Organizations.....	19,060.....	574,358
Missionaries in service.....		729
Indigenous workers in all departments.....		6,291
Total staff		7,137
Christian women and girls under instruction.....		166,813
Non-Christian inquirers.....		124,541
Women in the Church.....		93,582
Schools of all grades—1926.....		1,414
Pupils in all grades—1926.....		59,676
Hospitals		20
Dispensaries.....		11
Number of hospital beds.....		1,389
Number of hospital patients.....		15,795
Dispensary and out-patient treatments.....		344,122

Report of the Woman's Foreign Missionary Society

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Junior Work, Mrs. C. R. Havighurst, Charleston, W. Va.

German Work, Miss Amalie M. Achard, Glendale, Cal.

Swedish Work, Mrs. Edwin S. Dahl, Worcester, Mass.

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REPORT OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

To the General Conference of 1928:

DEAR FATHERS AND BRETHREN:

The Board of Home Missions and Church Extension and the Methodist Episcopal Church suffered a tragic loss during the quadrennium in the death, on November 8, 1926, of its Corresponding Secretary, Dr. David D. Forsyth. Since 1916 he had directed the activities of the Board. His period of service with the Board covered the trying years of the World War and the era of reconstruction which followed. He guided the Board through the Centenary period, with its vastly enlarged home missionary program. He built wisely and securely. We thank God for the inspiration of his life, and for his genuine achievements in advancing the work of our Master throughout the length and breadth of our land.

Doctor Forsyth was vitally interested in and gave much serious and constructive thought to the living issues of the day; he knew how to evaluate the various factors that enter into the reckoning and determine the status of our social, political, economic, and religious life; he understood and was able to interpret and to grip the real meaning of local and national movements, policies, and programs for human betterment. The present superb organization and functioning personnel of the Board of Home Missions and Church Extension represents the monumental achievement of our fallen leader, whose worth as a man and statesmanship in the service of the church of his choice will, I have reason to believe, be appreciated more and more as the years pass by. His normal classification would readily rate him among the Nation's "tall men, sun-crowned, who live above the fog in public duty and in private thinking."

HISTORICAL STATEMENT

April 5, 1819, the "Missionary and Bible Society of the Methodist Episcopal Church in America," of which the Board of Home Missions and Church Extension is a lineal descendant, was organized in the Bowery Church, New York City. A year later, the Baltimore General Conference officially approved the new organization, and registered the following conviction relative to the whole missionary enterprise: "Methodism itself is a missionary system. Yield the missionary spirit and you will yield the very life blood of the cause."

In 1820, the Rev. Ebenezer Brown, our first official home mis-

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sionary, was commissioned to labor among the French in Louisiana. It was the beginning of a long, fruitful missionary career, covering a period of sixty-nine years, during which the annual receipts of the society grew from \$823 to \$1,000,000, despite the bickerings of a few malcontents which nearly destroyed it in its infancy. True to form in the historical development of great enterprises, a few faithful, energetic souls bore the brunt of the burden in the heat of the struggle and were finally successful in their heroic efforts to avert the impending disaster. The ringing declaration of the Rev. Joshua Soule, voiced at a time when the outlook for the future of the society seemed most gloomy, is suggestive of the faith and fiber of its loyal supporters: "The time will come when every man who assisted in the organization of this society and persevered in the undertaking will consider it one of the most honorable periods of his life."

Shortly after the organization of Methodism's first missionary society, its special Bible activities were taken over by the American Bible Society, and the words "and Bible" eliminated from the title. In 1828, the name of the Missionary Society was again modified by dropping out "in America," in order to facilitate the expansion of its activities in harmony with the Christian service ideal embodied in John Wesley's world parish declaration. This was followed by another charter revision of the General Conference of 1840, which added the significant phrase, "in our own and in foreign countries," thereby officially making the Methodist Episcopal Church a Christian world service organization, obligated to render a definite spiritual ministry to the peoples of all climes and nationalities.

Until 1907 both home and foreign missionary activities were conducted by the one general organization. At that time it seemed wise to the leadership of Methodism to segregate our home and foreign missionary interests, and the legislation enacted resulted in the organization of the Board of Foreign Missions and the Board of Home Missions and Church Extension, which included the work of the Church Extension Society, nationally organized in 1864, and the home missionary activities of the Missionary Society. In 1916, the Board of Home Missions and Church Extension was re-organized and departmentalized under the administrative leadership of Doctor David D. Forsyth, the then newly-elected Corresponding Secretary.

THE FIELD

The field of activity allocated to the Board of Home Missions and Church Extension by the General Conference of the Methodist Episcopal Church covers all of the territory under the United States flag, with the exception of the Philippine Islands. In addition to our missionary work in such distant lands as

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Alaska, Hawaii, and Porto Rico, we are at present engaged in interdenominational evangelistic, educational, social, and medical activities in the Dominican Republic.

Alaska, one-sixth as large as the United States, a vast area of nearly 600,000 square miles, has a widely scattered population of approximately 60,000 natives and cosmopolitans. This is the final frontier of the United States, and constitutes an urgent missionary challenge to the Church of Christ in America. Practically all of the factors that are usually related to the problem of missionary service in any land are acutely evident in this country of great wealth, extreme poverty, and desperate social and spiritual need. Alaska's territorial relationship to the United States makes our home missionary responsibility there absolutely imperative.

The various denominations engaged in missionary work in Alaska have a working agreement whereby the territory is divided among them in order to prevent a wasteful duplication of Christian service. Methodism's chief missionary responsibility is at the Ketchikan and Petersburg fishing centers, in the strategically important cities of Juneau and Seward, plus a rather intermittent ministry to Nome and Skagway. The whole program is handicapped by utterly inadequate facilities, yet represents a service of genuine worth.

Hawaii, called the "Outpost of Western Civilization," our most distant home missionary administrative contact, has a population of about 260,000, the majority of them being Orientals, proportioned approximately as follows: Japanese, 110,000; Chinese, 23,000; Filipinos, 21,000; Koreans, 5,000. In addition, there are 27,000 Portuguese, and 24,000 Hawaiians, plus a liberal sprinkling of Caucasians, mostly Americans, the descendants of former missionaries and others attracted to Hawaii by commercial, professional, and various special life adjustment opportunities. The largest proportionate increase in numbers is among the Japanese and Filipino groups. Methodism has an English-language church in Honolulu, and is endeavoring, with such facilities as the meager financial appropriation available may make possible, and a few faithful workers who are gladly investing their lives in that heroic enterprise, to register a spiritual impact on the minds and hearts of three racial groups scattered over four of the islands—the Japanese, Filipino, and Korean. We have a total of 31 pastoral charges, and ninety different preaching stations. Practically all of the missionary work among the Filipinos in Hawaii at the present time is being done by our denomination. If it be true that the Pacific Basin is the stage upon which the history of the centuries immediately ahead is to be enacted, then it is highly important that the Church of Christ should become thoroughly entrenched in every strategic center in and bordering the Pacific Basin, in

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order to insure the future peace of the world, and to conserve humanity's most vital interests.

Porto Rico, for more than four centuries under the dominance of Spanish colonial policy, has been portrayed as a land of illiteracy, poverty, and desperately wicked social conditions. Taken over by the United States Government at the close of the Spanish-American War, this transfer of sovereignty brought a people with an alien tongue under the protection of the American Flag. It is interesting to note that, although only 285,000 of Porto Rico's 1,300,000 population live in cities, the ministry of the Roman Catholic Church has for hundreds of years been confined largely to the city centers, while the rural districts, honeycombed with ignorance and superstition, have been grossly neglected. The consequent challenge to the missionary societies of American Protestantism could hardly be ignored, and Methodism and her sister communions followed the flag, the American missionary trailing the American school teacher, buttressing our Government's educational ministry with a practical training in religion and morals. A rather convincing evidence of the effectiveness of that sort of co-operative service may be noted from the fact that Porto Rico, by popular vote, banished the liquor traffic before our own adoption of the Eighteenth Amendment to the Constitution of the United States. Due to a comity agreement among the several leading denominations, any likelihood of overlapping has been eliminated by a division of missionary responsibility, the territory allocated to the Methodist Episcopal Church, with the exception of the cities of Ponce and San Juan, being a broad strip of country extending from north to south across the central part of the island, and containing approximately one-third of the total population.

The United States of America constitutes the normal field of major missionary responsibility for the Board of Home Missions and Church Extension. In this favored country, with its superabundance of material blessings and social privileges, the need of missionary service is sometimes more real than apparent. Americans are so inclined to think exclusively in terms of this nation's very evident assets that the seriousness of certain liabilities is frequently overlooked and easily forgotten. We justly glory over our wonderful experiment in popular government, and have a right to boast of the greatest republic on the face of the globe. We take excessive pride in our amazing commercial expansion and the development of our sky-scraper cities, the astonishment of visitors from every quarter of the earth. We think in terms of our apparently inexhaustible natural resources—minerals, coal, oil, lumber—the fertility of our fields and the wealth of our waters. We rejoice over the contributions toward life enrichment made by our great institutions, educational and philanthropic, public and private, and cluster our memories and

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affections about the altars of the church and the hearth of the typical American home.

Such wonderful assets thrill the heart and fire the imagination, but they represent a partial portraiture. It is a bit sobering to be reminded of the fact that there are in this favored land more people over nine years of age who cannot read or write than the total population of Washington, Oregon, and California; that more than half of the total population of the United States is identified with no Church, Catholic or Protestant; that 27,000,000 of our boys and girls and young people of educational age are untouched by the religious educational program of the Church; that great marginal groups of our people are measurably beyond the immediate impact of constructive Christian influences; that class conflicts, race riots, social and economic disturbances, current lawlessness, and violent criminal outbreaks periodically disturb the peace and spoil the welfare and happiness of multitudes of our people.

The legitimacy of our missionary responsibility in the home land is evidenced by President Calvin Coolidge's recent declaration of Christian conviction before the National Council of Congregational Churches, when he said: "I do not know of any adequate support for our form of government, except that which comes from religion. The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. Intellectual growth, unaccompanied by moral growth, will only add to our confusion. I do not know of any real source of moral power other than that which comes from religion."

FUNCTIONING AGENCIES

The Board of Home Missions and Church Extension is now functioning through the following departments and bureaus: the Department of Church Extension, the Department of City Work, the Department of Rural Work, and the Department of Evangelism; the Bureau of Architecture, (supported jointly by the Board of Education and the Board of Home Missions and Church Extension), the Bureau of Foreign-language Work, the Bureau of Goodwill Industries, the Bureau of Negro Work, and the Bureau of Publicity; also, the Personnel Division and our Information Service. For administrative reasons, prompted in part by economical considerations, the Frontier Department responsibilities were recently assumed by the Rural Department, while those of the Bureau of Indian Work were taken over by the Department of Evangelism. The Personnel Division specializes in the recruiting and training of home missionary workers of both sexes, supported in part or in full by the Board of Home Missions and Church Extension.

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In addition to these respective service agencies, the Board of Home Missions and Church Extension sustains certain definite co-operative relationships to several other boards and missionary organizations of the Methodist Episcopal Church, and is identified with such interdenominational councils and conferences (Federal Council of Churches in America, Home Missions Council, Missionary Education Movement, Comity Conference, Committee on Co-operation in Latin America, Commission on Interracial Relations, etc.) as, in the joint judgment of the official denominational representatives concerned, seem to merit an interdenominational policy and procedure.

Under a mandate from the General Conference, the Board of Education and the Board of Home Missions and Church Extension share the responsibility of ministering to Methodist students at tax-supported and independent educational institutions. An inter-board Committee of Six, on which the Methodist Book Concern and the two boards above mentioned have equal representation, is developing a foreign-language literature, distinctively evangelistic in character. The activities of the Woman's Home Missionary Society and those of the Board of Home Missions and Church Extension are so intimately related that a standing committee on co-operation is now functioning in a faithful endeavor to discover and eliminate all possible duplications, as well as more effectively to capitalize that relationship in the interest of an enlarging program of constructive Christian service.

One of the significant legislative enactments of the General Conference of 1924, the adoption of the Foreign-language Commission's report, made possible the organization of our present Bureau of Foreign-language Work and the creation of the Bilingual Mission. The adoption of that report, which has made the administrative organization of our various foreign-language agencies and activities practical, embodies possibilities that challenge the imagination. It has provided the Church with a medium through which we may be able to render a type of ministry to these peoples that seems destined to add another wonderful chapter to the heroic and fruitful service record of our foreign-language Conferences, churches, and missions in the United States.

CHURCH EXTENSION

Church Extension is primary and essential to all phases or departments of home mission activity. The herald of the Cross must have a place in which to assemble his hearers, even if, by the force of divine compulsion, he has gathered them from the hedges and highways. As the gathered group is to be "discipled," what is needed more quickly than a House of God? Whether it be the masses who throng the crowded ways of the

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throbbing city, or the scattered folk of hamlet and heath, whom the shepherd seeks, somewhither he must draw them, and somewhere shepherd them. Other departments of home mission work there may be and should be, each absorbed in important aspects of the whole task, but undergirding all and making the success of all possible and permanent, is Church Extension.

One of the most striking developments in the expansion of our Church Extension program, in recent years, was the establishment of the Revolving Loan Fund, authorized by the General Conference in 1924. The main characteristic of this fund is that it seeks to provide necessary church extension aid, especially for what might be known as "Opportunity Building Projects," by means of loans on somewhat liberal conditions, rather than by donation. For instance, at the option of the Department of Church Extension, and with the approval of the Executive Committee, loans from this fund may be made for a certain limited period of time without any interest charges, or with interest at a merely nominal rate.

A second provision makes it possible to permit the trustees of the church involved to have a loan for a limited period of time, without requirement on our part for the repayment of any part of the principal sum during the period agreed upon.

A third provision allows the Department, with the approval of the Executive Committee, to fix a comparatively low rate of interest, after the non-interest-bearing period shall have expired, this rate to continue until the principal of the loan shall have been repaid.

The report for the fiscal year ending October 31, 1927, showed a total of \$402,230 in loans at that time from the Revolving Fund. In addition, the loans from the Regular Fund totaled \$992,081.61, making a total of \$1,394,311.61 out on loans to churches from the Permanent Loan Fund.

DONATIONS

The decline in the receipts of the Board of Home Missions and Church Extension, as compared with those of the quadrennium immediately preceding, has necessitated a drastic cut in our church building operations. This is an embarrassing fact, in view of the large number of our congregations which are housed in distressingly dilapidated buildings, and the number of others which have no property of any sort.

ARCHITECTURE

The demand for architectural guidance in the building program of the Methodist Episcopal Church is increasingly evident and insistent. In many communities throughout the country, even in sparsely settled districts, school houses and public buildings of every description are being rapidly replaced by

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thoroughly equipped modern structures. By way of contrast, our little wooden, one-room churches, with their limited facilities, appear to be the more pitifully inadequate to challenge the interest and meet the service opportunities of the twentieth century community, whether in the city or the country. We are practically on the threshold of a new church building period in the history of the Methodist Episcopal Church, when hundreds of our old churches, which have effectively served their generation, must be replaced by far more modern temples of worship, with a thoroughly adapted physical equipment, if we are to hold our proper place in the church program of community activities and insure the future of our Christian enterprise by effectively meeting the demands embodied in the social service challenge of the present day. More than \$40,000,000 was expended during the calendar year of 1926 for new construction by the Methodist Episcopal Church in this country. One per cent of that amount should have been invested in preliminary plans. Had the Bureau of Architecture, which specializes along this line, been able to cover the entire field, the service value of this work would have amounted to \$400,000.

The tragedy of poorly planned church buildings is one which is passed on to future generations. No church should proceed with building plans which have not been carefully checked by specialists in the church building field. The demands of the modern program of religious education make this matter doubly important.

The Bureau of Architecture has steadily endeavored to develop a staff of architects who will be recognized by the churches and by the profession generally. During the past two or three years, especially, our churches have felt great need of adequate architectural service and they have appreciated the fact that there is a means by which they may receive the denomination's co-operation and assistance other than by money donated or loaned. They seem glad to compensate the Bureau, on a cost basis, for our assistance. The problem of maintaining a competent staff is perhaps the most important consideration in connection with the operation of the Bureau.

None of our smaller churches needs to be without architectural service. The Bureau has developed a number of plans which, with slight modifications, can be adapted to the needs of our smaller societies. Personal attention, however, is given in each instance. Eight hundred new projects entered the files of the Bureau of Architecture during the year ending October 31, 1927. The Bureau is supported jointly by the Board of Education and the Board of Home Missions and Church Extension.

CHURCH EXTENSION IN SUBURBAN AREAS

In other years much has been said about the urgent and

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insistent need for church building in congested city areas and in the more sparsely settled rural sections. During the past quadrennium we have had our attention called with considerable frequency to the vast need for church extension in our suburban areas.

For a century America has been building cities at a rate never before equalled in the world's history, and people by the millions have flocked into them, both from rural areas and from across the water. Our cities are still growing, but there is also a very amazing suburban movement. The development of transportation facilities, including electric and steam railways, and now the automobile, have made it possible for individuals to live much farther than ever before from their places of business. The crowds which we see in our great cities are made up, to a large extent, of people who live in the suburbs. Recent studies have shown that there are now fifteen million people living in the suburban areas around our cities.

The development of our suburbs has created a new type of problem. The suburban dweller has many of his interests in the adjacent city, and he depends upon the city to supply many of his major needs. He often does his trading in the city center, and secures his amusement and his livelihood there. However, in matters which affect the younger members of the family, particularly those relating to education and religion, the suburban dweller is dependent upon the local community. The children must go to school rather close at home, and, if they are to share in the benefit of religious training, it must be provided close at hand. This situation is the setting for an entirely new frontier in the matter of church building.

Several possible courses are open in these new communities. First, the community may be left entirely without religious facilities, and in many cases that is exactly the situation which does exist. Second, the community, made up of new residents struggling to pay for their homes, may be left to form their own religious organization and build their own churches. The result in such cases is an inadequate church building and inadequate leadership, which soon loses the respect and confidence of the community. The third alternative is for some general agency to co-operate with the local community in those trying formative years, so that the religious program which is inaugurated may be on a scale commensurate with the needs, and of a sort which can command the respect and allegiance of those who live in the community. This latter method of procedure is the path of wisdom, and our church extension resources are challenged with multitudes of suburban opportunities which are beyond their power to meet.

The Department of Church Extension could use to most excellent advantage a sizeable fund with which to purchase church

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building sites in developing suburbs before prices advance to higher levels. Such a fund would pave the way for and greatly facilitate the church building program in many communities, when the time for the erecting of churches comes.

The church has no more insistent call at present than to guide and aid in the development of churches in our rapidly growing suburban areas.

THE CITY

THE CITY AND THE CHURCH

Every passing year adds emphasis to the fact that we are rapidly becoming a nation of cities—great populous centers, frequently cities within cities, grouped together within the limits of a certain territorial area, yet often separated by section lines as clearly defined as national boundaries. In 1880, our urban population was estimated at 29.5 per cent. as against a 70.5 per cent rural population. If the present proportionate increase and decrease in city and country population should continue until 1950, we shall have almost an exact reversal of these percentages, and register a 70 per cent. urban and a 30 per cent. rural distribution of our people. The total problem of the American city constitutes the most intricate of all city tasks that confront the Church of Christ. In addition to the usual issues that must be recognized in every great populous center, the average American city must reckon with an annual influx of immigrants from all climes and nationalities, with their racial peculiarities, their social, political, and religious prejudices, their continental ideals and clannish devotion to the traditions of the Fatherland, and the consequent strain upon our democratic institutions.

The city is both the problem and the opportunity of the Church of Christ. It is the strategic center where the battle must finally be fought and won for God. The greatness of the task, its apparently insuperable difficulties and heart-breaking discouragements, constitute its challenge to service, and are a prophecy of spiritual achievement. The people of the city, their ideals of life, their conceptions of social, moral, and spiritual values, coupled with varied interpretations of personal and civic responsibility, create the city problem. Numbers, immigration, racial mixtures, social and economic conditions, plus environment, add to its complexity for both the city and the church.

INTERDENOMINATIONAL CO-OPERATION

The tendency toward interdenominational co-operation is gradually growing in our large metropolitan cities. An illustration of this is now being worked out in the city of Philadelphia, where one of the great denominations has joined hands with us

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in planning a combined mission program which will make the work of the Kingdom more effective. Our experience proves that the national boards of home missions are nearly all standing for this co-operation, and, together with the Federal Council of Churches and the Home Missions Council, we hope to develop increasingly effective plans. We are sure that the future of Christ's Kingdom on earth, the needs of the hour, and the desire of large numbers of our constituency demand that the Department of City Work continue its efforts to promote such co-operation in every possible way. We have always stood for this, and believe we must continue to do so with even greater insistence.

METROPOLITAN DISTRICTS

The growth of our great cities shows a marked tendency to develop metropolitan districts. Industry, business, and government all indicate an adaptation and unification of their efforts in accordance with this growth. The church must do likewise. One of the best authorities in the United States on the conditions of church work in our cities makes the following statement: "The work should be planned as a unit for the whole metropolitan area, a condition which is not secured when dependent cities and suburbs are attached to rural districts under separate ecclesiastical administration. In other words, the special agencies for city work, such as the City Missionary Societies, must be given the right over the old forms of denominational administration, which were not designed to meet urban conditions." These are the words of an accepted leader, a man who for years has been making special studies in this field, a man who has probably written more to the point on this subject than any other single individual in this country.

We need some kind of metropolitan district organization that will care for all the complex and multifarious variations of life and its needs in these great cities.

The author quoted above goes on to state: "There must be a unified strategy of church work, including the stronger churches as well as the weaker, since under urban conditions no church has assurance of remaining strong for many years, and since the large expenditures necessary to start and maintain urban work requires a pooling of resources and ability to shift and concentrate them where needed." The experience of the department proves conclusively to us that the organized City Society is the best agency yet devised for the successful handling of this work.

DOWN-TOWN AND INCOME-PRODUCING CHURCH PLANTS

The down-town city church has always been one of the organizations that our department has considered an absolute necessity in the evangelization of the city. We dare not run away

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from the crowded, congested business sections of our great cities, where great masses of people surge ceaselessly back and forth in meeting the demands of modern business, and expect to grip the lives of these same people in the suburban sections. We must plan our work so that the church will never cease to put Christ before these people in all places and phases of living. We must buttress this central church so that it may stand as a Rock of God in the torrential tides of business. We wish to call attention, however, to one of the present tendencies of this central church: the income-producing plant.

We have an increasing number of these plants, but in very few of them have we had time to work out a complete program, and in none of them do we have sufficient data, covering a long enough period of years, to be sure of our judgment concerning the particular trend of to-day. A short study of this trend has been made, and shows an almost clear-cut division in judgment. On one side we find those who are now building such a plant, planning for or else operating one. This group all sincerely believe in the worthwhileness and the future of this plant. On the other side stands another group, made up of those who do not believe in the project, or who fear very much its effects on the program of the church. They are almost always people who have not had personal experience in this field. The Chicago Temple is probably the most outstanding example of this type of building. Vice-President Dawes, at the time of the laying of the corner-stone, declared that he believed the steeple of the Temple would, through its cross of fire, speak more eloquently to the millions of Chicago people than would many sermons preached by the preachers of that great city through the years. No one can view this steeple, lighted at night, without having to admit the power of its silent ministry and its profound influence on mankind from every walk in life, as it makes its call to them to heed the challenge of God to every human soul for high moral and spiritual endeavor.

Bishop Hughes gives a very fine and discriminating summary concerning the Chicago Temple and the income-producing plant, in the following statement: "It would not be possible for me to discuss the general problem of a city church with the attachment of an income-producing property. My own experience in dealing with such a plant has been rather limited, and has not been altogether favorable. I sometimes fear that the situation in Chicago, with reference to the Chicago Temple building, may prove somewhat misleading. At any rate, representatives of churches elsewhere often write me on the supposition that what has been done here can be done elsewhere. It is not always taken into account that the First Church, Chicago, started with an immense equity of between three and four million dollars in land alone! This meant, of course, that when

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a good building was erected on this valuable land the rental value was so tremendous as to give a splendid financial start to the enterprise. There can be no question of the success of the Chicago Temple building. More and more it will be a tremendous income producer for our missionary enterprises in this city. However, churches which start into building enterprises with very small equities should move with the greatest caution, or they will later be overtaken by financial disaster. It seems to me that this is the most hopeful word that I could give in general discussion of the matter, so that the emphasis of caution may not be overlooked."

THE SEVEN-DAY-A-WEEK PROGRAM

If there is an institution in the entire community that ought to carry forward a complete program each day of the week, that institution ought to be the church. One of the contributions made by our Board during the past decade has been the promotion of the seven-day-a-week program. Thousands of individuals in our congested city centers have been reached in this way who otherwise would have remained unreached.

One pastor writes: "After twelve years of very intimate trial of the seven-day-a-week program, I am more convinced than ever that it is one of the most vital factors in all of our church work. Unless the church saves its young people it is lost. The church cannot save her young people without giving them an adequate program for leisure time. The seven-day-a-week program does this very effectively. So I am more than ever for it, and for the staff of workers necessary to put it over."

A city society executive says: "All the churches under my society are of this seven-day-a-week character, and that is why they register as they do. The contrast in influence between this program and the old one of 'open-on-Sunday and a-couple-of-evenings-each-week' is so marked in efficiency for service and in real success that there is no comparison. You know our society has taken over six of the old-time, practically defunct churches in Boston in the past twelve years, and has established in them this all-the-week program, with the result that every one of them is a worth-while, community-serving concern. I believe so thoroughly in this full-orbed, all-the-time-program that I would not use any other, and if I were a pastor my church would be crowded with activities to serve every phase of need for all the people in the parish. The Church cannot serve its full purpose, nor justify its financial outlay, with any other program."

A pastor in a polyglot community has this to say: "The seven-day-a-week program tends to make religion an every-day matter, rather than a mood to be put on with Sunday clothes. It provides many with a more wholesome social and recreational life, and therefore makes for better character. It actually makes life

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a better, happier thing for a good many. There have been those among our constituents who say the past year has been the happiest of their lives because of the seven-a-day-week program. It puts the Church in contact with many more people. We have been almost embarrassed by the number of people who look to us for everything they get out of religion. By that I mean that the only way we can evangelize them seems to be by personal effort, and there have not been workers enough to evangelize properly and care for those within our reach."

PROGRESS AND CHANGE

Ten years ago the work of the denomination in the down-town congested and sin-burdened sections of the cities was on the decline. The great down-town churches which in previous years had occupied pivots of moral prestige and power, and were the real centers of spiritual dynamics of the denomination were on the retreat, and actually threatened with extinction. Defeat and retreat had dispossessed them of their spiritual strength, and in many instances they were hopelessly awaiting the hour of final defeat.

Practically the same statement might be made with truth concerning the foreign-speaking, polyglot, and the great purely industrial portions of the cities in large sections of the country. It might also be said with some degree of truth to-day that these conditions have been reversed. The down-town churches throughout Methodism have been restored to a new and higher level of moral and spiritual passion and power. In many cases they even display greater vitality and dynamic force than in former years. They now apply themselves to the accomplishment of the complete community task with greater enthusiasm, superior skill, finer training, more abundant wisdom, richer understanding, and a more comprehensive and well-balanced judgment than ever before in our history.

In the polyglot and industrial communities great changes and achievements have been wrought, while in the foreign-speaking sections, in spite of adverse and derogatory agencies and influences, noticeable advancement has been made. Many such churches have been restored, readjusted, and revitalized, so as to grip afresh the soul of the community and lift it into vital contact with the heart of God.

To-day, however, in most of the country, the real challenge and appeal, the real tragic and strategic call, the real obligation and opportunity compelling the Church to its largest and most tremendous endeavor are the uncared for, unchristianized, newer residential and suburban sections of our cities. Hands are stretched out to us on every side imploring the general church to come over into such sections and help build churches and shepherd and teach the people the way of God,

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NEWER RESIDENTIAL AND SUBURBAN PROBLEMS

Perhaps no part of this missionary program of the Board is more important, and, at the same time, more thoroughly misunderstood, than that pertaining to the newer residential and suburban sections. Few of our people, comparatively speaking, have a clear idea of the tremendous developments of these newer residential and suburban sections, either as to their numbers or their economic and industrial importance. These developments are largely a by-product of the very great industrial expansion which took place in almost every city in America during the war and the years immediately following the close of the war.

Our people, almost unconsciously and automatically, reached the conclusion that these newer residential and suburban communities were composed largely of a fairly well-to-do class of citizens; professional and good-salaried families looking towards future comfortable incomes, such as high-class clerks, book-keepers, professional men of small and medium incomes, a sprinkling of modest business men, departmental superintendents, etc., and therefore would need no missionary assistance. Our studies show that such is not the case.

The fact is that almost every city of any considerable size has from four to ten or twelve of these newer residential and suburban sections which are being totally neglected and left without adequate provision for the religious instruction of the young or a competent religious leadership for the adult life of the community. The door is open; in fact it has been lifted off its hinges. The Spirit of God is calling the Church to this new conquest. The need and obligation is vexing and embarrassing. Our people must catch the full vision, and learn to lay themselves upon the altar of the Kingdom in an abandoned service that will meet these pressing claims on the part of needy humanity. While a large portion of our membership is indifferent, Kingdom developments are suffering, and large groups of people are lapsing into moral and spiritual decline and death.

GOODWILL INDUSTRIES

"Salvaging men and things" is the brief statement commonly used in describing the task of the Goodwill Industries, but its task is vastly greater than that. The Goodwill Industries, as they give employment to hundreds of crippled, disabled, and needy people, are helping in a very definite way to re-establish industrially, socially, and spiritually, men and women who have gone over the cliff of misfortune. But more than this, the Goodwill Industries are building up a great fence of prevention at the top of the precipice; for through their work they are giving disadvantaged people a self-respecting chance to help themselves

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in their time of distress, and before they have fallen into the abyss of alms and pauperism.

Let us start the day as do the Goodwillers at the daily morning chapel service. The aggregate attendance at these services at all Goodwills was 279,000 during 1927, an average of 1,000 daily. Come to the front with us; look into the faces of the men and women who have faced misfortune, poverty, and despair, men and women who have often lost faith in their fellows, and not infrequently in God. At the Goodwill they have found more than a "God bless you," and, because of the fact that they are given a self-respecting opportunity in their time of need, they have a renewed interest in things religious and the development of their spiritual life.

Come with us now and watch any one of the processions of Goodwill workers as they make their way from chapel to the Goodwill workrooms. See the deaf and dumb leading the blind, the crippled on crutches, those with one leg pushing the wheel chairs of the paralyzed ones. See the man whose face shows marks of debauchery and crime helping the old lady over the rough places; see the able-bodied man who is just up against it helping the one whose body has been racked by disease, and who cannot even control his own movements. See the mentally retarded, the aged, and the many others representing every race and nation, creed, and need, 13,772 of them during 1927, smiling now because of the chance that is theirs.

Now see them at their work. Some are misfits or disabled ones who need industrial readjustment, and are learning one of the fourteen trades taught at the Goodwill Industries; others, working at trades they learned long ago, but in which they are not as proficient as they once were; others, efficient, but whom misfortune has temporarily cast to one side; and still others who may be working just for a bit of clothing to help them on to a better job. All are not only helping to earn their own way, but also helping the hundreds of thousands of people of limited means who make the one and three-quarter million purchases in Goodwill stores.

But the Scripture tells us that "man cannot live by bread alone," and, if the above record of work is all that the Goodwill Industries have done, they have failed most miserably. While the things accomplished are commendable and need to be done, unless we have, during our contact with the thousands who touch the Goodwill Industries, helped to build up a moral and spiritual stability that will carry them over discouragements and depressions that are bound to come, any industrial reconstruction will be entirely broken down at the crucial time in their lives.

We would, therefore, direct your attention to those activities which contribute to the mental, moral, social, and spiritual

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development of those contacted by Goodwill Industries, through workrooms, stores, and in the community round about the Goodwill centers. You would find a children's settlement here with its manifold clubs and classes training body, mind and soul; Americanization programs there; homes for working women and institutes for men in other places; clinics, day nurseries, summer camps, kindergartens, daily vacation Bible Schools, and numerous other activities in which 14,000 different people were enrolled during the year 1927. In connection with most of the Goodwills you will find Churches of all nations, Churches of Goodwill, Rescue Missions, Schools of Religious Education, the activities of which are manned by leaders recruited from the Goodwill Industries, carrying on work of the Kingdom in communities where the Churches would have long since moved out had it not been for this Goodwill religious program.

The forty-one Goodwill Industries associated with the Bureau are located at: Akron, Baltimore, Boston, Brooklyn, Buffalo, Canton, Chicago, Cincinnati, Cleveland, Denver, Detroit, Duluth, Jersey City, Kansas City, Los Angeles, Lowell, Louisville, Lynn, Milwaukee, Minneapolis, Newark, New York, Norwalk, Oakland, Philadelphia, Pittsburgh, Pontiac, Portland, San Francisco, St. Louis, St. Paul, Seattle, Sioux City, Springfield, Tacoma, Terre Haute, Tulsa, Wilmington, Grand Junction, Aberdeen, and San Jose. Of this number Portland, Terre Haute, Tulsa, Aberdeen, Grand Junction, and San Jose were opened during this year. Other cities are now in process of organization.

RURAL WORK

Much of the work done by the Department of Rural Work during the period of its existence has been experimental. We are now beginning to crystallize results, and are no longer guessing as to what ought to be done. Certain types of work have been established and have proved a success over a sufficient period of time to enable the department confidently to recommend the same as a means of meeting the changing conditions before us.

Having discovered some successful methods of meeting the problems of the rural church, we should settle down to a long-time program. To be constantly changing our leadership and changing the program before a reasonable period of time has been given to see what could be done, is not conducive to satisfactory results. We are sufficiently satisfied with the results that have accompanied the program of the department, where it has been given a fair trial over the period of time necessary to test out its value, to express the hope that the several items that constitute the program of work will be taken seriously by

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the Church and patiently and hopefully applied in many town and country churches.

HELPING CHURCHES TO HELP THEMSELVES

One of the most valuable contributions made by the Department has been the inspiring of a considerable number of churches in needy neighborhoods to embark upon programs of Kingdom building without financial assistance from the Board of Home Missions and Church Extension. More and more of this kind of service should be rendered. Instead of waiting until a church dies, we should enter a field while there are still evidences of life, to quicken and revive to a sense of self-worth and self-help.

Another aspect of this policy of the Department of Rural Work is that of considering the causes of decline in Church life, so that by a more intelligent understanding of these tendencies in rural life, Pastors and people may address themselves to these tendencies, thus obviating the causes and preventing the necessity of recourse to missionary aid. The statement has been made that it is just as important and creditable a missionary venture to remove the causes of need as to minister to need. We should enlarge this phase of our work, and, by a process of education, enable our Pastors and churches to face many of their problems before they become chronic or fatal.

OUR AGRICULTURAL LIFE

At the very heart of our rural Church life lies agriculture, and no consideration of the ills that affect the rural Church, whether it be in town, village, or open country, can be satisfactory unless our agricultural problems have been taken into account. The condition of the American farmer is still serious. No other national issue has occupied the front pages of the press during recent years so continuously as has this issue. The political life of the nation is confronted with the farmers' problems at every turn. It will not down, and, while there is little hope in any paternalistic policy of the government, it is a very important issue in which the Church is involved. Any economic system that requires so large and important a section of our citizenship to accept the pittance that the farmers have received during recent years is bound to work injury to the churches that are serving these people. The question of the economic welfare of the farmer group is a matter of serious concern for our Church. That the agricultural group, about one-third of the total population, should receive only 7½ per cent of the national income for 1926 is a matter that should quicken the Church to a sense of this economic injustice. The voice of the Department of Rural Work has been raised, in season and out, in protest against a system so unjust and so

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un-Christian as to deprive a vast multitude of our best citizens of the income without which it is impossible for them to live on an American standard, to provide an education for their children, and to build churches and support a ministry sufficient for the age in which they live.

The country preacher must understand the underlying causes of the major problems of rural life in order to minister intelligently to his people. The department is organized to gather such information, and is making it available to all the rural pastors of the Church.

RURAL INDUSTRIAL LIFE

Following closely upon the heels of agriculture is our rural industrial life. During the World War period and immediately after, a rapid industrial development took place in hundreds of small communities throughout America. This was particularly true in the mining and oil sections. Many of these industries are unnecessary at the moment. An era of overproduction in coal and oil has created conditions that are hard to imagine and difficult to overcome. Strikes and lockouts more directly affect life in these small centers, and the churches are the first institutions to suffer. Our work in the coal fields of Virginia, West Virginia, Pennsylvania and Ohio, and in the oil fields of Kansas and Oklahoma, has been confronted with difficult problems. Many of the pastors have accepted reductions in salary and stayed by the task, in order to hold together, as far as possible, these warring elements of industry, in the hope that some way may be found to ameliorate the situation. They have made their own contributions without becoming narrowly partisan, and in some instances they have been directly responsible for the solution of the problems of industrial warfare. Our Church has a very definite responsibility to these communities. We are discovering a way to deal more effectively with these situations. We are developing better methods of Church work. We are assisting in the better training and preparing of a ministry to serve these people, and, while we meet disappointing experiences and face desperate situations, we are able to maintain the Church and to continue the ministry of service and salvation to peoples for the most part of foreign extraction, living under what are perhaps the most difficult conditions that obtain in American life. The small industrial communities are increasing, and the Methodist Episcopal Church should be equipped to serve them effectively. We should immediately enlarge our forces to enter these fields of opportunity.

A NEW MORALE

One of the most difficult tasks is that of creating a morale for the rural ministry. For the past two decades the idea has

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been prevalent that the only place for life investment in the ministry is the city or its suburbs. The result has been that the country church has been considered only as the stepping-stone to something else. The minister with ability did not expect to stay in the country, and it was a badge of inability if he did. Moreover, the people did not expect to keep him. This situation is changing, not as rapidly as one could desire, but in a degree sufficient to inspire hope. Ministers of ability are definitely planning to give themselves to the town and country work, and to enhance its standing in the Church. Local Churches are deliberately planning to get men as their ministers who can command a good salary, and to maintain a ministry that would be commendable anywhere. The ministers themselves, both city and country, are co-operating to establish for the rural church a place of the highest importance, and to remove the sense of inferiority that has attached to it in recent years. The Department of Rural Work is exerting every effort to create this new point of view through literature, institutes, and various gatherings of preachers and laymen, and to develop an interest in the rural church ministry as one of which we need not be ashamed. It is of the utmost importance that the whole Church capture this point of view if we are to command adequate leadership for these difficult fields of service.

THE TRAINING PROGRAM

We are now realizing that all our problems inhere in the ministry itself. To expect to make a satisfactory impact upon life with less than an educated and well-equipped ministry is futile. In point of numbers the largest proportion of our ministers is serving the rural churches. Because of economic conditions and consequent small salaries, rural churches often have had to be satisfied with a poorly trained ministry. This is bound to continue for some time. A tremendous improvement has, however, taken place during the past ten years. To be sure, other agencies are actively engaged in educating ministers, but for the practical work of their several fields the rural ministers have depended upon the training given in our rural summer schools. Our program of education has continued unabated. It is no longer confined to summer activities, but is now an all-year-round process. One-week institutes and two or three weeks' summer schools are held in many places.

Arrangements are under consideration with our theological seminaries to continue the work of rural-leadership training for the incoming ministry. That the men entering our theological seminaries shall have opportunity to study the best methods of Church work for rural life is highly essential. We are indebted to the seminaries for their co-operation, and look forward to an enlarged program and an increasing interest in the rural

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ministry. We are continuing our co-operation with the Conference Course of Study Schools. Representatives of the Department were in attendance as lecturers and instructors in a number of these schools during the year. Much more could be done, and ought to be done, to touch the men coming into the work in this way. The majority of these men are assigned to rural churches, and the Department is seeking a greater opportunity to make contacts with them. The Conference Course of Study should be changed so as to include a larger emphasis on the practical subjects which these men must face in their country parishes. We are very hopeful that something will be done to enlarge the scope of opportunity during the coming quadrennium.

REACHING NEGLECTED PEOPLE

Another of the interests now regarded as a definite part of the rural program is that of reaching the isolated and neglected homes. As a rule these homes have the largest families, and oftentimes it is impossible for the children to attend Sunday School or Church. An effort has been made to establish daily vacation schools where it would be possible to reach these children. Where this has been impossible, workers have been made available for the purpose of visiting the homes and conducting study classes and recreation activities with the children in the homes. These two methods have been conducted with conspicuous success. During a recent summer, work of this sort was carried on in Maine, New Hampshire, Massachusetts, New York, Pennsylvania, West Virginia, Delaware, New Jersey, Tennessee, Illinois, Indiana, Ohio and California. About ten thousand children and young people were reached by this program of summer extension work, for which the Department of Rural Work was directly and wholly responsible. This work has great promise, and if the results are conserved as we are planning, the Church and Sunday School life in the communities where these people are will be greatly enlarged and enriched. About thirty-five workers were employed in this summer program. The results of this work are conserved by frequent visits and by correspondence from the nearest church. In every instance where work has been instituted with special workers, the nearest local church has accepted the responsibility for a follow-up. Here again is a type of program that should be enlarged. As far as possible, local churches should reach out so as to include these people—but oftentimes the work will not be started unless the Board of Home Missions provides a worker for the same. To reach the present generation of country children untouched by the Church is one of the most significant contributions which the Church can make. The Department of Rural Work ought to have a budget to enable it to quadruple its activities along

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this line. To do so would bring results in life, and ultimately in material wealth, that would return many times what it would cost.

THE RE-ORGANIZATION OF CHARGES

Attention has been drawn in previous reports to the necessity of re-organizing the rural parishes to meet the recent changes in rural life. The larger parish plan has been and is being stressed as a means whereby we may make the necessary adjustments to care for the re-organization program. No other single plan has greater possibilities for our Church. It recognizes and provides for several conditions that usually accompany each other in rural communities.

1. The caring for the total field—Under the present arrangements, as many people are living unserved by the Church, in the gaps between parishes, as in the parishes themselves. To make the several churches in a given Area responsible for the total population is one of the objectives of the larger parish plan.

2. To put together the weak, dying churches under a virile leadership—In too many places we are allowing a number of little churches to struggle along at a poor, dying rate simply because we do not desire to depart from the program of yesterday. This frequently means that churches which were strong a few years ago must now accept a leadership under which it is impossible to make progress. Such leadership is frequently an absolute stumbling-block to religious progress. To continue these churches under such leadership on missionary aid is a misuse of money and a menace to the missionary morale of the church. A number of new larger parishes have been established with this specific problem in mind, and very encouraging results are noted.

3. To make available a complete ministry to all the people, men, women and children—In too many cases the work in the country has languished because it had depended upon a duplicated preaching program. Little or nothing has been done in the past to care for the specific needs of children and young people. By organizing a group of churches into a larger parish it is possible to make available the additional leadership for this work, and thus to provide the small town and country Church with professional leadership for a full program of activities.

4. To give the necessary supervision to the younger men coming into the ministry—It is a well known fact that as a Church we have to depend upon the services of a large group of young men who, while well-meaning, are coming into our ministry untrained. These men, some of them supplies, but an increasing number in the Conference on trial, are almost

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invariably assigned to country Churches. To continue to send these men out without some closer contacts and kindly supervision, is neither fair to the men nor the places they serve. It is of the utmost importance that some arrangement be made to include these men in a program with a strong central leader, to whom they will look for guidance, and who will co-operate with them in their ministry and assist in their training. Such an arrangement would greatly profit the young men and would safeguard many of our Churches against the mistake now made because of lack of experience. District Superintendents in increasing numbers are instituting the larger parish plan, to make possible a strong leadership for supplies and undergraduates.

RELIGIOUS EDUCATION IN RURAL LIFE

Attention has frequently been called to the fact that in rural Areas the percentage of children and young people is larger than elsewhere. That our town and country Churches should be organized and equipped for a forward program of religious education is obvious. The majority of these small Churches seem to have all they can do to support a Pastor, and cannot hope to provide any full-time leadership for the important task of training their children and youth in the religious life beyond that now provided by the Pastor himself. One of the most valuable contributions made by the Department has been along this line of religious education. The work started several years ago continues to gain strength and to justify the investment. We have continued the opening of new fields, and to-day some fifty are in operation, supported in full or in part by the Board. The monthly reports from these projects are illuminating, and are a revelation of what can be done in even the most remote rural fields if the Church could only make possible the leadership to get the work started. Many of our dying Churches must wait until some such leadership can come to their rescue. Many stories of conspicuous success could be related. The results achieved have fully justified the investment made by the Board through the Department of Rural Work, and we hope that we may continue to enlarge our activities in this field. Much of the money of the Board now going in small sums would better go in sums sufficiently large to employ the type of leadership here suggested.

IN THE MOUNTAINS

Our work in the mountains of Kentucky and Tennessee continues with increasing interest and success. One of the difficult tasks is that of assisting the people to a better economic basis for life, thus, in turn, making possible a more nearly self-supporting Church. The agricultural work and industrial work

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in which we are engaged show some results worth while. The progress must necessarily be slow. A new industrial project has just been started near our Pittman Center School. Six hundred acres of timber land have been bought, and operations are now in progress to develop a woodworking industry there. This has in mind particularly the making possible of some income for the boys who attend our schools, and their training in some worthwhile vocation, so that they will have some useful trade in their hands when they go out into the world. Automobile mechanics, plumbing, woodworking and agriculture are the special vocational interests that are provided for in our Pittman Center work. The girls are also given training in weaving and in the textile industry.

A resident doctor has been secured for our Pittman Center community, and he is assisted in his work by a trained nurse. The importance of this medical work in a community which would otherwise be without medical care can hardly be over-estimated.

RURAL COMMISSIONS

During the quadrennium the Department of Rural Work has endeavored to put into operation several recommendations coming from the Bishops' Committee on Rural Work. Of these several proposals the one recommending a Conference Commission on Rural Life has probably received the most attention. At the present time the Department is co-operating with about twenty-one such commissions which are endeavoring to bring to the attention of the Conferences the rural situation, and making plans for the re-organization and reconstruction of our rural Churches.

A CONSTRUCTIVE USE OF MISSIONARY AID

We have insistently pressed for the most constructive use of missionary aid. Our Church has been an expansive Church. We have in the past followed the people wherever they have gone, into the wilderness to establish pioneer settlements, into new mining fields, and wherever the need seemed evident. The result of this pioneer program has been that we find ourselves with more territory than we can adequately care for. Every Bishop and District Superintendent is faced with the problem of finding the men who can minister satisfactorily, and who will accept appointment to the marginal charges, to say nothing of the new work that could be opened if men and money could be provided. To continue a fruitless program of competition in the light of this situation is a matter for serious consideration. We have made remarkable strides during the past few years. We have gone on record as opposed to this unchristian and unstatesmanlike policy. We have outlined several ways

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in which we, as a Church, are ready to meet the several denominations involved and do what we can to remedy the situation. The Church is responding in splendid fashion to this program of administration, and our District Superintendents in increasing numbers are seeking opportunity to adjust this work so as to reduce competition to a minimum. The report by the Commission of Ten on our rural work, presented to the Board in 1926, and since published and circulated, has done much to increase interest and develop a spirit of co-operation in this work of the Department. It will be necessary, however, to exercise eternal vigilance in this matter, and to protect the funds of the Church from being used to support a ministry that, while poor and needy, is incompetent to minister to the difficult situations in rural life. So long as the impression obtains that to receive missionary aid is the hall-mark of incompetence, it will be impossible to challenge the kind of men who must be secured to serve these fields, if they are ever to be claimed for Christ. The whole problem of the rural Church is that of men. Given a sufficient number of men who have the training for the task, the love for folks, and the spirit of rural life, there is no difficulty that cannot be overcome.

THE FRONTIER

Since no frontier Secretary has been employed during the quadrennium, the work of administration on the frontier during the past two years has been turned over to the Department of Rural Work.

The frontier is developing several distinct tendencies that must be understood if the Board is to function there effectively.

There are, first, the rapidly developed cities in the more favorable sections of the Pacific Coast and the Northwest. Many of these large towns and cities have passed out of the frontier class and resent inclusion in the frontier field. They are an important branch of the self-supporting Churches and must receive the recognition that is due to Churches of this class.

Then there is the second group, made up of those in the process of development. It is only a question of time until they, too, take their place in the front rank of the self-supporting Churches. Many of these communities are developing so rapidly that it seems impossible for the Church to keep up with the population trends. One of the great needs is a fund for the purchase of suitable lots on which to establish Churches as the need arises. There is real need for a careful study of this problem, especially on the Pacific Coast, and a report that would enable the Board to make provision for the rapid expansion taking place in California, Oregon, Washington, and the Northwest.

The third type is the frontier sections that are sparsely

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inhabited, and where there is little hope for any large increase of population in the near future. Many of these communities where our Church has been established have reached the limit, and in spite of the large areas covered by the pastors, there are not sufficient people to support a ministry. These places will continue to depend upon the aid given by the Board of Home Missions and Church Extension. To discover the need and to establish a type of ministry best adapted to this problem, has been a matter to which the Board has given much time and attention. We have established work in several centers that are now giving a fair demonstration of what the possibilities are in these difficult missionary situations. There are several other developing types of frontier. Any new or re-organized grouping of people gives us frontier problems.

In the mountain section of the Northwest and on the Pacific Coast the following factors must be taken into consideration:

1. The effects of the agricultural deflation have been specially felt on the frontier because of the newness of the country and the general necessity of the borrowing of money by the new settlers in order to make improvements. It is the borrowers who have been hardest hit by the depression, and many of them have been eliminated. In the older sections there was less borrowing and the deflation has been less damaging.

2. On the frontier people took up homesteads and went to farming who were totally inexperienced. The idea of free land appealed to peoples of varied antecedents. They were an inefficient group and did not count the cost of farming in an organized scientific age. These have also been generally eliminated in the process of agricultural deflation. The farmers who are left are those who understand their job and are willing to work hard. These are, for the most part, of foreign extraction and are not as readily assimilated by religious institutions as the old-time frontiersman. The earlier settlers, mostly American stock, have moved to the industrial centers. The Church membership in the Columbia River, Idaho and Montana State Conferences should be viewed against the background of a stationary or declining population. Under these conditions it is impossible to make rapid progress, and if the Church holds its own it is doing remarkably well.

3. Then there has been the depression in the lumber industry in the coastal section of the Northwest. This was due to the let-down in certain types of building operation. As a result there has been an unusually large number of lumber men out of employment, and the Northwest will have to contend with this condition for some time to come. This activity is rural-industrial, and the people who are associated with the industry are not religiously inclined as a general rule. The Church, however, dares not leave them without a ministry, and when

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conditions of unemployment arise it is necessary to double our effort and increase the activities of our ministry to them.

Recently the Superintendent of the Department of Rural Work has met with a considerable number of the pastors from these frontier communities. All the preachers on the Redwood-Shasta District met at Ukiah for a week of conference and training. The total travel of the forty preachers who were present was over fifteen thousand miles.

An even greater problem of distance was revealed in the gathering of the Nevada Mission District, where fourteen preachers traveled a total of eleven thousand miles. Without the assistance of the Board it would be impossible for these men to get together for inspiration, counsel and mutual aid. It is no uncommon thing for a pastor to have points on his charge from eighty to one hundred miles apart.

Our greatest difficulty here, as elsewhere, is that of getting men who have the ability and are willing to invest themselves in a ministry to this mission field. There have been outstanding demonstrations of the kind of program that will win out in these frontier communities. Our progress will necessarily be slow, because of the inability to secure enough of the right kind of leadership.

We must not slacken in our endeavors, but rather make up our minds to stay by the task, strengthening our work as opportunity shall arise and continuing in our beneficent ministry.

EVANGELISM

While the Church of Christ must inevitably be broad enough to be social, it is imperative that the Church shall at the same time be big enough to be different. We believe in the whole program of social and related activities fostered by the Methodist Episcopal Church. However, in the development of these social and general community interests, it may be well to remember that only as we succeed in buttressing and undergirding such varied activities with vital spiritual considerations can we hope to realize the supreme objective of a normal gospel ministry: the spiritual enrichment of life. Ecclesiastical history reveals the fact that whenever Methodism or any other branch of the Christian Church registered real progress in Kingdom service, the Church moved forward on her knees, lifted to higher levels by a great volume of intercessory prayer.

In the midst of Methodism's multitudinous activities, the Department of Evangelism has served as a sort of spiritual balance wheel, constantly thrusting the supreme objective contemplated by these activities into the foreground of our thinking. During the past quadrennium, certain readjustments of evangelistic viewpoint, interpretation and procedure have been effected that are worthy of mention:

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1. The establishment of a bureau of evangelistic accreditation, with a fairly complete check on the personal records and methods of many professional evangelists, has measurably reduced the liabilities involved by the employment of that type of evangelistic ministry, without destroying any of its real assets, and placed scores of Pastors under lasting obligation to the Board of Home Missions and Church Extension.

2. The full-time employment of a limited number of reliable and thoroughly equipped evangelists, whose services are periodically made available to needy Churches and districts that are largely missionary in character, is another form of evangelistic service that has elicited many expressions of appreciation from the field.

3. The training and development of pastor evangelists, located in sparsely settled sections, with a definitely defined ministerial obligation to special groups not reached by the regular Church program, such as residents of the mining and logging camps, the oil fields, and other similar groupings, has abundantly justified our financial investments and borne an increasingly worthwhile Kingdom fruitage.

4. Personal Evangelism, as the normal method of spiritual development and Church growth, has been consistently emphasized. The strength of the Infant Church was due to the witnessing power of its members, as well as that of its ministers. It is the strength of any cause—live, aggressive men and women whose faith in an enterprise is great enough to make it a matter of inner compulsion for them to urge the legitimacy of its claims upon others. Reinerius, the papal inquisitor, reporting against the Waldenses, in the thirteenth century, declared: "He who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase." We read that, in Korea, a probationer is not eligible to full membership in the Methodist Episcopal Church until he can point to one or more souls he has personally led to Christ. I cannot escape the conviction that, unless we precede and supplement our periodic efforts in mass evangelism with a daily program of personal, individual evangelism, we cannot hope to register results as we ought.

5. The advent of the community survey and the adoption of the constituency roll have broadened the field of evangelistic endeavor and definitely determined the respective spiritual responsibilities of the Churches in a given place, while the traditional conception of evangelism has been enriched and enlarged to include all of life's activities and relationships, in harmony with the slogan, "Evangelization of all of life."

EVANGELISTS IN NEEDY FIELDS

In order to meet the demand for evangelists in needy mis-

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sionary fields, the Department, as previously indicated, employs a few well-trained and informed workers.

The large number of districts that are asking for these trained evangelists indicates at once the great need there is for this type of service and testifies to the great value of these special workers. The shortage of funds prevents us from meeting the request of a number of these very needy Districts.

In our consideration of their needs, the Department classifies the Districts as follows:

1. Semi-Missionary Districts.
2. Purely Missionary Districts.

A Semi-Missionary District is one in which, judging from the salaries paid and the territory served, we could not expect to receive from the field, by the way of free-will offerings, much more than one-half of the underwritten salary of the approved evangelist. Forty-nine such Districts have asked for a trained evangelist.

A purely Missionary District is one in which, judging from the salaries paid, and the territories served, we could not expect to receive from the field, by way of free-will offering, much, if anything, toward the salary of the approved evangelist. Under this classification we would include the placing of such evangelists as work in sparsely settled regions, newly developing sections, depleted territory, in logging camps and mining camps, among Negroes and foreign-speaking groups. Fifty-two such districts have asked for one of our trained evangelists.

We cite from the studies of a few of the Districts appealing for help. One Superintendent says that if he could secure the letters of the non-churched Church members on his District he would more than double the membership. On one District there are fifty communities that have no Church privileges; on another there are twenty-one pastorless charges, eighty-one communities that have no Church services, and 2,231 children who have no Sunday School privileges. Still another District reports ten pastorless charges, 150 communities that have no Church services, and at least 10,000 children who have no Sunday School privileges. Without a definite, constructive, evangelistic program, with trained leadership, such rural communities, from a religious standpoint, are doomed.

PERSONAL EVANGELISM

Because evangelism was not meeting with the success it had met with in former years, the Department gave itself to a study that might lead to the discovery, if possible, of some method that might help remedy this condition. At once it was made evident that the public method, at its best, made little or no effort to reach any but those who belonged to the families of the members of the Church, those who attended its Sunday

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School, and those who strayed into its services. Whole areas of people, as well as whole areas of life, were being omitted. Vast multitudes of unsaved and unchurched people were neglected or forgotten.

A typical industrial town of some 20,000 population, recently studied, has a railroad running through the middle of it. Between the railroad and the river live more than half of the people, and in that territory is most of the degradation and poverty, squalor and need, flagrant vice and crime. But all the white Protestant Churches are on the other side of the railroad. The community, from an evangelistic point of view, is well nigh totally neglected. A survey of the down-town section of a large city showed a population of some seventy thousand, over fifty thousand of them white, more people living in the area than ever before; and yet, within twenty-five years, in which the territory had gone through pronounced social changes, two-thirds of the white Protestant Churches had been abandoned or moved away, and those that remained were able to account for less than one in twenty-five of the local white population in the rolls of both Church and Sunday School.

Explanations of various kinds are freely offered for situations such as these, but when they are all considered the fact remains that, under the traditional type of evangelism in our Protestant Churches, the boy and girl born and reared in a Christian home will in all likelihood become a Christian, and people coming from conditions of the other sort in all likelihood will not. This is not to say the gospel is not equal to the needs of these people. It is only to say that our evangelism has not been of a kind adapted to reach them.

It may well be asked just what is this personal visitation program. In brief, it is an effort to train the membership of the Church, and set it to work in a personal effort to win their neighbors and friends to an acceptance of Jesus Christ as a personal Saviour, and to influence them to unite with the Church and help bring the Kingdom of God upon earth. In order to do this in a systematic and successful way a survey is made of the community to discover the responsibility of the Church in regard to the unsaved and unchurched who reside there. A definite period is set for the visitation, when the Church members, led by the Pastor, go out two by two and visit the discovered people and seek to win them. The plan is simple and as old as the times of the New Testament, when Jesus and his disciples practiced it, and won their first recruits.

In a number of instances an evangelist trained and particularly adapted to this type of evangelistic effort is furnished by the Department to inspire confidence in the Pastor and his members. The plan has met with the most phenomenal success where it has been adequately prepared for and conscientiously

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worked. Laymen take to it in a remarkable way, when they once catch the vision, and see how naturally a religious approach can be made.

With reference to the personal visitation campaign a Pastor writes:

"1st. It enlists and trains Church members to do what is their continual privilege and duty to do: lead people into the Christian life.

"2nd. It gives opportunity for a better understanding of what the Christian life means and what is expected of new converts; it brings them into the Church with useful personal relations already established.

"3rd. It develops a method of all-year evangelism.

"4th. It furnishes a proper peak for all other Church activities, athletic, social, teaching, and one where natural groups can participate in evangelism.

"5th. It makes evangelism a natural human work. Out of this method I have seen the most consistent Christians whom I know come, and they, in turn, have become useful evangelists.

"6th. It is the best and most successful form of adult evangelism.

"7th. It creates and promotes in the Church an atmosphere of natural spirituality that expects to become useful, and my observation is that the percentage of useful, working converts is very high.

"8th. It has a very low rate of post-revival mortality."

HOSPITAL WORK

There are fifty-nine hospital chaplains who report to the Department on their religious work among the patients. A few of these are aided financially, while almost all of them receive literature and other helps from the Department. One outstanding piece of work is done by our chaplain at the Mayo Hospital, Rochester, Minnesota. In his report, Dr. Gillis gives these interesting facts about the institution:

Number of registrations of patients during a recent year, 66,959.

Average per month, 5,580.

Number of nationalities represented, 45.

Number of physicians and surgeons on the clinic staff, 310.

Non-medical employees, 830.

Professional employees, 288.

Nurses, 845.

Of those assigned to hospitals, 3,488 were here alone and 2,469 were of no religious faith.

Of the 66,959 registrations, more than 10,500 were Methodists. Dr. Gillis says:

"An average of about three friends or relatives come with or visit each of these patients, making more than 30,000 Meth-

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odists coming to Rochester last year. Many of these friends of the sick I visit in the sick rooms, at our Church services, and in the class for visitors I teach in our Church School each Sunday.

"There are five great hospitals under the medical direction of the Clinic. My regular schedule takes me through all of these at least once each week, and in cases of need much oftener. The special calls some days bring me into all of these hospitals. During the past year some distinguished Methodists have been here as patients, from our own Church and the Church South.

"During the year I have averaged more than 1,200 visits each month, and sought to minister to the spiritual welfare of each patient, praying with many of them where opportunity afforded and seeking to bring to them a sense of God's nearness and grace. I put myself at the service of every patient and do for them anything they request, if it is at all possible."

ARMY AND NAVY CHAPLAINS

The Methodist chaplains in the Army and Navy are kept in touch with their church through the Department of Evangelism. There are 200,000 boys and men (mostly boys) in our Army and Navy. They are away from parents and friends and all the helpful environment of Church life. They are at an impressionable age and are thrown in the midst of a wide variety of influence. They are naturally too much detached from social privileges of a wholesome and helpful nature. As long as we must maintain an Army and Navy, the Church cannot evade the responsibility of meeting the religious needs of the enlisted men. The best way of meeting this responsibility is through the agency of the Army and Navy chaplains. The duties of these representatives of the Church are many and varied. Every new man, on arriving, is interviewed, and his religious faith ascertained. Each Christian is encouraged to continue his religious habits and asked to join in the religious program of post or ship. Those who are not related to any church are urged to select carefully their close friends, and to attend as many of the religious services as possible. The chaplain, on the average, ministers to about 1,200 men each week. Besides conducting services regularly, he visits in the hospital and writes letters home for the men; he gives personal interviews, arranges for entertainments, distributes books, periodicals, and other reading matter; he solemnizes marriages and conducts funerals; he preaches in Churches, and lectures to many outside organizations regarding his work with the men.

The chaplains are separated from their brother Pastors in civil life, and sometimes the lonely chaplain feels that his Church, if it has not forsaken him, has, at least, temporarily

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forgotten him. For the Church ever to forget or neglect the chaplains would be a crime. The chaplain endeavors at all times to make the officers and men feel that the Church really cares for them, and is interested in their welfare. The chaplain comes into closer personal contact with his men than does the minister in civilian life with his congregation and members. He has great influence with the men.

Of the 125 chaplains in the Army, 18 are Methodist, and of the eighty-two in the Navy, ten are Methodist. The Department helps the chaplains financially in the carrying out of their programs for the enlisted men. The Superintendent of the Department of Evangelism visits the chaplains from time to time, and seeks to assure them and the Methodist service boys that the Church of their choice does not forget them.

SUMMER EVANGELISM

Another service rendered by the Department is in its program of Summer evangelistic work. During the summer-time America is in the open. The countryside is filled with tourists; auto camps are crowded; beaches and other resorts are swarming with people. On Sundays the multitudes, in many of these places, sometimes exceed ten or twenty thousand. But little or nothing was done for them. In the State of New Hampshire, the summer playground of the East, with the aid of Dr. J. N. Seaver, Superintendent of the Northern District, we secured the publication of a map of the "King's Highway," with every church in the State, Catholic or Protestant, marked, indicating the denomination and the road that leads to it. A list of Churches, with the hours of service, has been prepared to go with it. These maps were distributed by thousands throughout New Hampshire. At least one was placed in every post-office, hotel and church, and at cross-roads up and down the State. The Interdenominational Commission made stickers to go on the windows of cars, stores, etc., calling to the attention of everybody the opportunity of going to the Church of their choice by way of the "King's Highway."

As a result of this piece of publicity, there was a much larger Church attendance in the State during the summer of 1927 than on previous years. It is our intention to extend the plan to other States East and West, so that no vacationist anywhere will have an excuse for non-Church attendance while away from home.

In the number of the national parks we have regular services, notably in the Glacier National Park, where our missionary at Browning, Montana, carries on extension work. In a letter to the office he writes: "Services are held in Glacier Park, Black-foot Government Boarding School, and in a number of school houses and road camps on the reservation. There are five Sunday

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Schools organized. The people of the country rally to this work very heartily. During the park season services are held for the tourists and employees of Glacier National Park. These services have been held in the Many Glacier Hotel and Glacier Park Hotel, and in Going-to-the-Sun Chalets. Thousands of tourists are reached every year in this manner."

At Onset, on Cape Cod, in Massachusetts, we have a special open air service each Sunday evening during the summer months. Thousands of people are assembled for religious worship who otherwise would not attend a Church service. We secure for these meetings the best preachers possible, and a strong, ringing evangelistic message is usually the deliverance from the platform of the open-air auditorium. We are seeking to extend this work, and during the past summer a number of Pastors from other popular resorts have been taken to Onset to study the plan and program, and to arrange for something akin to it at their places next season.

The Department of Evangelism has, for a number of years, operated two Gospel Auto-trucks for the purpose of doing evangelistic work during the summer months. In this effort the Rural Department and the Bureau of Foreign-language Work have co-operated. The persons in charge of the truck do house-to-house visitation, especially in the isolated rural communities where people do not have immediate access to Church services. In this house-to-house visitation the workers are supposed to leave tracts and free literature, discuss Church relations and family and personal religion with the members of the household. One of the best items is the distribution of Bibles, Testaments and portions of the Scripture, and tracts and other literature to the foreign-speaking families of the communities. The American Bible Society has co-operated in providing Bibles, Testaments, and portions of the same for this purpose. These are sold whenever possible, but the missionary element is never forgotten, and many a little Scripture text is left with a family, so that it can be read in the language of the family, this many times being a new experience for both the extension service worker and for the family. Many decadent communities have been revived and led to a general countryside religious awakening.

PASTOR EVANGELISTS

While the Department of Evangelism has sought to give constant and careful attention to work of the evangelists who do District or special work, its chief concern has been for the Pastors and the Churches. Our policy has not been so much to stress the evangelist and the annual evangelistic meeting, as to put emphasis on Pastor evangelism, and to develop in the Churches an all-year-round evangelistic program. The

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Department therefore set itself to work to reach Pastors, and through demonstrations give them practice in meeting and interviewing people regarding their personal relationship to Jesus Christ. In these demonstrations eight or ten Pastors are brought together at a Central Church having a large, carefully prepared constituency. These Pastors remain from Monday morning till Friday evening. The mornings are given over to prayer and the discussion of methods and program-building, leading up to the afternoon and evening visitation among the unsaved of the community. Each Pastor usually goes out with a layman, and in this way the training is extended to the membership of the local Church.

A goodly number of evangelists, District Superintendents and Pastors have become so proficient in the personal-approach method that the Department makes use of them to meet the ever-increasing demands made upon it for this type of service. In all, there are now about 6,500 Pastors in our Church who have been in one or more of these demonstrations of practical evangelism.

In a number of our cities our Pastors hold street meetings. Notably is this true in Chicago, where a number of city Pastors and students of Garrett Biblical Institute engage in this work, under the leadership of Professor Frank O. Beck. Some of the meetings are quite largely attended, and some results have been achieved. We have listed the names of some 800 Methodist Episcopal Pastors who avail themselves of the opportunity to deliver a short, crisp, vital message at the noon hour in the shops and factories in our great industrial centers.

EVANGELISM—FINANCE

The Superintendent had not been long in the work of the Department of Evangelism before he heard from all sections of the Church that many Churches were unable to engage in evangelistic services, because all the time and strength of the pastor and workers were given over to pay the interest on debts, or to lift the mortgage that seemed to threaten their very lives. The Department devised a plan to meet this situation. It secured the services of Dr. David E. Kendall, an outstanding Pastor-evangelist, and set him at work with a number of these Churches. The plan was to hold evangelistic services for a week or two, and when the people were enheartened and hopeful, to lead them in a campaign to lift their debt. The success of the plan has been our embarrassment. At this writing we have more Churches asking for such help than we can possibly care for in a year's time. We have just recently added another man to help in this type of work. The spiritual reaction on the Churches has been as remarkable as has been the ease with which the debts have been raised.

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INDIAN WORK

In 1736 John Wesley came to America to preach to the Indians. In 1816 John Stewart began preaching among the Wyandot Indians of Upper Sandusky, Ohio. The interest that grew out of his work was one of the influences that led three years later (1819) to the organization of the Missionary and Bible Society of the Methodist Episcopal Church. In 1833 Jason Lee, a member of the New England Conference, answered the call of the Indians of the Northwest for the "White Man's Book of Heaven." He was the first missionary to cross the Rockies, where he established an Indian mission in the Willamette Valley.

From such beginnings as these the Methodist Episcopal Church has continued her work among the Indians, until to-day she is at work in forty-eight separate communities, representing thirty different tribes in New York, North Carolina, Michigan, Minnesota, Wisconsin, Nebraska, Kansas, Oklahoma, New Mexico, Arizona, California, Nevada, Oregon, Washington and Montana.

Our Church is engaged in various types of work. Considerable emphasis is put on evangelism and educational work. The Indians need education, a social ministry in the communities in which they live, and a personal religion that will transform the lives of individuals. In its program the Church seeks to meet all these needs.

One of the important features of our work is that carried on in co-operation with other denominations at government boarding schools, where we are sharing in the support of six religious-work directors, who are reaching eight such schools with a program of religious work which means much for the new generation of Indians, many of whom never return to the reservation, but go out to find their places in the life and activities of our towns and cities. The lives of thousands of our brightest Indian youths are under the direct influence of the work of these religious-work directors.

Including pastors (eleven of whom are Indians), evangelists, school superintendents, teachers, field matrons, house matrons, and religious-work directors, we are employing about sixty persons in our Indian work. One of our pastors is the Rev. Louis Bruce, who won distinction as a baseball player and member of the pennant-winning Athletics of Philadelphia. Of him Connie Mack wrote: "He was a great favorite with all the players, and he was clean all the way through." One of our recent converts is the Indian who is said to have served as the model for the Indian head that appears on the buffalo nickel.

Within the past few years the Church has aided in building a Church and community house for the Cherokees at Pembroke,

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North Carolina; a Church and Community House for the Mohawks at Hogsburg, New York; a Community House for the Iroquois at Versailles, New York; a Church for the Chippewas at Charlevoix, Michigan; a Children's Home for the Chippewas at Odanah, Wisconsin; a Church for the Chippewas at Pine Bend, Minnesota; a parsonage for the Klamaths and Modocs at Modoc Point, Oregon; a Church for the Klamaths, Modocs and Piutes at Beatty, Oregon; a Church for the Piutes at Schurz, Nevada; and in remodeling a school building for the Navajos at Farmington, New Mexico.

In other words, we have done more to improve our property used for Indian missions in the past few years than we had done in the preceding fifty years. The older buildings were largely one-room buildings, ill-adapted to the needs of the present. The entire work has received a new impetus from the carrying out of this much-needed building program, and membership gains have been most encouraging. The Indians themselves have provided nearly one-half of the entire cost of the buildings.

Despite the fact that several denominations are sharing in the Indian work, there are still fifty thousand Indians among whom no Church is at work. The responsibility for work among approximately ten thousand of these neglected Indians has been assigned to the Methodist Episcopal Church. One of the problems we face is that of measuring up to this need at a time when appropriations for work must be cut because of a decline in income. At several points the Indians themselves are definitely requesting that we begin work among them. The neglected fields assigned to the Methodist Episcopal Church are to be found in the States of Washington, Oregon, Idaho and Minnesota.

METHODISM'S FOREIGN-LANGUAGE WORK

The foreign-language work of the Methodist Episcopal Church in the United States is organized into Conferences, Mission Conferences and Missions. There are now ten foreign-language Conferences, namely, four German, four Swedish and two Norwegian and Danish. Several other of these foreign-language Conferences during the past few years have merged with our English-language work. Thousands of members who are now classed as English-speaking have come from these foreign-language Churches. Their contribution in terms of leadership, members and property has been very considerable.

In addition to the above organized Conferences there are two Mission Conferences, namely, the Pacific Swedish and the Porto Rico.

There are also seven missions, namely, Bilingual, Hawaii, Latin-American, Norwegian-Danish, Pacific Chinese, Pacific

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Japanese and Southwest Spanish. The two Mission Conferences and the seven missions report 258 effective ministers and 268 charges or Churches, with 19,864 full members. They report 414 Sunday Schools, with 2,788 officers and teachers, and an enrollment of 38,992 Sunday School pupils. The pastoral reports show 2,923 baptisms and 3,643 members received on trial. These Churches and missions during the past Conference year paid for ministerial support \$94,558, and gave for all benevolences \$43,724.

The Pastors of our language Churches preach their sermons each Sunday in the following languages: Czech, Chinese, Danish, Finnish, French, German, Hungarian, Italian, Japanese, Korean, Lithuanian, Norwegian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, Syrian and Welsh.

How long will the foreign-language Church be essential? Conservative estimates place the period from twenty-five to thirty-five years, especially in the larger and less Americanized groups. But the language situation has already become acute in many foreign-language Churches, due to the presence of the adults whose knowledge of English is comparatively slight, and the children and young people who know English well, but are losing the mother tongue. The foreign-language Pastor recognizes his language handicaps, and dreads the ordeal of speaking in English in the presence of these young people. Some Pastors are working hard to master English, and a few have already opened English services.

Young men who are preparing for our foreign-language ministry are being urged to perfect themselves in the use of English, so that eventually they may be in fact bi-lingual ministers. This may mean that these bi-lingual ministers will become the Pastors of English-language Churches, ministering to people of their own language group in missions or departments connected with the English-language Church. Unless our younger foreign-language Pastors may look forward to some such service, their field of activity in the future will be exceedingly limited.

One of the serious administrative problems in the Bureau of Foreign Language Work at the present time is how to make provision for the support of a group of older men who, because of these changed conditions, will probably have to retire in the near future. Some of these men have few annuity years to their credit. In some instances they have served the Church as local preachers for long periods of years, and now in old age are without homes, furniture, bank account, salary, and even pension.

The Bureau, at its last meeting, appointed a committee to confer with the Board of Pensions and Relief to make some provision to meet this crisis.

Recent studies seem to show an increasing number of foreign-

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language peoples are taking up their residences in the parishes of our English-speaking Churches. In some cases they may have attended the language Church in the colony from whence they have moved. If unshepherded, these newcomers become immediately the privilege and responsibility of the local Pastor and Church.

The immigration laws have changed the status of our increase in racial groups, but we have with us great numbers of the second, and, in some instances, the third generation of young people. Many of these form great masses of unchurched people in our great cities. The rapid changes in our industrial situation caused migration within cities, so that many changes should be made. For instance, the John Huss Bohemian Church, Chicago, is really a Polish mission for children, and it is a very good one. Other illustrations could be given. Population trends have increased this difficulty. The modern migration of Mexican peoples and of colored citizens has added to the complexity.

The solution has not been found. We believe, however, that we must have more adequate studies of every project, and also of new ones that are needed. We must continue to train leadership, both from racial groups and from people of American background who understand the culture of the group with whom they work, and, in addition, both types of leaders must have American training. We must continue our efforts to bring this work to full self-support. We must plan for more adequate buildings. We must plan our work so that the results of these foreign-language and polyglot Churches will eventually become a part of the warp and woof of our regular Methodist Episcopal Church, just as the people are becoming a part of the warp and woof of our national life. We must build the program of the Church so that it will be shot through with the spirit and life of Christ, until it shall capture in every center these young people for the Kingdom of our Lord.

THE PACIFIC JAPANESE MISSION

The Pacific Japanese Mission covers the western half of the United States with a Japanese population estimated at 150,000, including the American-born children. Of these, 30,000 are in Los Angeles, 10,000 in San Francisco and the bay cities, and from several hundred to several thousand each in all the larger western cities. In the valleys of California and Colorado are numbers of Japanese farmers.

There are approximately 5,000 Japanese Christians in the group. Buddhists are bending every effort to win and hold the great majority, their activities far exceeding anything to be seen in the Orient. Their chief rallying cry is the injustice, the materialism, and the wickedness of America, which, they

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argue, shows the inferiority and failure of Christianity. Their whole movement is essentially anti-American, and tries to hold the Japanese for Japan.

We have twenty-one organized Japanese Methodist Churches in the chief centers, with 1,700 members. Self-support has averaged \$30,000 a year the past few years, and in World Service giving they rank tenth in the western section, with an average giving of \$2.56 per member last year. This matter of self-support should be pressed as rapidly as possible. This policy would probably bring a large number of these Churches to self-support during the next three or four years.

The most pressing need has to do with the saving of the second generation. There are 46,000 of these children and young people. While adults are gradually decreasing in number, the younger generation is increasing at the rate of 5,000 a year.

THE PACIFIC CHINESE MISSION

Our Chinese work is at present in a very precarious condition. Investigations show that a large majority of the American-born Chinese cannot make a public address in their mother tongue, that they cannot understand the preaching of Pastors brought here from China, and that few of them now frequent any religious services of any kind anywhere.

Other organizations do not meet their social or religious need, and they are now found in clubs, dance halls, and similar resorts. No denomination is making a bid for them in any definite way. These young people are to be found in Chinatown by thousands. This group of American-born Chinese constitutes our greatest field of obligation and opportunity. The Methodist Episcopal Church must accept this challenge, and make the conquest of this field, or retreat from it in confusion and defeat.

THE LATIN-AMERICAN MISSION

The Latin-American Mission reports fifty-seven evangelistic and thirty-four regular Christian educational workers on thirty-two circuits, with seventy preaching places and 108 different centers. During the year 1927 they ministered to 54,628 different people in a personal way. 6,240 gospel messages were delivered at as many services, with a total attendance of 246,635. 3,157 Bibles and 54,182 pieces of Christian literature were placed or sold. Work was secured for 729 men, help given in 2,294 cases of poverty; 3,910 received medical attention. The fifty-four Sunday Schools have a membership of 2,898, the forty-two Epworth and Junior Leagues number 1,176, and sixty students were sent forth to secure a Christian education, within 12 months.

Perhaps there is no more significant or interesting development in the unfolding program of the Mission than the intensive

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emphasis and definite projection of plans which are being laid for the training of student Pastors and future leaders. There has been a careful reconstruction and organization of the studies of the Conference courses, insuring conscientious and fruitful work on the part of the students.

It is to be noted that the establishment of attractive Mexican friendly Churches and parsonages, as, for example, the Kynett Memorial Friendly Center at Artesia, and the Pasadena Mexican Friendly Center, is immediately reflected in more attractive homes and improvements among the surrounding Mexicans' domiciles. This is noted even when members of the Mission live in homes scattered far from these centers.

The Centenary and World Service obligations have been paid in full for eight years. The use of the Every-Member-Canvass and of the duplex envelope system is being steadily extended. Self-support is slightly on the increase.

SOUTHWEST SPANISH MISSION

The Southwest Spanish Mission includes our work among Spanish-speaking Americans and Mexicans in New Mexico, and in parts of Arizona, Colorado and Kansas. There are eighteen Pastoral charges and a total Church membership of 1,239. The Sunday School enrollment is 1,440, and the Epworth League membership is 890. Churches paid on pastoral support for the year 1926, \$5,091. The work in this field has always been difficult, and our progress has been slow. There is a great need, however, for the ministry which the Church can offer. Our biggest problem at present is that of securing and supporting adequately trained leaders for the work.

THE BILINGUAL MISSION

The Bilingual Mission was organized in 1924. It is made up of the foreign-language Churches and missions not included in the membership of some other mission Conference or mission, and of certain English-language Churches whose chief activities are among foreign-language groups. The ministers of the Bilingual Mission retain their membership in the English-language Conferences where their charges are located, and the quarterly Conferences of the Bilingual Churches are held by the District Superintendents of the English-speaking Conferences in which they are located. For purposes of administration the Mission is assigned to the Detroit Area. The Churches of the Mission are distributed throughout eighteen Areas, forty English Conferences, and sixty-eight Districts.

The Bilingual Mission now includes 105 Churches, Missions and Departments. These Churches are served by 101 ministers and supplies. The racial distribution of the Churches in the

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Mission is: Italian, fifty-two; Czech, twelve; Spanish-speaking, six; All Nations Churches, eight; Finnish and Portuguese, four each; Chinese, Polish and Slovak, three each; French, Korean, Lithuanian and Russian, two each; Armenian, German, Japanese, Hungarian, Syrian and Welsh, one each; a total of eighteen nationalities.

The membership of the Churches is reported as 7,240; number of baptisms for the year 1927—adults 311, children 563.

The Churches of the Mission paid toward pastoral support, during the year 1927, \$17,556, a gain over the previous year of \$4,070. They paid toward all benevolences \$19,446, a gain in benevolent giving of \$3,805. The amount paid toward current expenses was \$42,225. The total for ministerial support, all benevolences, and current expenses was \$92,685.

The Mission is conducting 103 Sunday Schools. These schools are superintended and taught by 1,004 officers and teachers, 391 of them from racial groups. The Sunday School enrollment is 14,401, a gain of 1,826. The average attendance is 8,475. The week-day school enrollment is 1,065. The daily vacation Church School enrollment is 3,030. The Epworth Leagues report a senior membership of 1,868 and a junior membership of 1,080. The Pastors report 43,861 home calls for the year.

The Mission has forty-one Church buildings used exclusively for language work. About thirty congregations are housed in English Churches. About twenty use rented halls or public school buildings. There are twenty furnished parsonages.

The Pastors of the Bilingual Mission preach each Sunday in the following languages: Armenian, Czech, Chinese, Finnish, French, German, Hungarian, Italian, Japanese, Korean, Lithuanian, Polish, Portuguese, Russian, Slovak, Spanish, Syrian and Welsh.

The Bilingual Mission has promoted mutual fellowship between the foreign-language and English Churches. Self-support has been encouraged and stimulated. Statistical information has been lifted from the columns of Conference minutes and given publicity in the Church. The Bilingual Churches and Pastors have enjoyed unified Episcopal supervision.

The quadrennium has not been without its administrative difficulties. Legislation calculated to meet these difficulties is being proposed to the General Conference.

WORK IN MORMON TERRITORY

Our work in Mormon territory goes steadily on. The sacrificial efforts of our missionaries in this territory are worthy of special mention. From a recent report of the Superintendent of the Mission we quote:

“Whatever our opportunities and achievements may have

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been in the past, the future holds a brighter outlook for Protestantism in Utah than ever before. We have come over a hard way to our present standing. Protestantism is no longer stigmatized by those who were once our bitter opponents. The day of wrangling and bitterness is past. There is friendliness everywhere and a willingness on the part of both Mormon and Protestant to co-operate in carrying out the great issues which have as their objectives the betterment of the citizenship in Utah. There is a universal recognition of an undeniable fact—that Protestantism has a place in Utah, and that the Methodist Episcopal Church has a distinctive contribution to make to every aggressive movement that has as its goal the betterment of State-wide conditions.”

NEGRO WORK

THE MISSISSIPPI FLOOD

The Mississippi Flood brought distress and poverty to thousands of people, many of whom lost everything they possessed. The membership in four Negro Annual Conferences was seriously affected, ninety-five ministers and their families being forced to flee for their lives, while fifty-three Churches and parsonages were rendered unfit for use. Every rural Pastor in the Baton Rouge District, Louisiana Conference, was forced from his home. In response to the appeal sent out by the Board of Home Missions and Church Extension, a total of over \$70,000 was voluntarily remitted by friends from every section of the country. In addition to the nearly 100 preachers and their families who were granted financial assistance from the Flood Fund in order to tide them over so serious an emergency, a number of Churches that were ruined by the general devastation resulting from the overflow of the Mississippi River are now being rebuilt. The greatest sufferers were among our colored brethren. No investment which the Methodist Episcopal Church ever made in humanity has brought more satisfactory returns than her appropriations toward the support of our Christian and educational activities in behalf of the Negroes of the South and in other sections of the United States.

It may be of interest to note, in this connection, that the New Orleans Area, composed exclusively of Negro Conferences, stands at the head of the list in proportionate World Service contributions. Every Conference and thirty-two out of the forty-one Superintendents' Districts in the New Orleans Area registered an increase in World Service giving during 1927.

PASTOR TRAINING COURSES FOR NEGROES

Our summer schools for the training of rural Pastors have been an outstanding feature of our work for the past ten years.

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During this period we have granted nearly 1,400 scholarships to Pastors serving rural appointments. In 1927 we conducted three schools. One was at Waveland, Mississippi, to serve ministers from Louisiana and Mississippi, another at Claflin College, Orangeburg, South Carolina, for the South Carolina Conference, and another at Philander Smith College, Little Rock, Arkansas, for the Little Rock Conference.

The Pastors' School at Little Rock was conducted at the same time the State Normal Summer School for public school teachers was on. We arranged for an exchange of teachers between the Normal School and the Pastors' School, and also arranged our classes so that Pastors could attend certain classes of the teachers' course of study, and, in like manner, the teachers could attend certain Pastors' classes.

The noon hour was given to an address to the entire school on some phase of community work in which both teacher and Pastor should be interested. The association of Pastors' training with public school teachers' training was new. It brought these two important leaders into close contact and had them face the community together. We believe this to be the beginning of one of the most forward-looking pieces of work we have been able to do in our training courses.

Because of a reduced missionary income, we faced the embarrassment of having more men from Louisiana and Mississippi anxious to attend our school than we were able to provide for. So keen is the interest in this type of work, and so appreciative are the men of the training they get in the rural Pastors' schools, that our brethren of Louisiana and Mississippi contributed \$600 to the support of their school this year. This, added to the appropriation of the Board, made possible the attendance of sixty-six ministers at the Waveland, Mississippi, Summer School.

In the three schools promoted by our Board during 1927, 179 Pastors were enrolled.

THE LARGER PARISH PLAN

The first adventure of our Negro Churches into the "larger parish" is in the "Pocahontas Larger Parish." The parish is the outgrowth of four years of study and work by the Pocahontas Community Church in the coal fields of West Virginia.

There are seven charges in the parish; four ministers and two social workers make the staff. The purpose of the parish is to carry to the mining centers in the parish a type of social and religious program which will lift the standard of living among the miners and their children.

The pastor has secured the consent of the Rockefeller Foundation to study the parish with the view of supporting its social and educational program.

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THE NEGRO IN THE CITY

More than 30 per cent of our Negro population live in cities of 2,500 inhabitants or more. Among white people the percentage is slightly more than 50 per cent, but the Negro, like the white man, is looking to the city as the ultimate place for a career. He finds the monetary return for his labor in the city is larger, educational advantages are superior, and health is better protected, housing more attractive and comfortable, and social life more congenial.

Dr. George E. Haynes, of the Federal Church Council, strikingly says: "The Negro is part of this whirl toward the city. He cannot keep out of it if he would! He would not be out of it if he could."

In his urban trend of population it is very apparent that the Negro is a part of a general trend of American economic life which is pushing him in a steady stream toward urban life.

NEGROES HEADED TOWARD INDUSTRY

The last ten years reveal the fact that the Negro has gained a permanent hold in the industries of the Southern cities and in the great industrial and commercial cities of the North. He has convinced himself that he can make good and live in the North. He can stand the climate and meet the exacting conditions of community life. Less Negroes are going South in the winter than at any time in the past ten years. Indication of this disposition to remain in the North is the fact that he is developing business enterprises, such as banks, insurance companies, and a few industries, which give assurance of permanence. By far the greatest investment he has made in Northern communities is in Churches. In many cases groups of Southern people have bargained to invest more than \$100,000 in the buying of Churches from white congregations which have moved to suburban localities. Devoted as the Negro is to his Church, the buying of these properties is the finest argument we have for his permanence in Northern centers.

In 1910, for example, 90 per cent of the Negroes in Northern cities were engaged in domestic and personal service. To-day in cities like Cleveland, Toledo, Buffalo, Detroit, Chicago and smaller cities, there are as many, and in some cases more men and women in manufacturing, mechanical and trade and transportation pursuits than in the personal domestic service group. Statistics show that the Negro worker is rapidly increasing in the industrial occupation. Government reports show that between 1890 and 1910, Negroes increased in manufacturing and mechanical pursuits 165.3 per cent, and in trade and transportation 129.5 per cent. In other words, as far back as 1910, Negroes were going into industrial and commercial occupations

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as rapidly as they were entering domestic and personal service. The period from 1910 to 1930, when the facts are assembled, will show a remarkable change in Negro employment. All of this faces the Negro Church up to a new challenge, and Negro leadership must be taught to appreciate this fact and adjust its ministry to meet what may almost be a new social order.

NEGRO SCHOLARSHIPS

The Scholarship Committee of the Board of Home Missions and Church Extension has been generous in its consideration of colored students. We have instructors of religious education at Wiley College, Sam Huston College, Clark College, Rust College, and we are about to place one in Philander Smith College; all of whom are products of the Board's training program.

The time is here when districts must have the benefit of trained men and women in the field of Religious Education to lead in the development of a program which will be distinctly youth's. There is no question about our Pastors and District Superintendents being ready to support such a program. We must get promising young men and women ready for this service and work out a plan for their support.

NEGRO CHURCH EXTENSION

With a large number of unfinished buildings throughout the country, and with others that have gone on to completion and are carrying heavy debts, the large reduction in Church extension appropriations has been a source of constant uneasiness. We have an increasing number of suitable Churches for Negro congregations, but up to date they are the exceptions rather than the rule.

WESLEY FOUNDATION WORK

The Wesley Foundation work of the Methodist Episcopal Church is the program of the Church in ministering to Methodist students at State universities and at other tax-supported or non-Methodist schools.

The Centenary survey of the Board of Home Missions and Church Extension for this particular field was made by Dr. James C. Baker, of Urbana, Illinois, the ablest man in the country for such a task. That survey attracted the attention of many Annual Conferences to these new enterprises, and lifted the Wesley Foundation idea into a wholly new place in the consciousness of the people. Under the leadership of the four men mentioned, and with the increased Centenary resources of the two co-operating boards, the Wesley Foundation movement soon gained recognition as an essential factor in the program of the Church.

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GROWTH

In 1918 there were twenty operating points for Wesley Foundation work. Most of them were unorganized, or very loosely organized. We are now operating in sixty centers, many of them having well-developed, comprehensive programs. In 1918 there were four full-time workers. By 1927 the number had increased to forty-two, fourteen women and twenty-eight men, whose work is supplemented by the efforts of at least sixty local Pastors. The maintenance budget provided by the two co-operating boards has grown from \$6,000 in 1918 to nearly \$100,000 in 1927. Ten other places are ready for full-time workers, and are suffering seriously for the lack of them, yet there are no local or missionary funds available for these new enterprises. Fortunately, a number of other communities have been able to go ahead with the work with very little assistance from the Joint Committee.

A DEFINITION

According to Dr. James C. Baker, of Urbana, Illinois, the foremost exponent of this program, the purpose of a Wesley Foundation is "to provide a Church for college and university students that will offer:

1. A shrine for worship.
 2. A school for religious education.
 3. A home away from home.
 4. A laboratory for training lay leaders in Church activities.
 5. A recruiting station for the ministry, for missionary work at home and abroad, and for other specialized Kingdom tasks."
- In other words, a "Wesley Foundation is a spiritual Alma Mater."

Another able worker, Rev. Robert G. Bowden, of Indianola Church, Columbus, Ohio, under the general caption for the Student Center, "A Home Away From Home," defines his program as a quadrilateral: "Worship, Religious Education, Social Activities, and Pastoral Guidance."

SCHOOLS OF RELIGION

An interesting and important outgrowth of the Wesley Foundation work has been demand for the development of schools of religion at State universities and other independent schools. A number of such schools are already in existence and the movement seems likely to be widely extended.

ONE TESTIMONY

On the closing Sunday morning of the university year at Norman, Oklahoma, the service in our Church was largely in the hands of the students who were about to be graduated. A young woman was the final speaker. Her appreciation of the

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Church was an unconscious expression of the ideals of a Wesley Foundation.

She said: "The first Sunday morning after we arrived in Norman as ordinary Freshmen you brought us to Sunday School and to Church. You made us feel at home. You initiated us into all the organizations of the Church.

"During these years we have lived with you, learning, growing, and leading the lives your experience and wisdom have shown us. We have come to know, to love, and to follow Jesus, who alone makes university life complete.

"You have given us knowledge; you have given us the opportunity to express our ideas; you have given us wholesome fun and recreation; you have brought great men to help us and be our friends. We understand and appreciate the sacrifices you have made in order to aid us in this splendid way.

"You are our examples—may we ever hold high the torch of service you have lighted for us. You have been, are, and always will be the supreme influence in life at its best. You are the biggest thing in university life.

"You have shared our joys and our sorrows—we thank you. As we take our places in other Churches, we will cherish the beautiful memories of life with you, and shall ever try to live up to the ideals you have given us."

THE FLOOD IN NEW ENGLAND

The New England Flood, which wrought such serious devastation, particularly in Vermont, in the fall of 1927, created an emergency task for the Board. The flood came so suddenly and passed so quickly that many failed to realize its significance; yet experienced Red Cross workers, Secretary Herbert Hoover and others rated the flood as one of America's major calamities. A considerable number of our Churches were flooded and a score of our Church members were drowned. Others lost not only their property but their means of livelihood. An early appeal was sent out to the Church press, and this was followed by a special appeal to the Churches of Methodism to help to make good the losses to property, and to aid in the support of Churches in the stricken communities. At the time of the writing of this report the total amount of the collections from the Churches could not be known. However, emergency appropriations have been made, and, in co-operation with the committee in charge of the *Zion's Herald* Relief Fund, every effort has been made and will be made to relieve the distress, and to put the work in the affected communities back on a stable basis.

FINANCE

As the financial statement at the end of this report will show, our Centenary and World Service income has steadily decreased

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during the quadrennium. The big slump came in 1924, the first year of the quadrennium, with the result we have had available for administration through our General Fund just about half the sum we had during the previous quadrennium.

Our Permanent Fund has increased \$1,944,425.43 during the past four years, bringing the total of the fund to \$5,468,155.59 as of October 31st, 1927. The additions to the fund came from the following sources:

Annuity Gifts.....	\$701,058.66
Requests for the Permanent Fund.....	178,854.55
Gifts for Special Trusts.....	132,009.59
Returned and Transferred Donations.....	123,758.35
Appropriations for Revolving Fund.....	400,000.00
Net Undesignated Income from Loan Fund....	408,744.28
Total.....	<u>\$1,944,425.43</u>

Under our By-Laws the net undesignated income from the Loan Fund is added to the new Revolving Fund authorized by the last General Conference. As soon as this fund becomes substantially larger and begins to "revolve," it may be deemed advisable to make the net undesignated income from the Permanent Fund available for Administration Expense. This would eliminate that unpopular item, "Overhead," from our appropriations and make it possible for us to administer for our work 100 cents of every dollar we receive from the annual benevolent contributions of the Churches.

At the end of our last fiscal year we had annuity contracts outstanding totalling \$1,907,742.76. All annuity gifts, except where the donor has stipulated otherwise, remain in our Permanent Fund after the death of the annuitants, and the income only is available for use. This policy gives us an increasing income from this fund over the amount required to meet our annuity payments, and makes possible the suggestion made above for caring for our administration expense.

FACING THE FUTURE

The present excessive financial pressure upon the Board of Home Missions and Church Extension, prompted by the seriousness of certain local situations involving the possible loss of some of our Church and parsonage properties, plus a demand from other quarters for financial co-operation in behalf of an expansion program in the face of a shrinking income, constitutes our present major administrative problem as we look forward to the work of the coming quadrennium. A clear understanding on the part of all concerned of the several causes underlying these developments would measurably forestall certain forms of criticism and eliminate the likelihood of hurtful antagonisms. Our Staff discussions, based upon extensive field contacts and

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observations, seem to center about the following main considerations:

1—The present situation is largely the result of our educational procedure, creating higher standards for Church equipment and program, which has prompted many Churches, no longer satisfied with their inadequate facilities, to undertake building and maintenance enterprises which have in many instances proven to be beyond their ability to finance during the period contemplated, owing to the mounting costs of building and maintenance, with no proportionate increase in income to the wage earners and salaried members of the local congregation which must face the material obligations involved. Many of these Churches never intended to burden the Board of Home Missions with additional appeals for financial aid, but now find themselves compelled to do so, even though unable, for the reasons above mentioned, to cover their own committals in behalf of the World Service Fund. In consequence, the Board is confronted with the exceedingly delicate problem of attempting to reckon with unusual financial demands out of a heart-breakingly depleted treasury. We ought to add that in most cases these building enterprises were perfectly legitimate and highly commendable. Under normal conditions, no serious financial embarrassments would probably have accrued.

2—The financial co-operation of the Board in demonstration projects of several types—Churches, community houses, leadership programs, etc.—is another instance of the embarrassment of success. Contrary to the general understanding that, when once educated to appreciate their real value, such projects could be financed by the local Church and the community served, the result, in many instances, has been the creation of a desire for similar types of equipment and service, backed by a demand that the Board of Home Missions and Church Extension help to multiply undertakings of this sort far beyond its financial ability to co-operate.

Due largely to the lack of funds, as well as to a change of departmental policy, the Board has been compelled to discontinue the multiplication of such demonstration projects. Perhaps it may be just as well to make the impact more general by endeavoring to lift the whole Church gradually, rather than to make it possible for a few Churches to so outdistance the rest that they cannot hope to catch up, or, in their haste to do so, find it imperative to depend upon the Board for a measure of material support which is manifestly impossible, notwithstanding the legitimacy of the claim that similar aid was granted to other Churches, neither more worthy nor more needy.

3—The Centenary and Interchurch Movements were only the first two chapters of a Book of Revelation of religious needs and opportunities for sacrificial service and financial investment

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with which the Church of Christ must reckon in America, as well as overseas. Alert District Superintendents and Pastors are discovering desperately crucial religious and social needs far beyond anything ever revealed during Centenary days, to their embarrassment and ours. We are faced with tremendously attractive Kingdom service opportunities, absolutely impossible of acceptance by the Board of Home Missions and Church Extension until we have both the men and the money to challenge these possibilities. As previously intimated, the larger parish plan is destined to make a vital contribution toward some sort of a solution of this delicate and difficult problem, particularly if we shall succeed in enlisting the services of a consecrated lay ministry by the re-establishment of a functioning local preacher system and are able to capitalize our laymen's associations in the interest of a definite evangelistic program.

4—There is a pronounced and developing conviction abroad that the ten-year survey will shortly have served its purpose and may then become an increasing administrative liability, not only because of the slump in World Service giving, which means a shrinkage of \$136,000 in Home Board funds available for appropriation to the field for the current year, but on account of changing conditions which that ten-year preview, however scientific, could not anticipate. We are not suggesting another national survey by Home Board representatives or by outside survey experts, but raising the question as to whether a quadrennial survey, conducted simultaneously by our District and Area leadership who are familiar with and willing to face frankly all of the implications involved, may not serve to equalize matters and be conducive to a more satisfactory distribution of Conference and District appropriations, as well as a better understanding all around. A redistribution of available funds in the light of such a restudy of needs and opportunities by our local leadership might also result in a more equitable division of responsibility in these matters between the Conference Boards and the National Board, and simplify administrative procedure. Even then, the needs of strictly missionary Conferences would have to be kept in mind in the determination of the equities involved.

5—Another factor that seems pertinent to a satisfactory solution of our present dilemma in the administration of available financial resources grows out of the feeling of unfairness prevalent among those of our Conferences which are making heroic efforts to keep up the standard of their World Service contributions, yet are required to share recurring annual cuts proportionately with certain other Conferences which are equally able financially, but for reasons best known to themselves, register a constant annual decrease in World Service giving. This does

The Board of Home Missions and Church Extension

not, of course, apply to Conferences in strictly missionary territory which have, as a rule, made enviable records. Neither does it apply to Conferences which have been temporarily incapacitated, financially, on account of crop failures, floods and similar calamities. The suggestion has come from some sections of the field that the slump in the World Service contributions of individual Conferences be kept in mind in our future efforts to determine Home Board appropriation equities. The adoption of such a policy would, we believe, be unsound administrative procedure in a connectional Church like ours and the suggestion cannot therefore be countenanced. On the other hand, it is equally unMethodistic, as a policy of District administrative procedure, to assume the responsibility of making direct appropriations from World Service Funds in order to solve District financial problems, however acute they may appear to be. Great patience and the utmost mutual consideration in all of our administrative relationships is essential to the largest realization of our common Kingdom objectives.

The opportunity for constructive Christian service and worthwhile achievement was never greater nor more challenging than now. The present total income of the Board of Home Missions and Church Extension is wholly inadequate to meet legitimately classified and emergency needs throughout the connection, with little or no opportunity for normal expansion. We have reason to believe that, if we can find a way to bring our Church as a whole to a keen realization of the desperateness of certain financial problems confronting many of our present projects, and an awakening Church consciousness can be adequately challenged by the greatness of our Kingdom expansion opportunities; if we can succeed in overcoming the tendency, in many quarters, to divorce the financial and spiritual phases of the total Kingdom enterprise, and, during this remaining year of the current quadrennium, can undergird the whole program of procedure and activities with a new baptism of the Holy Spirit and a veritable contagion of evangelistic endeavor, we shall hasten the solution of our financial and the related problems that now distress us.

If, in this day of exceptional privilege and challenging service opportunities, a man can live so on the surface of things that the pang of the world pain never strikes deeply into his own bosom; that he never gets beneath the burdens and the inequalities of life, due to human selfishness, prejudice, and a false racial superiority complex; that he never feels the tragedy of a wasted, a mis-spent life, a lost soul—if he has no heart for these things, the Kingdom of God, as their supreme remedy, will arouse in him no consuming enthusiasm. But let his soul be saturated with a sense of human need; let him get his own heart underneath the hurts of life; let him feel himself a citizen of the race-wide democracy of suffering; let him know some-

thing of the reality of the heartbreak of Gethsemane and the tragedy of Calvary—then all that is manly in him, everything that has kinship with God, will rise to hail the coming of the Kingdom as that which insures the emancipation of men, and creates an actual brotherhood in the midst of them. If that Japanese leader at the Washington Conference for the Limitation of Armaments was correct in his insistence that all the world is looking to America for light and faith, then the Church of Christ in America must see to it that America shall not fail the world by insuring to that leadership the impact of vital piety.

Respectfully submitted,

E. D. KOHLSTEDT
Corresponding Secretary

The Board of Home Missions and Church Extension

**FINANCIAL STATEMENT OF BOARD OF HOME MISSIONS AND CHURCH EXTENSION
FOR QUADRENNIUM 1924-1927
GENERAL FUND**

Receipts	1924	1925	1926	1927	Total	Previous Quadrennium
Centenary and World Service Income	\$2,639,045.98	\$2,635,224.42	\$2,505,069.23	\$2,368,246.57	\$10,147,586.20	\$21,268,949.12
Other Receipts	198,415.03	202,559.54	213,030.48	371,450.20	985,455.25	653,574.57
	\$2,837,461.01	\$2,837,783.96	\$2,718,099.71	\$2,739,696.77	\$11,133,041.45	\$21,922,523.69
DISBURSEMENTS						
Home Missions	\$1,952,794.79	\$1,780,545.39	\$1,690,706.57	\$1,722,098.38	\$7,146,145.13	\$8,977,411.27
Church Extension	1,499,292.92	1,078,341.47	654,865.13	591,036.46	3,823,535.98	9,610,816.11
Work at Wesley Foundations	43,033.52	40,495.34	44,328.06	44,984.49	172,841.41	175,522.47
Scholarships and Life Service	32,101.30	25,615.59	17,021.87	16,746.35	91,485.11	529,308.39
Summer Training Conferences	23,344.91	13,348.18	13,445.13	18,346.81	68,485.03	155,989.84
Cooperation with Theological Schools	58,253.98	.....	14,798.00	5,500.00	78,551.98	279,086.22
Bureau of Architecture	15,000.00	16,250.00	16,250.00	15,000.00	62,500.00	64,040.76
Interdenominational Work	8,716.64	8,608.33	4,475.00	7,150.00	28,949.97	27,547.77
Foreign Language Publications	13,581.08	6,725.31	8,935.63	7,639.90	36,882.52	51,637.08
Chaplain's Fund	2,985.83	2,142.69	2,235.00	2,125.00	9,488.52	30,205.61
Moving Expenses of Missionaries	1,752.57	3,709.39	3,736.42	2,065.12	11,263.50	11,544.16
Cultivation, Promotion, and Publicity	23,436.17	27,051.43	26,174.02	21,006.32	97,667.94	89,013.93
Administration Expense	172,096.41	153,273.26	159,168.74	154,447.76	638,986.17	843,966.74
Totals	\$3,846,390.72	\$3,156,106.38	\$2,656,139.57	\$2,603,146.59	\$12,266,783.26	\$20,846,150.35

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PERMANENT FUND

Balance Sheet October 31, 1927

ASSETS

CASH ON HAND.....		\$25,231.49
LOANS TO CHURCHES:		
Regular.....	\$992,081.61	
Revolving Fund.....	402,230.00	
		<u>1,394,311.61</u>
BONDS:		
Railroad Bonds.....	\$552,250.00	
Guaranteed Real Estate Mortgage Bonds.....	315,000.00	
Public Utility and Other Bonds.....	288,500.00	
		<u>1,155,750.00</u>
MORTGAGES, NOTES, ETC.:		
Guaranteed Mortgages.....	\$201,000.00	
Other Mortgages, Notes, etc.....	876,547.49	
		<u>1,077,547.49</u>
STOCKS (DONATED).....		105,800.00
REAL ESTATE:		
Wesley Building, Philadelphia.....	\$1,140,000.00	
Other Real Estate.....	555,840.00	
		<u>1,695,840.00</u>
FURNITURE AND OFFICE EQUIPMENT.....		13,675.00
Total.....		<u><u>\$5,468,155.59</u></u>

DISTRIBUTED AS FOLLOWS

LOAN FUND:

Subject to Annuities.....	\$1,301,735.83	
Not Subject to Annuities:		
Undesignated.....	\$1,966,289.95	
Designated.....	102,657.17	
Revolving Fund.....	942,859.12	
Surplus.....	53,572.17	
		<u>3,065,378.41</u>
		<u>\$4,367,114.24</u>

HOME MISSION FUND:

Subject to Annuities.....	\$606,006.93	
Not Subject to Annuities:		
Undesignated.....	\$353,780.45	
Designated.....	141,253.97	
		<u>495,034.42</u>
		<u>1,101,041.35</u>
Total.....		<u><u>\$5,468,155.59</u></u>

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DISBURSEMENTS BY CONFERENCES FOR MAINTENANCE AND CHURCH EXTENSION FOR FOUR YEARS ENDED OCTOBER 31, 1927

CONFERENCE	Maintenance	Church Extension	Total
Alabama.....F.	\$28,246.71	\$38,082.50	\$66,329.21
Atlanta.....C. F.	14,828.33	10,107.50	24,935.83
Baltimore.....S.	114,172.21	105,259.50	219,431.71
Bi-Lingual Mission.....S.	34,446.22	.....	34,446.22
Blue Ridge-Atlantic.....F.	37,146.54	15,560.00	52,706.54
California.....F.	127,892.02	105,935.92	233,827.94
California German.....F.	14,469.09	2,022.00	16,491.09
Central Alabama.....C. F.	16,908.75	15,812.50	32,721.25
Central German.....F.	22,910.00	19,837.00	42,747.00
Central Illinois.....F.	42,620.84	23,515.10	66,135.94
Central Missouri.....C. S.	15,848.33	12,117.93	27,966.26
Central New York.....F.	60,750.27	34,795.00	95,545.27
Central Pennsylvania.....S.	71,938.88	26,464.97	98,403.85
Central Swedish.....F.	23,280.00	1,818.43	25,098.43
Central Tennessee.....F.	19,045.00	9,332.75	28,377.75
Chicago Northwest.....F.	18,044.57	15,060.00	33,104.57
Colorado.....F.	125,451.04	47,070.30	172,521.34
Columbia River.....F.	67,242.92	31,464.35	98,707.27
Dakota.....F.	52,613.65	17,186.60	69,800.25
Delaware.....C. S.	29,687.47	81,728.25	111,415.72
Des Moines.....F.	43,767.55	21,586.50	65,354.05
Detroit.....F.	139,239.96	51,464.51	190,704.47
East German.....S.	9,771.25	6,500.00	16,271.25
East Tennessee.....C. F.	13,727.50	6,162.00	19,889.50
Eastern Swedish.....F.	23,832.07	3,685.00	27,517.07
Erie.....S.	41,032.00	19,612.00	60,644.00
Florida.....C. S.	20,220.00	7,535.00	27,755.00
Genesee.....F.	61,817.50	68,955.00	130,772.50
Georgia.....F.	28,806.00	6,881.19	35,687.19
Hawaii Mission.....S.	113,811.60	7,058.50	120,870.10
Holston.....F.	130,672.49	67,189.66	197,862.15
Illinois.....F.	55,167.97	33,130.00	88,297.97
Indiana.....F.	43,623.09	39,627.41	83,250.50
Inter-Mountain.....F.	46,756.22	18,551.50	65,307.72
Iowa.....F.	20,185.65	12,427.50	32,613.15
Kansas.....S.	46,838.09	40,204.77	87,042.86
Kentucky.....F.	56,435.89	14,280.00	70,715.89
Latin-American Mission.....F.	295,766.07	96,545.05	392,311.12
Lexington.....C. S.	56,628.92	67,633.75	124,262.67
Lincoln.....C. S.	23,474.90	5,205.00	28,679.90
Little Rock.....C. S.	18,611.00	17,413.00	36,024.00
Louisiana.....C. S.	36,360.83	24,505.71	60,866.54
Maine.....S.	41,704.32	23,389.16	65,093.48
Michigan.....F.	83,194.05	28,475.84	111,669.89
Minnesota.....F.	58,442.49	22,890.00	81,332.49
Mississippi.....C. S.	14,237.50	24,833.27	39,070.77
Missouri.....F.	17,291.59	7,901.88	25,193.47
Montana State.....F.	117,728.24	26,549.25	144,277.49
Nebraska.....F.	101,048.00	54,062.69	155,110.69
Newark.....S.	170,176.26	56,330.00	226,506.26
New England.....S.	216,469.20	33,208.79	249,677.99
New England Southern.....S.	62,826.79	7,415.00	70,241.79
New Hampshire.....S.	35,169.21	6,542.17	41,711.38
New Jersey.....S.	71,355.85	19,327.75	90,683.60
New Mexico.....F.	37,789.30	16,233.94	54,023.24
New York.....S.	223,219.93	85,572.00	308,791.93
New York East.....S.	384,628.44	89,350.00	473,978.44
North Carolina.....C. F.	10,490.00	12,653.00	23,143.00
North Dakota.....F.	73,471.47	12,456.26	85,927.73
North Indiana.....S.	23,253.66	22,714.12	45,967.78
North-East Ohio.....F.	148,650.60	53,945.00	202,595.60
Northern Minnesota.....F.	75,819.68	44,400.35	120,220.03
Northern New York.....S.	40,900.49	12,525.00	53,425.49
Northern Swedish.....F.	13,341.25	5,840.00	19,181.25
Northwest Indiana.....F.	75,108.39	197,101.10	272,209.49
Northwest Iowa.....F.	38,849.33	29,185.50	68,034.83
Northwest Kansas.....S.	25,147.27	12,617.56	37,764.83

The Board of Home Missions and Church Extension

CONFERENCE	Maintenance	Church Extension	Total
Norwegian and Danish F.	\$30,911.67	\$5,080.00	\$35,991.67
Norwegian-Danish Mission F.	21,793.33	154.00	21,947.33
Ohio F.	38,998.87	31,843.50	70,842.37
Oklahoma F.	99,242.10	62,089.48	161,331.58
Oregon F.	82,800.61	34,004.08	116,804.69
Pacific Chinese Mission F.	51,548.78	29,497.03	81,045.81
Pacific German F.	12,925.94	1,240.00	14,165.94
Pacific Japanese Mission F.	75,017.18	24,996.17	100,013.35
Pacific Swedish Mission Conf. F.	18,601.96	2,300.00	20,901.96
Philadelphia S.	124,559.91	59,782.20	184,342.11
Pittsburgh F.	191,060.12	139,965.00	331,025.12
Porto Rico Mission S.	246,802.04	23,118.05	269,920.09
Puget Sound F.	154,715.58	28,044.40	182,759.98
Rock River F.	260,103.33	84,646.25	344,749.58
Saint Johns River S.	33,842.98	26,026.83	59,869.81
Saint Louis F.	126,017.14	53,075.00	179,092.14
Savannah C. F.	13,825.00	6,250.00	20,075.00
South Carolina C. F.	13,486.25	11,353.50	24,839.75
South Florida Mission C. S.	12,809.00	13,132.50	25,941.50
Southern F.	61,545.00	13,685.00	75,230.00
Southern California F.	122,064.44	93,247.90	215,312.34
Southern Illinois F.	36,251.66	31,238.87	67,490.53
Southwest Kansas S.	31,990.42	9,998.77	41,989.19
Southwest Spanish Mission F.	87,639.40	26,669.00	114,308.40
Tennessee C. F.	8,845.00	5,805.00	14,650.00
Texas C. F.	23,525.00	20,582.40	44,107.40
Troy S.	57,038.83	56,731.50	113,770.33
Upper Iowa F.	33,385.43	11,915.00	45,300.43
Upper Mississippi C. S.	9,334.50	19,380.50	28,715.00
Utah Mission F.	61,771.83	26,117.50	87,889.33
Vermont S.	28,636.60	6,196.00	34,832.60
Washington S.	49,130.05	33,440.00	82,570.05
West Ohio F.	79,258.52	42,913.75	122,172.27
West Texas C. F.	20,810.00	22,430.00	43,240.00
West Virginia F.	57,716.67	42,784.50	100,501.17
West Wisconsin F.	49,776.44	10,653.50	60,429.94
Western Norwegian-Danish F.	28,275.00	6,886.00	35,161.00
Western Swedish F.	14,776.25	2,990.00	17,766.25
Wilmington S.	28,366.89	17,363.50	45,730.39
Wisconsin F.	52,142.59	22,813.95	74,956.54
Wyoming S.	77,359.08	20,653.96	98,013.04
Wyoming State F.	41,072.55	13,426.40	54,498.95
To Revolving Fund . . . . .	.....	473,981.50	473,981.50
Miscellaneous Items	52,468.49	190.21	52,658.70
Total	\$7,146,145.13	\$3,823,535.98	\$10,969,681.11

REPORT OF THE WOMAN'S HOME MISSIONARY SOCIETY

To the Bishops and Members of the General Conference, assembled in Kansas City, Missouri, May, 1928.

OFFICERS OF THE WOMAN'S HOME MISSIONARY SOCIETY

PRESIDENT

Mrs. W. H. C. Goode, Whitby Place, Sidney, Ohio.

VICE-PRESIDENTS

Mrs. W. Raymond Brown, 123 Washington Park, Bath, N. Y.
Miss E. Jean Oram, 1831 East 93rd Street, Cleveland, Ohio.
Mrs. W. P. Thirkield, Signal Mountain Inn, Chattanooga, Tenn.
Mrs. George O. Robinson, 1303 Wentworth Ave., Pasadena, Cal.
Mrs. I. D. Jones, 1349 Burdette Ave., Walnut Hills, Cincinnati, Ohio.

CORRESPONDING SECRETARY

Mrs. May Leonard Woodruff, 122 Lake Ave., Ocean Grove, N. J.

RECORDING SECRETARY

Mrs. J. Luther Taylor, 706 West Euclid Ave., Pittsburg, Kansas.

TREASURER

Mrs. J. H. Freeman, Delaware, Ohio.

TRUSTEES

Mrs. V. F. DeVinny, 2155 Goodrich Ave., St. Paul, Minn.
Mrs. Daniel Stecker, 423 Eighth Street, Wilmette, Ill.
Mrs. M. C. Slutes, 1330 Michigan Ave., Hyde Park, Cincinnati, Ohio.
Mrs. Anna E. Kresge, 70 West Boston Blvd., Detroit, Mich.
Mrs. Silas Sprowls, 514 Lillian Way, Los Angeles, Cal.
Mrs. Bessie M. Hochswender, 352 S. Aiken Ave., Pittsburgh, Pa.
Mrs. D. B. Brummitt, 721 Emerson St., Evanston, Ill.
Mrs. S. J. Turner, 407 St. David's Road, Wayne, Pa.
Mrs. D. D. Forsyth, 404 Mt. Airy Ave., Philadelphia, Pa.
Mrs. M. L. Robinson, 316 West 79th St., New York City, N. Y.
Mrs. T. J. Gambill, Chehalis, Wash.
Mrs. H. D. Ketcham, 322 Fairmont Ave., Fairmont, W. Va.
Mrs. A. E. Griffith, 1335 Fortieth St., Des Moines, Iowa.
Mrs. W. L. Boswell, 2100 Walnut Street, Philadelphia, Pa.
Mrs. Charles W. Burns, Ingleside Terrace, San Francisco, Cal.
Mrs. William F. Anderson, Puritan Road, Buzzards Bay, Mass.

PERIODICALS

Woman's Home Missions, Junior Home Missions, Annual Meeting Daily.

Editor, Mrs. Levi Gilbert.
Assistant Editor, Miss Bertha Stephenson.

Report of the Woman's Home Missionary Society

Publisher and Business Manager of General Publications, Mrs.
George W. Keen, 420 Plum Street, Cincinnati, Ohio.

ORGANIZATIONS

Ninety Conferences are organized as follows:

Auxiliaries	6,051
Wesleyan Service Guild Units.....	89
Young Woman's Auxiliaries.....	615
Queen Esther Circles.....	2,897
Home Guard Companies.....	1,707
Mothers' Jewels Bands.....	2,411
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Total organizations.....	13,770

MEMBERSHIP

Auxiliaries	245,404
Honorary (Men).....	16,557
Conference	1,167
Wesleyan Service Guild.....	1,863
Young Woman's Auxiliaries, Queen Esther Circles.....	68,917
Home Guards, Mothers' Jewels.....	135,360
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Total Membership.....	469,268
Total increase for Quadrennium.....	20,992

FINANCES

Total receipts for the quadrennium are as follows:

1923-1924	\$2,805,735.57
1924-1925	2,971,183.00
1925-1926	3,239,475.03
1926-1927	3,232,549.93

Grand total income.....	\$12,248,943.53
Total income 1919-1923.....	11,276,119.69
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Total increase for Quadrennium.....	\$972,823.84

NATIONAL HEADQUARTERS

420 Plum Street, Cincinnati, Ohio

Early in the quadrennium all publishing interests were moved to National Headquarters. With increased facilities and equipment, there has been not only a large increase in the amount of literature published, but also in the beauty and attractiveness in appearance, as well as in contents, of leaflets, booklets, programs, etc.

From Headquarters supplies are distributed to the following sales offices:

150 Fifth Avenue, New York City, N. Y.
581 Boylston Street, Boston, Mass.
Chicago Temple, Chicago, Ill.
3 City Hall Avenue, San Francisco, Cal.

Report of the Woman's Home Missionary Society

Three Conference Woman's Home Missionary Societies also have sales offices:

Philadelphia Conference—1701 Arch Street, Philadelphia, Pa.

Pittsburgh Conference—3000 Fifth Avenue, Pittsburgh, Pa.

Southern California Conference—1047 S. Hill Street, Los Angeles, Cal.

DEPARTMENTS—BUREAUS—STANDING COMMITTEES

Fifty-three women are Secretaries of Departments and Bureaus and Chairmen of Standing Committees of the Board of Managers—all of whom serve without salary.

Under Departments of organization are the Wesleyan Service Guild, the Young People's and Junior Departments. Under Departments in charge of work in various fields of special service are: Deaconess Work, Field Work, Publications and Publicity, Supplies, Student Work and Life Service, Training Schools, Education and Personnel.

Under Bureaus in charge of work in Mission Fields are, Alaska, Children's Homes, Clinics, City Work, Epworth School for Girls and East St. Louis (Ill.) Slavonic Settlement, Esther Halls, Hospitals, Immigrant, Indian, Japanese and Korean, Negro, Rest Homes, Spanish (in Porto Rico and Santo Domingo, and in the Southwest), Utah and Wyoming, and White Work.

Standing Committees of the Board of Managers include Committees in charge of Annuities, Bequest and Devises, Christian Stewardship, Constitution and By-Laws, Deaconess Emergency and Relief Fund, Evangelism, Mite Boxes, Permanent Missionary Fund, Temperance, Prohibition and Christian Citizenship, and Thank Offering.

In addition to these Departments, Bureaus and Standing Committees, service is being rendered by Rev. A. Preston Boyd (New Hampshire Conference), as Protestant Chaplain at the Federal Hospital No. 66 (for lepers), Carville, La., whose salary is paid by the Young People's Department of the Woman's Home Missionary Society. Mrs. Boyd is also giving fine service.

The work among Soldiers and Sailors in the Navy Yard at Portsmouth, N. H., is continued by Miss Edith L. Smith, a Deaconess, whose services are greatly appreciated.

MISSIONARIES

Through the Department of Education and Personnel we have the following vocational analysis of types of service rendered by missionaries enrolled with the Society. Of the 426 workers listed in National Institutions, twenty-seven are men. The 399 women are classified as follows:

Report of the Woman's Home Missionary Society

Superintendents	46
Assistant Superintendents	27
Nurses	35
Teachers	201
Matrons	50
Office	11
Social Service	20
Miscellaneous	9

In addition to these are a large number of persons who are serving in these capacities, but are not enrolled as missionaries.

Retired Missionaries	28
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DEACONESSSES

Through the Secretary of Office and Personnel of the Deaconess Department, we have the following vocational analysis of types of service rendered by 477 Deaconesses and thirty Associate Workers:

207 are engaged in Parish Work, as Directors of Religious Education, Pastors' Assistants, or Church Secretaries.

110 are in Social Service or Settlements.

Twenty-three are acting as Superintendents of Institutions.

Thirteen are Nurses.

Twenty teach in Training Schools or Missionary Schools.

Seventeen are in Field Work—National, Conference, and District.

Eight have office or secretarial positions.

The remainder work as Traveler's Aid, Chaplains in Hospitals, Matrons, and other forms of service recognized by the Church.

Deaconesses are serving in twenty-eight Deaconess Homes or Institutions, and in fifty stations (not connected with Deaconess Homes or Institutions).

Deaconesses on Leave of Absence to attend school or because of illness—sixty-seven.

Retired Deaconesses—forty-three.

During the quadrennium the Deaconess Pension funds of the Methodist Deaconess Association, the German Central Deaconess Association, the Woman's Home Missionary Society and of the Board of Hospitals, Homes and Deaconess Work have been added to the Harris Trust Fund for pensions of Methodist Deaconesses. From this fund the Deaconesses of the Church receive their pensions upon application of the Deaconess Administration with which they have served, and granted after approval by the Board of Hospitals, Homes and Deaconess Work. This plan has proven to be very satisfactory to all concerned.

In all phases of its activities perhaps none has more local interest than that of the Deaconess Department of the Woman's

Report of the Woman's Home Missionary Society

Home Missionary Society. Except in a few instances, this Department is dependent upon local support from the community which the institution serves. Every Deaconess Home does, however, have support from the National Treasury, in that one-half of the dues of all members of the Woman's Home Missionary Auxiliaries in the town or city in which the Deaconess Home is located is given to its support.

In 1925 the Woman's Home Missionary Society mourned the loss of one of its devoted leaders, and in this loss the Deaconess Department was especially bereaved by the passing into the life beyond of the Secretary of this Department—Mrs. D. B. Street, of Washington, D. C. Her service for the Deaconess Department and her devotion to the Deaconesses will never be forgotten. Of blessed memory she is numbered among those,

“Whose angel faces smile,
Whom we have loved long since
And lost awhile.”

The Secretary of Office and Personnel and the Bureau Secretaries cared for the Deaconess Work of the Society until October, 1927, without a Secretary of the Department. At the Annual Meeting of the Board of Managers held in Baltimore, Maryland, during October, 1927, Mrs. John W. Lowe, of Baltimore, Maryland, was elected Secretary of the Deaconess Department of the Woman's Home Missionary Society. Mrs. Lowe comes to this important service after several years as Secretary of the Eastern and New England Bureau for Deaconess Work, which has fitted her for the high position to which she has been elected.

CONFERENCE WORK

Workers serving in Conference Institutions are, according to types of service, as follows:

Superintendents	34
Assistant Superintendents.....	18
Matrons	23
Missionaries	14
Nurses	146
Teachers	6
Japanese Worker	1
Social Service	9
Office Secretaries	15
Employment Secretary	1
Technician	1
Directors—Boys' Work.....	2
Pharmacy Department Worker.....	1
Nursery Workers	3
Miscellaneous	13
Janitors and Household Help.....	118
Total.....	405

Report of the Woman's Home Missionary Society

BUILDINGS

A continuous Building Program is a necessity both for the erection of new buildings and the rebuilding and repairing of old buildings. During the past quadrennium the following buildings have been purchased or erected by the National Society:

The Franklin L. Reed Jr., Home for Boys, Sager Brown Orphanage (Negro) Baldwin, La.
The Day Nursery—Cincinnati Friendship Home, 641-643 West Fourth Street, Cincinnati, Ohio.
Ives Memorial Home for Nurses.
Dormitory for Spanish Boys (who serve as orderlies and helpers).
Methodist Deaconess Sanatorium, Albuquerque, N. M.
Robincroft Rest Home for Missionaries and Deaconesses, Pasadena, California.
President's Home and Home for Agriculturist, Bennett Academy, Mathiston, Miss.
Deaconess Home, Barre, Vt.
Girls' Dormitory, Refectory, and Superintendent's Office, Navajo Indian Mission, Farmington, N. M.
Administration and School Building, Erie Industrial School and Home and Aiken Hall, Olive Hill, Ky.
Maternity Building, Sibley Hospital, Washington, D. C.
Esther Hall, 221 West 9th Street, Cincinnati, Ohio.
Main Building—Bancroft-Taylor Rest Home and Enlargement of Sunset Rest Cottage, Ocean Grove, New Jersey.
Adamson Bungalow—Robincroft Rest Home, Pasadena, California.
Blodgett Community House, Hazleton, Pa.
Ethel Harpst Home, Cedartown, Ga.

Conference Woman's Home Missionary Societies have had an extensive Building and Repair Program within the boundaries of their own Conferences as follows:

ESTHER HALL

537 Melrose Street, Chicago, Ill.—Rock River Conference.
1191 Merrick Ave., Detroit, Mich.—Detroit Conference.
2021 Mt. Vernon St., Philadelphia, Pa.—Philadelphia Conference.
514 East Thirteenth St., Des Moines, Iowa.—Des Moines Conference.

FRIENDSHIP HOMES (Negro)

300 Jefferson Ave., Buffalo, N. Y.—Genesee Conference.
6100 Scotten Ave., Detroit, Mich.—Detroit Conference.
Community Center, 278 Kaighn Ave., Camden, N. J.—New Jersey Conference.
David and Margaret Home for Children, La Verne, Cal.
Addition to the Methodist Episcopal Hospital, Los Angeles, Cal.—Southern California Conference.
Thomson Memorial Building—Philadelphia Deaconess Home, Philadelphia, Pa.—Philadelphia Conference.
Hospital at Children's Home, Binghamton, N. Y.—Wyoming Conference.
Harrisburg Deaconess Settlement and Deaconess Home, Harrisburg, Pa.—Central Pennsylvania Conference.
Settlement House, Scotts Run, W. Va.—West Virginia Conference.

Report of the Woman's Home Missionary Society

Jersey City Deaconess Home, Jersey City, N. J.—Newark Conference.

A total of thirty-three buildings erected or purchased and repaired during the quadrennium.

DENOMINATIONAL AFFILIATIONS

The Woman's Home Missionary Society has greatly appreciated the affiliation and closer co-operation with the various Boards of our own Denomination.

With the World Service Commission as associate members are the National Treasurer and the National Corresponding Secretary of the Society.

Through the Committee on Co-operation with the Board of Home Missions and Church Extension—composed of an equal number from the Board and the Society, questions of comity and co-operation are carefully considered.

The supervisory relation of the Board of Hospitals, Homes and Deaconess Work has been especially helpful. Except the Training Schools and Industrial Homes and Schools, all other institutions of the Society are under the three classes of work supervised by this Board. Especially in the Deaconess Department has the relationship been most co-operative, and comity in this Department has been most carefully observed. During the past quadrennium, the Woman's Home Missionary Society has had closer relations through this Board, and the General Conference Commission on Deaconess Work as Related to Woman's Work in the Church, with the other forms of Administration of Deaconess Work. We believe this better understanding and spirit of comity and co-operation has been mutually beneficial to the entire Deaconess Work of the Church. Much of this is due to the impartial service rendered by the Board of Hospitals, Homes and Deaconess Work in its advisory capacity to the three forms of Administration of Deaconess Work, viz.: The Methodist Deaconess Association, the German Central Deaconess Association, and the Deaconess Department of the Woman's Home Missionary Society.

Since the General Conference of 1924, the Bureau for Hospitals of the Woman's Home Missionary Society has been removed from the Deaconess Department and established as the Bureau for Hospitals under the National organization. In its supervisory relationship the interests of this Bureau have had helpful attention from the Board of Hospitals, Homes and Deaconess Work. This has been true not only of Hospitals under the National organization, but also of those under Conference Woman's Home Missionary Societies.

While the Woman's Home Missionary Society has, since its inception, been in close touch with the Board of Education and

Report of the Woman's Home Missionary Society

the former Board of Negro Education—through the Industrial Homes and Schools located on the same campus in several instances with the colleges of those Boards. The affiliation with the Board of Education, since the General Conference of 1924, has in one instance at least become much more closely affiliated. Bennett College for Women, Greensboro, N. C., has become a joint institution with a 50-50 per cent interest in the property, administration and finances. The record of Bennett College for the first year under this administration has been so successful that the wisdom of the joint project seems to have been established.

A Committee on Co-operation with the Board of Education has also proven very helpful.

INTERDENOMINATIONAL AFFILIATIONS

As an individual cannot live unto himself, no more can a Missionary Organization live into itself. Hence we gladly recognize Interdenominational Co-operation with other Church organizations. With each passing year these affiliations grow in numbers as well as in closer ties of Christian service.

To our long association with the Council of Women for Home Missions and with the Home Missions Council, we add another affiliation with the Federal Council of the Churches of Christ in America. We continue our membership on the Committee on Co-operation in Latin-America, on the Commission on Interracial Co-operation (with headquarters in Atlanta, Ga.), on the Commission on the Church and Race Relations (of the Federal Council of the Churches of Christ in America), on the Board of Christian Work in Santo Domingo, and our membership on the Board of Directors of the American Mission to Lepers.

Because of membership in the Council of Women for Home Missions, we, with other Woman's Boards of Home and Foreign Missions, and organizations of women for other than missionary service, are affiliated with the Woman's National Committee for Law Enforcement.

During the years of its history the Woman's Home Missionary Society has had five National Presidents who served with fidelity and loyalty, each giving unique service during her administration.

From 1914-1926 the Society was honored in having for its President, Mrs. Wilbur P. Thirkield. It is quite impossible to give adequate representation of the leadership and service rendered during these years by this consecrated and cultured Christian woman. Her spiritual leadership transcended all other characteristics. The Board of Trustees and those who were members of the Annual Meetings of the Board of Managers will never forget the inspiration of the messages with which we

Report of the Woman's Home Missionary Society

were encouraged and inspired to attempt better service. For all Mrs. Thirkield meant to the Woman's Home Missionary Society we are devoutly thankful. That she is still with us as a National Vice-President, and ready to serve with us, is a source of gratitude and congratulation to the organization.

As the worthy successor of Mrs. Thirkield, Mrs. W. H. C. Goode, of Sidney, Ohio, was elected National President in 1926.

OUR JUBILEE AND SEMI-CENTENNIAL

As we approach the Anniversary of the Woman's Home Missionary Society (in 1930), we are planning to "hallow our fiftieth year—for it is the Jubilee." The Jubilee Motto is "*Looking Backward—Thinking Forward.*"

The first Jubilee Project was launched in 1925 as a Jubilee Building Program. These Buildings to be erected and paid for by 1930:

BUILDING PROGRAM

Completed, 1926-1927

Jesse Lee Children's Home, Seward, Alaska.

Harwood Home for Girls, Albuquerque, N. M.

Esther Hall, Cincinnati, Ohio.

Community House, Highland Boy, Bingham Canyon, Utah.

BUILDING GOALS, 1927-1928

Erection of Brewster Hospital, Jacksonville, Fla.

Marcy Center, Chicago, Ill.

Baby Fold, York, Neb.

Hull Street Medical Mission, Boston, Mass.

COMPLETION OF JUBILEE BUILDING PROGRAM, 1928-1930.

Portland Center, Portland, Oregon.

Epworth School for Girls, Webster Groves, Missouri.

SPECIAL PROJECTS, 1926-1927

Evangelism

Stewardship

SPECIAL PROJECT, 1927-1928

Jubilee Membership Campaign

SPECIAL PROJECTS, 1928-1929 AND 1929-1930

To be announced

The completion of the Fiftieth Anniversary of the Woman's Home Missionary Society means the entrance upon a new era of service and responsibility which we shall accept with joy, believing with Dr. D. D. Forsyth of sacred memory:

"America can be made Christian, but it will never become so by chance. The most consecrated efforts of us all will be required in the process, and in it Home Missions must play a leading part, for our greatest needs and our scantiest resources meet in our Home Mission Fields."

MRS. MAY LEONARD WOODRUFF,
National Corresponding Secretary.

THE BOARD OF EDUCATION

BOARD OF TRUSTEES

BISHOPS

WILLIAM F. ANDERSON.....	581 Boylston Street, Boston, Mass.
THEODORE S. HENDERSON.....	420 Plum Street, Cincinnati, Ohio
FREDERICK D. LEETE.....	307 Hume Mansur Building, Indianapolis, Ind.
THOMAS NICHOLSON.....	34 East Elizabeth Street, Detroit, Mich.
ADNA W. LEONARD.....	602 Genesee Building, Buffalo, N. Y.
ERNEST G. RICHARDSON.....	163 Ponce de Leon Ave., N.E., Atlanta, Ga.
ROBERT E. JONES.....	631 Baronne Street, New Orleans, La.

MINISTERS

A. F. Hughes.....	Evansville College, Evansville, Ind.
Foster C. Anderson.....	Delaware, Ohio
Fred Winslow Adams.....	361 Sumner Avenue, Springfield, Mass.
H. E. Hutchinson.....	Sioux City, Ia.
H. G. Goodsell.....	Suite 312, 1820 Broadway, Denver, Colo.
W. E. Hammaker.....	Youngstown, Ohio
C. E. Hamilton.....	Cazenovia Seminary, Cazenovia, N. Y.
L. M. McCoy.....	Rust College, Holly Springs, Miss.
W. J. King.....	Gammon Theological Seminary, Atlanta, Ga.
I. B. Schreckengast.....	Nebraska Wesleyan Uni., University Pl., Neb.
F. C. Eiselen.....	Garrett Biblical Institute, Evanston, Ill.
Merle N. English.....	320 N. Oak Park Avenue, Oak Park, Ill.
J. C. Baker.....	Urbana, Ill.
D. L. Marsh.....	Boston University, Boston, Mass.
Tully C. Knoles.....	College of the Pacific, Stockton, Cal.
W. E. J. Gratz.....	740 Rush Street, Chicago, Ill.
John H. Race.....	150 Fifth Avenue, New York City
R. H. Schuett.....	St. Louis, Mo.
Ezra S. Tipple.....	Drew Theological Seminary, Madison, N. J.
J. C. Nicholson.....	Frostburg, Md.

LAYMEN

Leonard D. Baldwin.....	27 Pine Street, New York, N. Y.
J. I. Conklin.....	Miami, Fla.
L. N. Gatch.....	Union Central Building, Cincinnati, Ohio
Alfred H. Avery.....	105 Beltran Street, Malden, Mass.
Dix H. Rowland.....	302 Equitable Building, Tacoma, Wash.
William E. Carpenter.....	Brazil, Ind.
Hugh S. Magill.....	5 S. Wabash Avenue, Chicago, Ill.
H. Almon Chaffee.....	Box 2101, Bridgeport, Conn.
W. S. Ebersole.....	Mount Vernon, Ia.
Henry S. Siegrist.....	7200 Washington Street, Kansas City, Mo.
Katherine Sisson Phillips (Mrs. Ellis L.).....	Plandome, L. I., N. Y.
Joseph R. Harker.....	Jacksonville, Ill.
William Boyd.....	Curtis Publishing Co., Philadelphia, Pa.
T. F. Holgate.....	Library Place, Evanston, Ill.
A. C. Monagle.....	409 Grand Avenue, Brooklyn, N. Y.
Ada S. Stair (Mrs. Peter F.).....	Monroe, Mich.
Judson G. Rosebush.....	Box 87, Appleton, Wis.
E. P. Bliss.....	170 Summer Street, Malden, Mass.

Report of the Board of Education

OFFICERS

William F. Anderson.....	President
Thomas Nicholson.....	First Vice-President
Joseph R. Harker.....	Second Vice-President
Merle N. English.....	Recording Secretary
Lewis N. Gatch.....	Assistant Recording Secretary
Leonard D. Baldwin.....	Assistant Recording Secretary
Albert W. Harris.....	Treasurer
Lewis N. Gatch.....	Assistant Treasurer
Leonard D. Baldwin.....	Assistant Treasurer
William S. Bovard.....	Corresponding Secretary

HEADS OF DEPARTMENTS AND ASSISTANTS

EDUCATIONAL INSTITUTIONS

William S. Bovard, *Secretary*

Abram W. Harris, J. P. MacMillan, Warren F. Sheldon, John W. Hancher, Dwight R. Furness.

EDUCATIONAL INSTITUTIONS FOR NEGROES

P. J. Maveety, *Secretary*

I. Garland Penn

Merrill J. Holmes

CHURCH SCHOOLS

———, *Secretary*

Charles F. Boss, Jr., Mildred O. Moody, C. L. Hay, Warren P. Powell, Nathaniel F. Forsyth, C. A. Wagner, Hazel V. Orton.

EPWORTH LEAGUE

Blaine E. Kirkpatrick, *Secretary*

Nelson P. Horn, Nellie M. Day, Chester L. Bower, Emma A. Robinson, F. H. Butler.

EDUCATIONAL SERVICE FOR THE FOREIGN FIELD

Wade Crawford Barclay

MISSIONARY EDUCATION

Corliss P. Hargraves

MEN'S WORK AND FIELD CULTIVATION

Bert E. Smith

REPORT OF THE BOARD OF EDUCATION

To the General Conference of the Methodist Episcopal Church:

Four years ago the report of the Board of Education closed with the prophetic insight that there was developing "a keener sense of unity among the Methodist educational interests. They recognize more fully their mutual obligations and try to render mutual service. Throughout the system 'one increasing purpose runs,'" declares the report.

Before the General Conference had closed this sense of mutuality was given legislative form in a more inclusive way than any Board anticipated. Four boards, dealing with educational institutions, institutions for Negroes, Sunday Schools and the Epworth League were merged into one board to be known as the Board of Education. It is this newly constituted Board which now reports for the manifold educational interests of Methodism.

One year of the quadrennium passed before the charter of the Board of Education could be amended to become the charter for the new Board. By the legislation constituting the merger, the charter had to be in proper form before the newly appointed Board of Trustees, forty-five in number, could take over the work hitherto directed by the separate boards. Meantime, the legislation had provided for singleness of administration in one corresponding secretary for all the boards. Even before the legal completion of the merger, the work was unified. It should be recorded here that each board called upon to transfer its responsibilities to the new board did so with promptness and hearty co-operation.

Responsibility was lodged with the World Service Commission to determine the headquarters for the new board. Chicago was selected. The business formerly conducted at New York and Cincinnati was transferred to Chicago. Space was secured in the Book Concern Building at 740 Rush Street, for the assembled interests.

In order to meet any contingency that might arise respecting title to property, the corporation of each merging board was preserved as a holding corporation.

Mr. Albert W. Harris, of the Harris Trust and Savings Bank, was elected treasurer of the Board and treasurer of each corporation.

The securities formerly held by the several boards were brought to Chicago and the Harris Trust and Savings Bank was made custodian, under the treasurer, of all funds and securities. A unified accounting system was set up, with the assistance of

Report of the Board of Education

Arthur Anderson & Company, Certified Public Accountants. During the quadrennium the comptroller has been able to present to the meetings of the Board and of the Executive Committee, the financial situation of all the interests without the semblance of obscurity or confusion. This clearness in the system of accounting is doubly reassuring under the stress of a falling income. A summary of the receipts and expenditures for the quadrennium will be included in this report.

It was expected by the Church at large that the merging of the several boards would result in at least some reduction in the expense of administration. This saving was hardly to be expected in the salaries and expenses of the employed officers, in as much as the demand for an increased force in the field was far beyond the resources available. Some adjustments in organization were made by which the work was cared for with a reduced staff.

Owing to increased cost of space, no saving was effected in rent by the removal to Chicago. Undoubtedly the necessary inter-conferences among the department workers resulted in reduced travel expenses. The most notable saving was in the expenses of board meetings. Under the separate board system 115 members came together in annual sessions. The annual cost was about \$11,572. Now forty-five members represent the combined interests, and the annual expense of the board and executive committee meetings amounts to about \$4,423. The total saving in this item alone has not been less than \$30,000 for the quadrennium.

More significant than the problems of reorganization and the unifying of the business administration, was the merging of the mental attitudes with which the assembled workers, and the newly appointed members of the Board faced their tasks. Here were men and women whose administrative interests had been confined for a number of years to some one of the many interests now brought together. It was no easy task to expand one's interest to the point of thinking and acting impartially with respect to the distinct interests appealing for financial support. In a sense some of the merged interests had been thought of as competitors before the favor of the Church. Now they must co-operate as comrades. They are as the fingers on a single hand. Fingers either co-operate, or invite amputation.

I am glad to record in this report that from the first session of the new Board the spirit of breadth, impartiality and comradeship characterized the employed officers and members of the Board. Not everything desirable has yet been achieved in correlation and efficiency of administration, but no insuperable obstacles are in the way of achieving a unified educational enterprise involving the agencies dealing with children, youth and adults.

Report of the Board of Education

It should be understood that the real basis for such an educational merger is not administrative expediency, but the inexorable laws of human life. Christian education must take account of the unfolding process of life. It cannot go faster than childhood unfolds to maturity. It must observe the unity of the individual and provide for a life that is indivisible. Physical, mental and spiritual factors must be considered in the education of each individual. Neither can education escape the law of continuity which establishes an inter-dependency among the several age-groups. The education of the child, the youth and the adult is one unbroken process. It is this fact of oneness in the whole range of education that warrants the closest cooperation on the part of all the agencies contributing to the education of individuals at any stage of their development. It ought not to be difficult to see how vitally pre-college education is related to the intellectual and spiritual adventure of the four years in college. It is well to hold before the boys and girls and youth of the local churches the fact that the habits of study, and the ideals of character and conduct they form while in regular contact with the home church will have immense significance for their success in college. It has too often happened in the past that the educational activities conducted under the auspices of the local church were connected in the thought of teacher or pupil with the later educational experiences on the campus. It is no less important that the college educators increase their interest in all pre-college educational enterprises. Many of the embarrassing and baffling problems which come with college life might well be anticipated and greatly relieved by an extension of sympathetic service by college presidents and professors to the youth of the local churches.

There is another law of human life which admonishes the completest correlation of all educational enterprises. It is the law of social solidarity. The only really independent human unit is the human world. Races, nationalities, classes, are interdependent. The growth of the good life, through education in any lesser group is endangered by the unredeemed areas of life, from which the enlightened minorities cannot and should not isolate themselves.

It matters not with what educational agency one may be identified, the home, the church, or the college, he must endeavor to see the task in terms of a unified world and work unremittingly for a synthesis of all the factors involved in putting Christian truth into life.

The records following in this report will show that no interest brought into the fellowship of this merger has suffered thereby, while new stimulus has been given the interest of the church in its truly life-deep and world-wide cause of Christian education.

Report of the Board of Education

Patrick J. Maveety retires from official relation to the Board of Education after twenty years of continuous and conspicuous leadership at the head of our educational system for Negroes.

Abram W. Harris has completed twelve years of distinguished service in connection with the educational institutions of our church. He was Corresponding Secretary of the Board from 1916 to 1924. During the present quadrennium he has been related to the Department of Educational Institutions.

John W. Hancher, so well known as the head of Institutional Financing, and related officially to the Board of Education since 1912, is now conducting an independent movement for the aid of philanthropic and other institutions which may be seeking large financial resources.

The Board of Education and the entire Church appreciate the services of these distinguished leaders.

Report of the Board of Education

INCOME AND EXPENSES AND APPROPRIATIONS THREE AND ONE HALF YEARS ENDED DECEMBER 31, 1927

Income from Consolidation of Accounts, July, 1925 to December 31, 1927	Total	Department Educational Institutions	Department Educational Institutions for Negroes	Department Church Schools	Department Epworth League
World Service Receipts.....	\$2,912,961.58				
Deduct—General Administration Expenses.....	103,984.42				
General Conference Commission on Courses of Study.....	69,992.63				
	\$173,977.05				
Balance for Distribution among Departments.....	\$2,738,984.53	\$1,358,248.76	\$683,623.15	\$539,703.18	\$157,409.44
World Service Preferentials.....	75,494.07			29,670.95	45,823.12
Interest on Investments.....	176,583.79	160,892.43	5,375.41	10,315.95	
Loss on Publications, etc.....	716.05				716.05
Miscellaneous.....	5,102.41	1,002.75	304.77	1,607.73	2,187.16
Total for 2½ Years.....	\$2,995,448.75	\$1,520,143.94	\$689,303.33	\$581,297.81	\$204,703.67
Income for year ended June 30, 1925, as taken from reports of the constituent boards before consolidation of accounts.....	1,438,592.62	736,543.24	338,608.95	265,419.58	98,020.85
Total Income for 3½ Years.....	\$4,434,041.37	\$2,256,687.18	\$1,027,912.28	\$846,717.39	\$302,724.52
Expenses and Appropriations of Departments from July 1, 1925 to December 31, 1927.....	\$2,969,851.86	\$1,478,955.39	\$727,077.15	\$546,157.56	\$217,661.76
Expenses and Appropriations of the constituent boards for the year ended June 30, 1925 as taken from their reports.....	1,624,637.45	776,296.25	423,341.48	307,527.68	117,492.04
Total Expenses and Appropriations for 3½ Years.....	\$4,594,509.31	\$2,255,251.64	\$1,150,418.63	\$853,685.24	\$335,153.80
Surplus or Deficit on Operations for the period.....	\$160,467.94	\$1,435.54	\$122,506.35	\$6,967.85	\$32,429.11
Reduction in Deficit of Department of Educational Institutions for Negroes through bequests and annuities and by Unexpired Insurance Previously Unrecorded.....	68,836.22		68,836.22		
Surplus or Deficit at July 1, 1924.....	\$91,631.72	\$1,435.54	\$53,670.13	\$6,967.85	\$32,429.11
	32,132.45	6,946.56	5,154.25	13,355.56	6,676.08
Surplus or Deficit at December 31, 1927.....	\$59,499.27	\$8,382.10	\$48,515.88	\$6,387.71	\$25,753.10

Note—Bold figures indicate deficit.

Report of the Board of Education

BALANCE SHEET

Assets:

Cash on Hand.....	\$5,115.00
Accounts Receivable.....	100,799.44
Investments.....	3,100,520.72
Students' Notes—Less Reserve.....	2,280,258.86
Inventory of Merchandise and Supplies.....	5,487.33
Prepaid Expenses.....	47,434.25

Real Estate:

Negro Schools—Estimated value (not included in balance sheet).....	<u>\$3,000,000.00</u>
City Lots and Miscellaneous.....	125.00
Total Assets.....	<u>\$5,539,740.60</u>

Liabilities:

Accounts Payable.....	\$45,282.43
Notes Payable.....	101,959.94
Accounts with Schools.....	4,273.25
Fund Accounts:	
Centenary Educational Fund.....	133,782.37
Centenary Jubilee Fund.....	986,006.27
General Service Trust Fund.....	90,469.76
Children's Day Fund.....	2,312,096.10
S. S. Children's Fund of 1866.....	1,023,615.92
Permanent Fund for Church Schools.....	73,418.49
Annuity Fund.....	141,797.51
Retiring Allowance Fund.....	95,281.19
Other Endowment and Trust Funds.....	588,756.64
Reserve for Unfilled Subscriptions.....	2,500.00
Total Liabilities.....	<u>\$5,599,239.87</u>

Net Worth—Deficit:

Dept. of Educational Institutions.....	\$8,382.10	
Dept. Ed. Inst. for Negroes.....	48,515.88	
Dept. of Church Schools.....	6,387.71	
Dept. of the Epworth League.....	25,753.20	\$59,499.27
Total.....		<u>\$5,539,740.60</u>

NOTE—Bold figures indicate deficit.

DEPARTMENT OF EDUCATIONAL INSTITUTIONS

Who are our great men and where are their records to be found? There is an incredibly simple and popular notion that a monthly perusal of the success magazines would be adequate answer. The names and narratives, however, would run pretty largely to manufacturers of brass pipe and porcelain tubs, the raisers of better breeds of fowl or cattle, or the men who by their ingenious inventions have added much to our daily comfort. All of them doubtless have been benefactors of humanity in somewhat limited spheres, but the truly great men are to be found on the faculty lists of educational institutions. The teachers who preside over the class rooms are developing the spiritual and intellectual leadership to which the Church and society must commit its future. To select the greatest among them would be to fill the pages of the report. All of them, down

Report of the Board of Education

to the humblest, are worthy of gratitude for the contribution they are making to the world and their records are written in the lives of us all. The fine tribute of Erasmus is worthy of re-reading that we may pay our respects to those who have helped to make us what we are:

"I admit that your vocation is laborious but I utterly deny that it is tragic or deplorable, as you call it. To be a school-master is next to being a king. Do you count it a mean employment to imbue the minds of your fellow-citizens in their earnest years with the best literature and with the love of Christ, and to return them to their country honest and virtuous men? In the opinion of fools it is a humble task, but in fact it is the noblest of occupations. Even among the heathen it was always a noble thing to deserve well of the State, and no one serves it better than the moulders of raw boys."

UNIVERSITIES

This category now includes, by the Enactments of the University Senate, Boston University, Northwestern University, Syracuse University, the University of Southern California, and the University of Denver. At Boston University there has been a marked growth in the size of the student body, some increase is noted in the properties and over \$2,000,000 has been added to the endowment funds. The premier institution of the group, Northwestern University, has spectacular achievements to record: the erection of the notable group of buildings on the McKinlock campus in the city of Chicago to house the professional schools at a cost of over \$5,000,000; the building of a group of sorority houses and dormitories for women on the Evanston campus at a cost of well over \$1,000,000; the completion of the Dyche Stadium at an expenditure of more than \$1,000,000; an increase of approximately \$3,300,000 in productive endowment and of over \$8,600,000 in unproductive endowment. The University of Southern California has made remarkable educational progress during the quadrennium and with the college, professional and down-town schools now serves a larger student body than any university in the Church. Additions to the plant will total over \$1,000,000. Syracuse University shows a commendable record of steady progress throughout its colleges and professional schools. The University of Denver has been developing the college and professional schools and growing steadily in favor and influence.

The service of these institutions through their undergraduate, graduate, and professional schools is of immeasurable value, particularly as they afford opportunity for the realization of the Christian ideal in business, technical, and professional groups of their graduates. The contributions of the faculties to literature, sciences, and the arts through the learned societies, maga-

Report of the Board of Education

zines, and books is worthy of detailed record, but space makes possible only mention of it.

THEOLOGICAL SCHOOLS

One of the major concerns of the quadrennium has been that of adequate financial support for the schools of theology. The contiguous annual conferences have felt little sense of responsibility for the operating expenses of our schools of theology and until the beginning of the Centenary help came only from interested individuals. During the previous quadrennium the Board of Foreign Missions and the Board of Home Missions and Church Extension contributed generously to the support of a majority of the schools on the basis of the need of trained leadership in their particular fields. Since 1924 the responsibility has rested solely on the Board of Education. In 1923-24 appropriations to theological and graduate schools totalled \$16,862. In 1924-25, with the new responsibility, the total reached \$90,000. A steady decrease in income during the quadrennium has compelled a reduction in appropriations for this group so that for 1927-28 the amount is fixed at \$79,150. The need of the schools of theology is obvious but perhaps it is not realized that greatly increased funds are necessary if these schools are to give the ministers adequate training for the present day. It is earnestly and confidently hoped that General Conference will solve the problem of financing this vitally important group of schools.

COLLEGES

There has been a change of attitude toward Church colleges in recent years that bodes well for their future. Having suffered the taunt of smallness they are now proudly boasting of it, appreciating to the full the opportunity it gives for better instruction of the individual and the more intimate cooperation of the faculty in the building up of the intellectual life of the students. It is increasingly evident, however, that favor can be held only as the schools are educationally worthy of it. This means a marked increase in permanent funds as well as the annual contributions for maintenance. The difficulties of maintaining this high standing are evidenced by the fact that while our appropriations in 1923-24 totaled \$381,573, they have been reduced to \$240,750 in 1927-28. A decrease in the level of income from \$750,000 during the previous quadrennium to less than \$500,000 for the current year is partly responsible for this and further explanation is seen in the appropriations to theological schools and the indirect contribution to the wiping out of the indebtedness of the Board of Foreign Missions. Your attention is directed to the list of colleges approved by the University Senate and the discouraging number of institutions that do not meet all of the requirements of that body. The problems

Report of the Board of Education

in every college in this group could be solved by money. Attention is here called to them in order that you may have an appreciation of the serious financial aspects of Church support of Church schools.

The limitations of space make impracticable the recording of notable advances in many of the colleges: Buildings of every type and description have been added; permanent funds have been increased; standards of scholarship are higher; the technique of administration is improving. The sacrifice and faith of the Church are splendidly rewarded and greater things await greater resources.

The intensive study of all the institutions in gathering necessary data for the University Senate has led to unanimous action on the part of the Senate and the Educational Association, which includes all the schools of the department, requesting that a survey be made that will help to the establishment of Church-wide educational policies and make clear the responsibilities of the Church for all its schools. This has been put down as the first major task of the new quadrennium.

SECONDARY SCHOOLS

Despite the growth of the public school practically all of our academies have strengthened their faculties, added to their student bodies, increased their permanent funds, and grown in public favor. Their contributions to the leadership of the Church in previous years make them worthy of every consideration and the fine traditions of the past are being upheld in the present. The growth of the cities and the problems of city schools, together with the opportunity for educational experimentation, give promise of ever increasing usefulness on the part of these long-established preparatory schools.

SOUTHERN SCHOOLS

In 1908 the Southern Schools were made the special care of the former Board of Education and this responsibility now attaches to the Department of Educational Institutions. No more romantic story has been written than can be heard from the principals of any of these schools about the boys and girls who come out of the Southern mountains for a chance at a Christian education. The resources of the Board have been so limited throughout the quadrennium as to make impossible the erection of new buildings at any of these schools, but there has been a very marked increase in the equipment of the laboratories, in additions to the libraries, and the teaching effectiveness of the faculty. The educational programs are adapted to the special needs of the communities being served and results, as seen in Christian leadership, are splendid repayment for the investment the Church is making in time and money.

Report of the Board of Education

GENERAL NOTES

The investment we make in the form of an annual appropriation to the Council of Church Boards of Education brings returns a hundred fold. This body was organized in 1912 and is a product of the vision and foresight of Bishop Thomas Nicholson, a former Corresponding Secretary. The number of constituent Boards has increased from seven to nineteen. Through the services of the Executive Secretary, Dr. Robert L. Kelly, his competent associates, and the magazine, *Christian Education*, a great contribution is being made to the solution of many particular problems of the denominational institution.

It is pleasant to record the generous actions of the General Education Board in having made payments to our institutions from June 1, 1924, to December 31, 1927, totalling \$2,271,808. Further appropriations outstanding as of December 31, 1927, totalled over \$3,000,000. To claim these amounts the colleges and universities must raise more than \$6,800,000.

During the quadrennium visits have been made by members of the staff to nearly every one of the institutions. The receptions have been cordial and friendly, and much help has been given and received. In our capacity as counsellor in matters of business and finance we have tried to give a common distribution to the experiences and successes of all who wrestle with this difficult aspect of administration. In the highly technical field of educational administration we have attempted to serve as a clearing house for the experimental work now in process and the best practices thus far evolved.

STUDENT LOAN FUND

The growth of interest in the observance of Children's Day is one of the remarkable and very hopeful aspects of the report. For the year ending June 30, 1924, the Children's Day collection totalled \$138,604; for the year ending June 30, 1927, the collection was \$195,395. Orders for Children's Day in 1923 totalled 5407; they rose to 7809 in 1927. That means an increase of 2402 in the number of churches that observed Children's Day as well as an increase of \$56,791 in the collections. To think of this in terms of collections alone would be missing the chief purpose of the day. The Children's Day program and all the literature centering about its observance emphasizes the importance of education for leadership and of the vital necessity of giving a Christian content to the whole process. We are at the same time, therefore, setting the ideal of higher education and creating a fund that will help make it possible.

The *Christian Student* attracts increasingly favorable notice from appreciative readers. Contributions of a dollar or more, entitling the giver to a year's subscription, numbered 15,200 in

Report of the Board of Education

1923. The observance of Children's Day in 1927 brought this group of subscribers up to 28,200, an increase of 13,000 contributors. In addition to this group the magazine is sent to all pastors, District Superintendents, and Bishops in the United States.

In the year 1923-24 the allotment for Student Loans was \$269,250; for 1927-28 it has been fixed at \$291,775. During the years of the Fund aid has been extended to 37,819 students in the stupendous total of \$4,765,561.

Through several years of the quadrennium there was careful consideration given by the Trustees to the rules and conditions under which loans might be granted and the practices of the office in securing collections. These studies have resulted in carefully prepared regulations that have won the endorsement of the administrators of our schools and other organizations and societies that have canvassed this vitally important problem.

THE UNIVERSITY SENATE

Professor R. N. Brook	Gammon Theological Seminary
President Arlo Ayres Brown	University of Chattanooga
President Elmer Guy Cutshall	Illiff School of Theology
President W. J. Davidson	Illinois Wesleyan University
President Carl G. Doney	Willamette University
Professor W. A. Elliott	Allegheny College
President W. B. Fleming	Baker University
Chancellor C. W. Flint	Syracuse University
Headmaster Francis H. Green	Pennington Seminary
President John L. Hillman	Simpson College
President J. W. Hoffman	Ohio Wesleyan University
Vice President Leroy A. Howland	Wesleyan University
President Daniel L. Marsh	Boston University
President Rufus B. von KleinSmid	University of Southern California
President L. H. Murlin	DePauw University
President J. H. Morgan	Dickinson College
President J. B. Randolph	Claffin University
President John L. Seaton	Albion College
President Geo. C. Taylor	Philander Smith College
President Charles W. Tenney	Gooding College
President Henry M. Wriston	Lawrence College

OFFICERS

John L. Seaton, President
William S. Bovard, Executive Secretary
Joseph P. MacMillan, Recording Secretary

AD INTERIM COMMITTEE

John L. Seaton	W. J. Davidson
William S. Bovard	Arlo A. Brown
J. P. MacMillan	Thomas F. Holgate

W. A. Elliott

Report of the Board of Education

The University Senate was established by a legislative act of the General Conference of the Methodist Episcopal Church in May, 1892. It is charged by the General Conference with the "duty of protecting the educational standards of the Church" and has "authority to establish standards for the various educational institutions and foundations under the patronage of the Methodist Episcopal Church." It is instructed to "report at least quadrennially to the Board of Education a proper classification for each educational institution or foundation under its supervision, and on the basis of this report the Board of Education shall prepare its official lists of institutions and shall be governed in its administration."

By virtue of this authority and in the carrying out of its responsibility, the University Senate adopted the necessary standards and has classified the educational institutions as is shown on the following pages. Since the ratings of other regional and national associations are of marked importance, there are also added the classifications of these bodies.

Plans are being evolved by which the University Senate will appraise the scope of work, curriculum, faculty organization, and equipment of the schools sponsored by the Department of Educational Institutions for Negroes, with a view to determining the program in each case which can be sanctioned. Morgan College and Meharry Medical College are approved as meeting in full the standards of the University Senate.

Report of the Board of Education

DEPARTMENT OF EDUCATIONAL INSTITUTIONS

UNIVERSITIES

A university is understood to comprise a college of liberal arts and sciences, a graduate school of arts and sciences, and one or more professional schools.

BOSTON UNIVERSITY^{1, 2a}

- College of Liberal Arts^{2b}
- College of Business Administration⁹
- College of Practical Arts and Letters
- School of Theology
- School of Law¹⁰
- School of Medicine¹¹
- School of Education
- School of Religious Education and Social Service
- Graduate School

NORTHWESTERN UNIVERSITY^{1, 2c}

- The College of Liberal Arts^{2b, 3}
- The Graduate School
- The Medical School¹¹
- The Law School¹⁰
- The School of Engineering
- The Dental School¹²
- The School of Music
- The School of Commerce⁹
- The Medill School of Journalism
- The School of Speech
- The School of Education

SYRACUSE UNIVERSITY^{1, 2}

- College of Liberal Arts^{2b, 3}
- College of Medicine¹¹
- College of Fine Arts
- College of Law¹⁰
- College of Applied Science
- Teachers College
- New York State College of Forestry
- Graduate School
- College of Agriculture
- College of Business Administration⁹
- College of Home Economics
- Library School
- School of Public Speech and Dramatic Art
- School of Nursing
- School of Citizenship and Public Affairs

Approved by:

1 University Senate.

2 Association of American Universities (college).

2a Association of American Universities (university).

2b Association of American Universities.

2c Association of American Universities (member).

3 North Central Association of Colleges and Secondary Schools.

9 Association of Collegiate Schools of Business.

10 Association of American Law Schools.

11 Council on Medical Education of American Medical Association.

12 Dental Educational Council of America—Class A.

Report of the Board of Education

UNIVERSITY OF DENVER¹

Graduate School
College of Liberal Arts³
School of Dentistry^{12a}
School of Law
School of Commerce, Accounts, and Finance⁹
School of Chemical Engineering
School of Electrical Engineering
School of Pharmacy

UNIVERSITY OF SOUTHERN CALIFORNIA^{1, 2}

College of Liberal Arts^{2b}
College of Music
School of Religion
School of Speech
School of Law¹⁰
College of Dentistry¹²
College of Pharmacy¹³
The Graduate School
College of Commerce and Business Administration⁹
School of Education
University College
School of Social Welfare
School of Architecture

SCHOOLS OF THEOLOGY

Boston University School of Theology¹
Drew Theological Seminary¹
Garrett Biblical Institute¹
Iliff School of Theology¹
Kimball School of Theology*
Nast Theological Seminary||
Norwegian-Danish Theological Seminary||
Wesley Academy and Theological Seminary||

COLLEGES

Albion College^{1, 2, 3}
Allegheny College^{1, 2, 4}
American University College of Liberal Arts^{1b}
Baker University^{1, 2, 3}
Baldwin-Wallace College^{1, 3}
Central Wesleyan College*
College of Puget Sound^{1, 5}
College of the Pacific^{1a, 2}
Cornell College^{1, 2, 3}

* Not meeting some of the requirements of the University Senate.

|| Unclassified by the University Senate.

Approved by:

1 University Senate.

1a University Senate on basis of approval by Association of American Universities, though lacking endowment requirements.

1b University Senate subject to annual review.

2 Association of American Universities (college).

2b Association of American Universities.

3 North Central Association of Colleges and Secondary Schools.

4 Association of Colleges and Secondary Schools of the Middle States and Maryland.

5 Northwest Association of Secondary and Higher Schools.

9 Association of Collegiate Schools of Business.

10 Association of American Law Schools.

12 Dental Educational Council of America—Class A.

12a Dental Educational Council of America—Class B.

13 American Association of Colleges of Pharmacy.

Report of the Board of Education

Dakota Wesleyan University^{1, 3}
DePauw University^{1, 2, 3}
Dickinson College^{1, 2, 4}
Evansville College*
Gooding College*
Goucher College^{1, 2, 4, 6}
Hamline University^{1, 2, 3}
Illinois Wesleyan University^{1, 2, 3}
Illinois Woman's College^{1, 2, 3}
Intermountain Union College*
Iowa Wesleyan College^{1, 3}
Kansas Wesleyan University*
Lawrence College^{1, 2, 3}
McKendree College*
Missouri Wesleyan College*
Morningside College^{1, 2, 3}
Mount Union College^{1, 3}
Nebraska Wesleyan University^{1, 3}
Ohio Northern University*
Ohio Wesleyan University^{1, 2, 3}
Oklahoma City University*
Simpson College^{1, 2, 3}
Southwestern College^{1, 3}
Union College*
University of Chattanooga^{1, 2, 6}
Upper Iowa University*
Wesleyan University^{1, 3}
West Virginia Wesleyan College^{1, 3}
Willamette University^{1, 2, 5}

AFFILIATED COLLEGE

Wesley College¹ (Affiliated with University of North Dakota)

JUNIOR COLLEGES

Blinn Memorial College*
Ozark Wesleyan College*
Tennessee Wesleyan College^{1, 3}

SECONDARY SCHOOLS

Baxter Seminary^{1, 6}
Blinn Memorial College (academy)*
Cazenovia Seminary^{1, 4}
Centenary Collegiate Institute^{1, 4}
Chicago Training School (academy)^{1, 3}
Drew Seminary for Young Women¹
East Greenwich Academy^{1, 7}

* Not meeting some of the requirements of the University Senate.

Approved by:

1 University Senate.

1a University Senate on basis of approval by Association of American Universities, though lacking endowment requirements.

1b University Senate subject to annual review.

2 Association of American Universities (college).

3 North Central Association of Colleges and Secondary Schools.

4 Association of Colleges and Secondary Schools of the Middle States and Maryland.

6 Association of Colleges and Secondary Schools of the Southern States.

7 New England College Entrance Certificate Board.

Report of the Board of Education

East Maine Conference Seminary^{1, 7}
Epworth Seminary*
Genesee Wesleyan Seminary¹
Iowa Military Academy || †
Jennings Seminary^{1, 3}
John H. Snead Seminary^{1, 6}
Kent's Hill Seminary^{1, 7}
McLemoresville Collegiate Institute*
Montpelier Seminary^{1, 7}
Mount Zion Seminary*
Murphy Collegiate Institute^{1, 6}
Pennington Seminary¹
Tennessee Wesleyan College (academy)^{1, 6}
Texas Wesleyan College ||
Tilton School^{1, 7}
Troy Conference Academy^{1, 7}
Washington Collegiate Institute¹
Wesley Collegiate Institute¹
Wilbraham Academy^{1, 7}
Williamsport-Dickinson Seminary¹
Wyoming Seminary¹

COMMERCIAL SCHOOL

Port Arthur College^{1, 8}

TRAINING SCHOOLS

Chicago Training School¹
Cincinnati Missionary Training School¹
Dorcas Institute¹
Dwight W. Blakeslee Memorial Training School¹
Iowa National Bible Training School**
Kansas City National Training School¹
Lucy Webb Hayes National Training School¹
Northwest Training School**
San Francisco National Training School**

* Not meeting some of the requirements of the University Senate.

** Classification not completed by University Senate.

|| Unclassified by the University Senate.

† Closed 1927-28.

Approved by:

1 University Senate.

3 North Central Association of Colleges and Secondary Schools.

6 Association of Colleges and Secondary Schools of the Southern States.

7 New England College Entrance Certificate Board.

■ National Association of Accredited Commercial Schools.

Report of the Board of Education

DEPARTMENT OF EDUCATIONAL INSTITUTIONS
FOR NEGROES

PROFESSIONAL SCHOOLS

Flint-Goodridge Hospital¹⁵ and Nurse Training School, New Orleans, Louisiana
Gammon Theological Seminary, Atlanta, Georgia
Meharry Medical College, Nashville, Tennessee^{1, 11}

COLLEGE OF LIBERAL ARTS

Bennett College for Women, Greensboro, North Carolina
Claflin College, Orangeburg, South Carolina
Clark University, Atlanta, Georgia
Morgan College, Baltimore, Maryland^{1, 4}
New Orleans College, New Orleans, Louisiana¹⁴
Philander Smith College, Little Rock, Arkansas
Rust College, Holly Springs, Mississippi
Samuel Huston College, Austin, Texas
Wiley College, Marshall, Texas

JUNIOR COLLEGES

Bethune-Cookman College, Daytona Beach, Florida
Haven Teachers College, Meridian, Mississippi
Morristown Normal & Industrial College, Morristown, Tennessee
Walden College, Nashville, Tennessee

SECONDARY SCHOOLS

Princess Anne Academy, Princess Anne, Maryland,
and the High School departments of:
Bennett College for Women, Greensboro, North Carolina
Bethune-Cookman College, Daytona Beach, Florida
Claflin College, Orangeburg, South Carolina
Clark University, Atlanta, Georgia
Haven Teachers College, Meridian, Mississippi
Morristown Normal & Industrial College, Morristown, Tennessee
New Orleans College, New Orleans, Louisiana
Philander Smith College, Little Rock, Arkansas
Rust College, Holly Springs, Mississippi
Samuel Huston College, Austin, Texas
Walden College, Nashville, Tennessee

Approved by:

¹ University Senate.

⁴ Association of Colleges and Secondary Schools of the Middle States and Maryland.

¹¹ Council on Medical Education of American Medical Association—Class A.

¹⁴ Association of Colleges for Colored Youth.

¹⁵ American College of Surgeons.

Report of the Board of Education

WESLEY FOUNDATIONS

In 1910 the then Board of Home Missions, upon the application of James C. Baker, made its first appropriation to aid Trinity Church, Urbana, Illinois, in its work among university students.

In 1912 the Board of Education, led by Secretary Thomas Nicholson, made its first appropriations for this purpose, to Urbana, Illinois, Ann Arbor, Michigan and Madison, Wisconsin. Soon, in Iowa and Nebraska, items for similar programs began to appear in Annual Conference benevolences.

In 1913, upon the recommendations of a commission representing the four Conferences in Illinois, the work in Urbana was incorporated under the name "The Wesley Foundation at the University of Illinois." Wisconsin promptly adopted the name and the incorporated form of organization.

In 1916 General Conference, on a motion presented by Abram W. Harris, directed the Boards of Education and of Home Missions and Church Extension to create a Joint Committee for the supervision of this activity. Secretary Nicholson, who became Bishop Nicholson that year, by processes of foreordination, soon became chairman of this Joint Committee. In 1916 Abram W. Harris became Corresponding Secretary of the Board of Education, and David D. Forsyth, of the Board of Home Missions and Church Extension.

The Centenary survey of the Home Board for this particular field, made by James C. Baker, stimulated attention to its possibilities in many Annual Conferences. Under the leadership of the men mentioned and several others, including Arthur W. Stalker and Edward W. Blakeman, and with the increased Centenary resources of the two cooperating Boards, the Wesley Foundation movement gained recognition as an essential factor in the program of the church.

GROWTH

In 1918 there were twenty operating points, most of them very loosely organized. We are now operating at sixty centers, many of them having well developed and comprehensive programs. In 1918 there were four or five fulltime workers. In 1927 the number had increased to forty-two, fourteen women and twenty-eight men. At the present moment there are four vacancies in this list pending the solution of the perennial financial problem. Ten other places are ready for fulltime workers and suffering seriously for the lack of them. There appear to be no local or missionary funds available for immediate help, although the maintenance budget provided by the two cooperating Boards has risen, with some fluctuations, from \$6,000 in 1918 to nearly \$100,000 in 1927.

Report of the Board of Education

FINANCIAL

The policy of the Joint Committee from the beginning has been to make conditional appropriations with a view to stimulating self support. The three places first aided by this Board, Urbana, Ann Arbor and Madison, are leading in this particular as in many others. California, Iowa, Kansas, Maine, Nebraska, New Jersey, Ohio, Pennsylvania, Washington and Wyoming are making progress. Practically every place on the list is trying to do something, the total raised by the field for self support during 1927 reaching nearly \$150,000. Philadelphia, thanks to the devoted leadership of William Boyd, president of the Board of Trustees, presents this year the most notable instance of program development and financial progress.

As a general rule, around the circuit the resources lag far behind the needs. The financial phase of the problem is very difficult. A man commissioned to render pastoral service in a parish of several hundred or a few thousand students, who is forced during several months of the year to spend from two to five days a week on the road in quest of money, soon finds himself attempting the impossible both at home and abroad. If he could find a score of trustee presidents like Mr. Boyd or John H. Race of the Princeton board, this financial paragraph would become an anthem of glad tidings.

RESULTS

Gratifying results in the securing of ministerial and missionary recruits are in evidence every year, though the major fruitage is to be found in the conservation and training of thousands of educated laymen. The 1927 Yearbook of the Wesley Foundation of Wisconsin contains a list of more than fifty men and women, active in the Foundation during the years 1908-1915, who have now come to positions of some distinction and influence in many callings and in many lands. The list ranges from "Y" secretaries in Constantinople and in China to a famous football coach at Ohio University, and includes missionaries, professors, physicians, attorneys, judges, business men, a Japanese writer, and a Chinese manufacturer. Similar facts, unrecorded on any printed page and unknown even to the pastors concerned, stand to the credit of many other places.

SCHOOLS OF RELIGION

A positive and growing trend toward cooperative schools of religion for curricular credit at state colleges and universities is the outstanding feature of the field for the year 1927. The cordial attitude of the university administrators toward this development confronts us with an embarrassing number of challenging invitations. It is evident that in this particular a new

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page has been turned in the history of higher education in America and the churches may write on that page whatsoever they will.

SPECIAL PROBLEMS

One historic glory of the church college is the desire and purpose and effort of its administration to provide a competent faculty of earnest Christian teachers. A little learning is good. More learning is better, and a considerable degree of it is essential in a faculty. Yet a Christian personality, vital and virile enough to be contagious, is the best religious facility the Church can offer students, or anyone else.

A Wesley Foundation can have no technical or official influence upon the choice of faculty members in its neighborhood. Nevertheless it is of vital concern to the church that the supply of Christian teachers and professors shall be adequate for the needs of all institutions, private and public. The rapid growth of the public educational system calls for new teachers and professors by the thousand and by the hundred every year. One of the greatest possibilities of the Wesley Foundation movement is in its possible influence upon the quality of the supply of teachers and professors.

A recent official statement of the Federal Bureau of Education affirms that seventy-eight per cent of the students preparing to teach are in institutions under public control. That is to say, four out of five of the coming teachers, including professors, are seeking their equipment where facilities for religious education are very inadequate. A scientist of international repute, hearing these figures, said: "You might add to that statement that seventy-eight per cent of the students preparing to teach are working under a philosophical theory which in effect makes education a religion and substitutes the school for the church." Not long ago a prominent and popular professor in a state institution, a member of the church, declined to teach a class in the church school because, he said: "I am ashamed to have the students discover how little I know about religion."

A theological student recently called to inquire concerning opportunities in the Wesley Foundation field. Speaking of the university from which he graduated, he said: "A number of faculty men there have formed an atheist club. That is the toughest thing the students have to face. I should like a chance to help them face it."

I submit these observations concerning the quality of the supply of teachers and professors as indicating one reason for as wise and vigorous and comprehensive a Wesley Foundation program as we can possibly devise and provide.

Another significant point should be called to your attention. It was reported in September, 1927, that two-thirds of the fresh-

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men just entering Princeton University were sons of parents who were not college graduates. If that is true of an old line university, older than the government of the United States, what do you suppose, at the relatively new and rapidly growing state universities, is the percentage of students whose parents are not college graduates? Evidently two-thirds and more of each freshman class is plunged into the life of the university without any direct family traditions or experiences to guide them.

Many of the pastors of those students, back home, were neither college nor seminary graduates. Is it any wonder there are religious problems and perplexities of a very serious character in such communities of students? These are the conditions we must face and help to remedy.

THE HEART OF THE STORY

The Church keeping company with her own young people who are students of college and university grade, and keeping step with them in as friendly and helpful a manner as possible; that is the gist of the Wesley Foundation idea. In brief, the students at non-Methodist institutions resemble those at Methodist institutions except that, as a rule, men intending to enter our ministry choose to attend our own colleges. Aside from this detail, proximity appears to be the dominant factor in student attendance, plus the variations in technical courses provided at different places.

What the Church desires in the way of moral and religious atmosphere, ideals, influences, and activities for students in our own institutions, she desires for those in non-Methodist institutions. Nothing less than these ideals can be seriously considered as determining the elements in a desirable program and the support which is its due.

It is easier to preach these principles than it is to attain them anywhere. It would be fair to say, in colloquial rather than scientific terms, that a given group of facts which might produce complaints in a Church college might, if found at a Wesley Foundation, be the occasion of much rejoicing. For instance: Many people expect Church college conditions to be well nigh perfect. If a student or a professor is not on the mark religiously someone may lodge a complaint. Whereas at a state institution whenever a student or a professor appears at church everybody concerned thanks God and takes courage.

I would enter a plea, on the one hand, against demanding too much from our own institutions, and, on the other, against being content with too little from other colleges and universities. It is of vital importance to the future that the Church shall care for the students and that the students, regardless of the names on their sheepskins, shall learn to care for the Church,

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which may thus become the co-ordinating, leavening, solidifying element which shall blend in one fellowship all our aspiring, unsullied youth.

DEPARTMENT OF EDUCATIONAL INSTITUTIONS FOR NEGROES

By action of the General Conference of 1924, the Board of Education for Negroes became a part of the Board of Education. Within the first year following the General Conference the legal steps necessary to a completion of the merger with the Board of Education were carried out, and the headquarters of the Church's activities for Negro education were moved from Cincinnati, Ohio, to Chicago, Illinois.

The department continues in charge of the schools and colleges for the training of Negro youth as heretofore maintained by the Church under the care of the Board of Education for Negroes, and its predecessor, the Freedmen's Aid Society.

For the purpose of protecting property rights, and to aid in the settlement of wills, legacies, etc., the legal corporation known as the Board of Education for Negroes is continued temporarily with such reorganization of its membership as that the whole number are included in the membership of the Board of Education. The charter of the Board of Education for Negroes is thus continued, but may be surrendered at any time, and the property rights and other interests become inherent in the Board of Education.

DECLINE IN INCOME

The most serious problem of the quadrennium resulted from a decline in income following the close of the Centenary period. The increased receipts from the Centenary made possible the purchase of new property and a very considerable addition to the buildings and equipment of the schools. A large part of the Centenary increase was absorbed by the sharp advances in salaries and costs of maintenance. These have more than doubled. If the standard of giving established by the Centenary had continued, or if salaries and current expenditures had dropped back to pre-Centenary prices, there would have been very little embarrassment on account of the declining income. But when the income decreased and all costs, including salaries, continued on a post-war basis, the institutions were confronted with the very serious problem of how to keep the schools going with increasing costs and lessening income.

To meet this situation tuition fees, board and incidentals of every description have been increased. On account of the low scale of wages and other income received by the Negro people,

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the costs of education to students, parents and guardians could not be raised in any proportion to the increase in the cost of maintenance of the schools. This cost of maintenance has more than doubled, but it would have been impossible to have more than doubled tuition, board and other fees to the students. As a consequence the schools have been run at the lowest limit of expenditure possible to a continuance of their work, with very little increase in their equipment, a complete cessation of building enterprises, and only such repairs and improvements on the buildings as were necessary to protect them from decay. This condition cannot last much longer. It is hoped that the endowment and expansion campaigns under the direction of Secretary Penn will bring the Negro people themselves to such support of their own institutions as will supplement the appropriations from the Church at large.

GAMMON THEOLOGICAL SEMINARY AND STEWART MISSIONARY FOUNDATION FOR AFRICA, ATLANTA, GA.

At this school of the prophets, Thirkield Hall, the new and very complete administration building begun in the last quadrennium was finished and dedicated soon after the General Conference, at a cost of \$120,000. The Seminary now has a modern chapel, administration offices and class rooms in one beautiful and well-equipped building. The older main building, which was used for almost all purposes of the institution, including dormitories, is now being made over so as to provide for dormitories only.

President Philip M. Watters, D.D., after ten years of faithful and efficient service, resigned, and in about a year thereafter passed on to his eternal home. He was a most successful administrator and left the institution with the good will and affection of the Negro people. His place was filled by the election of Professor George H. Trever, D.D., who for twenty-three years gave efficient service to the school in the chair of Hebrew and New Testament Exegesis.

The Rev. J. W. E. Bowen, Ph.D., S.T.D., LL.D., Vice-President and Professor of Church History and Religious Education, resigned his chair after thirty years of faithful and efficient service. During part of this time he was president of the institution. He has been made Extension Secretary for the school.

The Rev. R. N. Brooks, D.D., President of Samuel Huston College, Austin, Texas, was elected to the chair made vacant by the resignation of Dr. Bowen and has entered upon his duties.

A new lectureship has been established by the gift of Bishop and Mrs. W. P. Thirkield in memory of the seventeen years which the Bishop and his good wife gave to the institution in its early years.

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MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN.

This great school for the training of Negro physicians, dentists, pharmacists and nurses, maintains the high standards required by the American Medical Association, and continues as a Class A medical college. Its diplomas are scattered over the entire country. Dr. George W. Hubbard, one of the founders of the school, and for over forty years its president, passed to his reward at a fine old age, honored and respected by white and colored alike for the work which he had done for medical education among the Negro people. The house in which he lived becomes the nurses' home, and his entire estate was left to the college, subject to a life annuity to a relative. The school is now on the high crest of a wave of usefulness and prosperity that shall make it the most outstanding Negro medical college.

FLINT-GOODRIDGE HOSPITAL & NURSE TRAINING SCHOOL, NEW ORLEANS, LA.

This institution has been recognized as a standard nurse training school, which gives its graduate nurses recognition and service anywhere in the country. Dr. T. Restin Heath, who for nine years has been its very successful superintendent, was called to the superintendency of Bethany Hospital at Kansas City, Kansas, and as this call took him and his family back to their home Conference and home country, he accepted the position at Bethany. Dr. H. W. Knight, who for many years has given efficient service as a hospital superintendent in Africa and in India, under the Board of Foreign Missions, has been elected to take the place made vacant by the resignation of Dr. Heath.

The location of this hospital on Canal Street has been considered undesirable on account of noise and business encroachments. The question of a new site has been under consideration for some years. An entire block in a very advantageous location has been purchased, and as soon as the present location can be sold the institution will be rebuilt at the new site. An offer of \$250,000 for the Canal Street site was declined, as it was offered previous to the purchase of the new site. It was not deemed advisable to sell until a new location had been secured.

BENNETT COLLEGE FOR WOMEN, GREENSBORO, N. C.

For some years the question of a first class woman's college as a part of the system of schools for our Negro membership has been discussed. The Woman's Home Missionary Society had the establishment of such a school under consideration. The student body of Bennett College, located at Greensboro, N. C., had nearly four girls to one boy. The location and the buildings seemed admirable for the establishment of a woman's college. After consultation with the Woman's Home Missionary Society

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it was decided that the experiment of a woman's college under the care and management of the Board of Education and the Woman's Home Missionary Society should be started at Greensboro. For the present the former name was continued, with the addition of but two words, so that the new institution was designated Bennett College for Women. It was thought that if the institution should start off with a hundred young women it would indicate future success. Instead of a hundred, the enrollment for the first year went over two hundred. Much of the success of the institution is due to the fact that the boards succeeded in securing for the first president Dr. David D. Jones, with his estimable wife, both of whom are graduates of high grade colleges and are admirably adapted to the management and care of an institution of this kind. The location of the school in Greensboro, N. C., puts it in a neighborhood and a State which leads in sympathy and service for Negro education, and in the very city where Bishop Robert E. Jones and his brother David were born and raised. The present school year shows a substantial increase in attendance.

CLAFLIN COLLEGE, ORANGEBURG, S. C.

Clafin College is one of the few institutions in this department having an endowment of \$100,000 or over. Much of this endowment is to be attributed to the faithful and efficient work of President Emeritus L. M. Dunton, who, while retired from the active administration of the school, continues his interest and gives his services to a campaign, which during the quadrennium has added materially to the endowment of the school. A State industrial college for Negro youth, established and carried on by the State of South Carolina, is located on property adjoining Clafin College, and as the work of the two schools duplicates in some forms, the problem of cooperation with the State school is one to be seriously considered. The State institution specializes in industrial types of training and does little or nothing for what might be termed "higher education." It may be the part of wisdom to let the State take care of primary, secondary and industrial education and training, and that the Church schools shall supplement this work with the college and all for which the college stands.

CLARK UNIVERSITY, ATLANTA, GA.

The presidency of Clark University was made vacant by the resignation of Rev. J. W. Simmons, M.A., Ph.D., and President M. S. Davage was transferred from Rust College to Clark University. President Davage has had large experience as an administrator in the schools of this department. He is making a fine record at Clark. A very considerable increase in college students has been made under his presidency.

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This institution was fortunate in owning a large tract of valuable land adjoining its campus. After reserving over a hundred acres for the campus, a very large part of the acreage has been sold, and from the proceeds an addition of about \$200,000 made to the endowment. With a small amount from the sale of land, much needed improvements have also been made, and a modern athletic field and a library building constructed.

BETHUNE-COOKMAN COLLEGE, DAYTONA BEACH, FLA.

One of the schools of the department, Cookman Institute, was located in Jacksonville, Fla. In the same city the Woman's Home Misisonary Society had a missionary school for Negroes, Boylan Home. Mrs. Mary McLeod Bethune, through her own personal efforts, with the assistance of a large number of northern friends who spent their winters in Florida, founded and developed a very successful school for Negro girls, at Daytona Beach, Fla. Arrangements were made with the trustees of this school by which the institution was taken over as one of the schools of this department, Cookman Institute at Jacksonville, was transferred to Daytona Beach, its property sold, and the proceeds, with a similar amount from Centenary receipts, were expended in the building of a boys' dormitory and two professors' homes at Daytona Beach, and the two institutions were merged and named Bethune-Cookman College. Mrs. Bethune continues as president of the new institution. Her administrative genius and popularity, with the help of her northern friends, constitute a very substantial part of the forces of Negro education in Florida. The two Conferences in Florida have accepted the merged institution and are rallying to its support. An endowment campaign promises to make a substantial beginning toward permanent income. The new location is nearer to the center of the Negro population of the state, and leaves Jacksonville and vicinity as an undivided field for Boylan Home.

MORGAN COLLEGE, BALTIMORE, MD., AND PRINCESS ANNE ACADEMY, PRINCESS ANNE, MD.

Morgan College, located in the city of Baltimore, has been moved to its new and attractive site. It is a standard A grade college and is the only institution of our Church to care for the educational needs of the Washington and Delaware Conferences. A campaign for endowment and buildings was successfully carried forward early in the quadrennium, and it is confidently hoped that when the proceeds of this campaign shall have been paid in, the institution will have a fine outfit of buildings and the beginnings of a much needed permanent endowment.

Princess Anne Academy, a secondary school located at Princess Anne, Md., is carried on under the care of the trustees of

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Morgan College and also under the direction of the Board of Education of the State of Maryland. Its work in secondary and industrial training represents both the Church, and the State of Maryland.

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE, MORRISTOWN, TENN.

Soon after the General Conference, while this institution was enjoying its new set of buildings, consisting of a boys' dormitory, a girls' dormitory and a refectory, fire broke out in Crary Hall, the girls' dormitory, and on account of lack of fire-fighting facilities in Morristown, the entire building was destroyed. This happened within two years of its construction. The young women were cared for temporarily in the New Jersey Home, one of the model homes of the Woman's Home Missionary Society. As the building was a complete loss, the full amount of insurance was paid by the companies, and President Hill immediately went to work to clear away the debris and reconstruct the building. This was done during the following summer, so that it was ready for occupancy with the loss of its use for only a part of the school year. By careful management and a liberal salvage of the materials of the burned building, President Hill was enabled to reconstruct Crary Hall from the amount received for insurance, and with the assistance of a few liberal friends of the school. More than this, he secured funds enough to build a much-needed new gymnasium at a cost of \$25,000.

RUST COLLEGE, HOLLY SPRINGS, MISS.

The transfer of the president of Rust College to the presidency of Clark University was followed by the election of Professor L. M. McCoy to the presidency of Rust. Professor McCoy had served very acceptably for several years as dean of Morgan College, Baltimore, and came to the position in Rust College with the maturity of experience. He has raised the standards of the college, and carried on extension work for Negro school teachers.

HAVEN TEACHERS' COLLEGE, MERIDIAN, MISS.

The increase in high schools throughout the state of Mississippi, and particularly the building of a new and fully equipped high school at Meridian, cut into the attendance at Haven, so that the institution has been majoring in teacher training and junior college work, rather than in secondary education. It is a question whether the Board is warranted in maintaining two institutions of higher education in the State of Mississippi under present circumstances when the State has made such large advances in Negro education.

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WALDEN COLLEGE, NASHVILLE, TENN.

Competition in the field of Walden College is unusually strong. One of the outstanding Negro colleges in the United States, with two other Negro colleges of high grade, are located in Nashville, Tenn. It is a difficult field in which to secure college students. President Thomas R. Davis of Walden has been transferred to the presidency of Samuel Huston College, to take the place of President Robert N. Brooks, who has been made professor of church history and religious education in Gammon Theological Seminary. Since then the school has been carried on by Professor H. H. Sutton as Dean in Charge.

NEW ORLEANS-GILBERT COLLEGE, NEW ORLEANS, LA.

President C. M. Melden, who for thirteen years successfully administered the affairs of New Orleans College, and who previous to that gave seven years of effective service as president of Clark University, felt that the time had come when he ought to retire from active service, and his resignation was regretfully accepted. The department was fortunate in securing for his successor the Rev. O. E. Kriege, D.D., who for seventeen years had been the successful president of Central Wesleyan College at Warrenton, Mo., and for many years before that, a teacher in the institution. He is admirably fitted to carry on the work of President Melden at New Orleans. This institution is located in narrow quarters on a very expensive site, and the hope is that in the near future a new and larger location may be secured and the present property sold for enough to rebuild the school at this new location.

PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

During the Centenary period a new site, consisting of forty acres of admirably situated land, was purchased and paid for and it was hoped that if the income of the Centenary period should continue, or nearly so, that the Board could sell the present cramped quarters and rebuild upon the new site. For lack of funds nothing has been done in this direction. However, the present site is increasing in value and it is hoped that at some future time the Board will be warranted in selling the present location and beginning the erection of a set of new buildings where the school will have room to develop and grow.

SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

The Rev. R. N. Brooks, D.D., President of this institution, was elected to the chair of church history and religious education in Gammon Theological Seminary, and his place has been filled by the transfer of President T. R. Davis from Walden College at Nashville, Tenn. The school has been elevated to the grade of a standard college in Texas.

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WILEY COLLEGE, MARSHALL, TEXAS

This school, under the long and successful presidency of the Rev. Matthew W. Dogan, D.D., maintains a high standard of efficiency and attendance. It has upon its enrollment the largest number of college students of any institution in this department. It now confines its work entirely to college men and women. It has no preparatory or under-graduate departments. It is recognized as a standard A, grade college by the best standardizing agencies. A fine and up-to-date girls' dormitory has been built and occupied, and the boys who were scattered in make-shift lodgings about the campus are now returned to Coe Hall, their own dormitory. The institution can now grow, for its boys and girls are in their own dormitories, well equipped and comfortable. Wiley is a popular educational name throughout Texas and the southwest.

CENTRAL ALABAMA INSTITUTE, BIRMINGHAM, ALA. GEORGE R. SMITH COLLEGE, SEDALIA, MO.

The main buildings of both of these schools were destroyed by fire and have not been rebuilt. The properties are looked after by local care takers, pending decision as to future developments.

LINCOLN DAY

Lincoln Day being the Sunday nearest to the anniversary of the birth of Abraham Lincoln, has been observed regularly in the interest of the work of this department. A suitable program has been prepared each year and furnished to such churches as expressed a desire for its use by writing to the Board giving number required. Our people need information concerning this important work of Negro education. The annual program provided for Lincoln Day observance, with the quarterly Christian Educator, are prepared for the express purpose of giving the churches this much needed information.

THE SOUTH MAKING GREAT STRIDES IN NEGRO EDUCATION

When these and other Church schools for Negroes in the South were started more than half a century ago, the South was little inclined to provide education for Negroes, and too poor to pay for it if it had the disposition. Since then, as one of the principal products of these schools, there is a general movement in all the Southern States to provide at least primary, high school and industrial training for the children of its Negro citizens. In the beginning the Church schools provided for every form of instruction from the primary to the college and professional school. To-day in most parts of the South at least a good common school education is within the reach of every child of every color. For some time to come college and professional

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training for Negroes must be provided from Church and other philanthropic sources. The Negro from this time on is able and must do more for his own college and professional schools. He will do so as the subject is fairly presented to him and as he understands that a large part of the economic advance which he has acquired is due to the training he received in Church schools, and in recognition of this fact, he, from his own financial gains, must see the necessity of setting aside a liberal portion to carry on the institutions through whose training his success has been made possible.

MINISTERIAL EDUCATION

It goes without saying that the education and training of ministers for the Negro race is one of the prime objects of Church philanthropy. With the advance of the Negro people in culture, the Negro ministry must keep abreast. Young men and young women educated in the high schools and colleges can no longer respect and take instruction and leadership from uneducated and ignorant ministers. The ministry must keep ahead of the laity, if it would retain its leadership. The Negro colleges, with Gammon Theological Seminary, provide opportunity for a trained ministerial leadership which shall help the religiously inclined Negro race to the moral and spiritual ideals of the Christian religion. Untrained and poorly prepared ministers are becoming out-of-date with the new generation of Negro people. All of these institutions stress religious education and are the main sources of supply for the Christian ministry, not only in our Church, but in all the Negro churches as well.

ENDOWMENT AND EXPANSION CAMPAIGNS

One of the far-reaching and important phases of work in the Department of Educational Institutions for Negroes of the Board of Education, has been the effort to get the Negroes to give in a large way, for their own education. Self-support is at the basis of all real progress and the effort is not only to secure funds so much needed, but to educate the race in independence, self-support, and dependability.

Before the Centenary they had reached a maximum of \$75,000 per year for the schools in addition to the regular benevolences. This worthy effort was then merged into the Centenary and the Centenary Commission recognized it by a guarantee of \$75,000 per year, for five years.

The Board is now reviving the effort of self-support, discontinued six years ago. In doing so it was necessary to use a year to formulate plans and secure approval of Annual Conferences and alumni associations. The wisdom of the movement is to be seen in the fact that the first year of income resulted in the giving of \$54,000. In the same year, in the New

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Orleans, Atlanta and Chattanooga Areas where most of the Negro institutions are located, the World Service contribution was \$95,000, an advance of \$17,000 over the preceding year. The total giving in one year of \$149,000 demonstrates the ability of the colored people to give for both causes without endangering either. It is expected that Negro self-support will reach \$75,000 the fourth year of the quadrennium and keep increasing from year to year until it reaches an average of one dollar per member, per year, for the 350,000 Negro members of the Methodist Episcopal Church.

The permanent movements now inaugurated through which this giving is to be secured annually, are a Self-Denial Week covering the week of Thanksgiving, and the organization of Lincoln Leagues. The Self-Denial Week is to be a national movement when the Negro people everywhere, in thanksgiving to God, will deny themselves of some necessity or luxury, that will enable them to give a minimum of one dollar for current support and endowment of their schools. What more fitting tribute could be made on National Thanksgiving Day, than for the Negro to assemble in the Church and rejoice at what education of the race has done as a contribution to our National prosperity

Lincoln Leagues are being formed to carry on the second emancipation, through contributions for education which the immortal Lincoln made possible. Some direct results of additional giving by the Negro for the schools has been the accrediting of many as class A colleges and secondary schools, due largely to the funds, which made possible the purchase of equipment necessary to meet the requirements. The increasingly large attendance in college departments of the schools is one of the by-products of the campaigns for increased funds, for while contributions are being solicited the people are also becoming informed upon the progress, the present standing and future of each institution.

DEPARTMENT OF CHURCH SCHOOLS

At the beginning of the quadrennium the former Board of Sunday Schools found itself by action of the last General Conference an integral part of the new Board of Education, under the title, Department of Church Schools. All of the functions of the former Board of Sunday Schools have been carried forward, the scope of aims and program has been enlarged and increased opportunity afforded for closer integration of the whole program of the Church.

Increasingly the boards and departments that are engaged in phases of religious education have been working toward a uni-

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fied consideration of the problem of developing Christian personality. Especially has the new arrangement been effective in bringing about a closer co-operation between the leaders of the departments of the Epworth League and Church Schools, with economies resulting from the gradual elimination of duplication in text book production, etc.

AIMS

The Department of Church Schools has aimed toward the development for the Church of a program that is religiously sound. New phraseology and modern techniques have not become substitutes for the spiritual dynamic proceeding from God in and through our Savior Jesus Christ.

The department furthermore has attempted to analyze the situation existing in our Churches in terms of an educational program. The experiences and needs of life fundamental to the growth of Christian character have been sought; objectives centering in Christian life determined; programs of worship, service, recreation and instruction prepared; leaflets and manuals for local Church guidance prepared and promoted; leaders trained; and a broad program of promotion and supervision effected. The department has functioned in all phases of religious education both on the Home and Foreign Fields. Such information regarding the activities of the Department of Church Schools as seems desirable for the purpose of this handbook is given in the sections that follow.

ORGANIZATION

Early in the quadrennium the activities of the department were grouped into four divisions: Local Church School Administration, Leadership Training, Field Administration and Foreign Service. The Secretary of the Department has been responsible for the division of Field Administration and each of the other three divisions have been directed by a Superintendent.

RELIGIOUS EDUCATION AND THE LOCAL CHURCH

The local Church is the basic unit in our Church life. General agencies exist for the purpose of making the largest values of our best Churches available for all of our Churches, and for organizing the full strength of the local Churches in significant Kingdom enterprises. The fundamental religious needs discovered in the every-day situations of life are our paramount considerations. Around these must the program of religious education be constructed.

This centers the program, or curriculum, the teaching methods, the training of leaders, program administration and supervision and ideals in housing and equipment, in the local

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Church. Training agencies outside of the local Church may be set-up, but the test of their value will be made in the local Church.

The department has attempted to discover the needs of the local Churches and to provide for them. It conceives the final test of the value of its service to be in the development of a constituency that increasingly is learning to live the Christian life. Growth in the ability to live by the principles of Jesus; increasing participation in significant Church activities; growing interest in vital spiritual experiences; expanding understanding of social needs; practice of vital worship; enthusiasm and passion for serving world needs; here the effectiveness of the religious education program will be measured.

The activities have been unified on the basis of the age groups (children, young people and adults) and from the standpoint of Sunday and week-day activities. The desirability of a completely integrated program of religious education has been recognized and sought. While recognizing the fact that other agencies of our Church have a responsibility for phases of religious education we have welcomed co-operation with the Department of the Epworth League, Missionary Education Department, International Council, Board of Home Missions, and other agencies as steps in the direction of a unified approach to the local Churches.

CORRELATION

Three years ago Dr. Bovard called together the staffs of the departments of Church Schools and the Epworth League and organized an inter-staff council. This combined group proceeded with the adoption of a set of principles, organized committees on the Local Church, Leadership Training and Field Administration and began plans for co-operative work. Correlation has proceeded here and in the Curriculum Committee. Progress has been constructive, values of all agencies have been conserved and a sound procedure established for rapid progress during the coming quadrennium.

LOCAL CHURCH EXPERIMENTAL CENTERS

In accord with one of the needs stressed previously in this report we have a number of local Churches working with us as experiment centers. In these centers we hope to secure the fundamental facts upon which a sound program of religious education can be built. It is our purpose to continue this work as controlled experimentation without publicity or promotion until such time as the facts justify promotion. Types of churches and conditions under which local leaders work necessitates the securing of a wide variety of types by geographic location, rural and city, industrial and residential, large and small, etc. The

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experiments in these churches are proceeding along two lines of major activity.

- a. Individual workers reporting on report blanks the life-situations or units of experience in which religious problems reveal themselves, the nature of these problems, the procedure or method of solution, and the results secured. Problems are discovered in home, Church, school and community situations.
- b. Testing out plans and programs in which we have attempted to apply sound educational principles.

The nature of this controlled experimental work has necessitated the personal visitation of members of the staff to the local Churches and colleges involved, where from one to five days is spent in intensive workers' conferences. In these conferences analyses of the local situation are made, objectives and detailed plans of procedure are recommended and continuous approach to the Church by correspondence and by additional visits made.

RELIGIOUS EDUCATION OF CHILDREN

For nearly the first two years of this quadrennium the elementary work was without a director. In the fall of 1925, Miss Mildred O. Moody was named to lead that work. She was the only worker in the division until September, 1927, when an assistant, Miss Hazel V. Orton, was added to the staff.

Some significant advances have been made in the program of elementary education during this period. Probably one of the most important of these are the steps which have been taken toward providing a unified program of religious education for each age group in the elementary division. The basis for such a program must be found in life situations or the experience of boys and girls. Therefore, much time and energy has been spent in experimental work in definite centers observing the life situations of children, studying the problems revealed, discovering their religious needs, formulating from these objectives for the program and listing the procedures which may be followed in an attempt to solve the problems.

A second significant development has been in the field of correlation of agencies. Experimentation is being carried on in local Churches with the consent of the several overhead agencies working with boys and girls. In this experimentation the Church itself is organized for work with its different age groups, but one organization is set up for each age group, that organization guided by a local Church council. Thirty-two different departments in twelve Churches are actually at work. The first report of tabulated results seems to demonstrate the worth of

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research in the problem centers, unified program building, organization of procedure and technical supervision.

A third significant development is the response of the Church to the principles of departmentalization and grouping so that the needs of the various age groups may be met. We have no way of knowing the exact number of Churches which have within the last four years made possible departmental programs. We do know, however, that a large majority of the new educational plants being built are almost without exception building for departmentalized work in the elementary division. It is encouraging to note, too, that the Church is making it much more possible to carry out the program of religious education for children by providing adequate equipment. They are sensing the need of attractiveness and beauty and the development along this line is obvious. A few of the outstanding Churches have, within the last few years, built children's chapels to provide a place where the worship needs of children may be met.

A fourth development of real help to the field has been our preparation of program materials which carries to the field a life-centered point of view. Much of the preparation of this material has been done by our own department, though we are co-operating with the International Council in the building of the International curriculum. Perhaps the finest set of program materials which we have provided for the field this year has been our program of pre-Easter work with Junior boys and girls. This consists of a manual of principles and methods of evangelism for juniors, a manual of twelve worship programs climaxing at Easter and built around the theme of "what it means to be a Christian," eight Church membership lessons for the teachers' use, six story and discussion leaflets for the pupils, a recognition service to be used in the department, and a reception service to be used in the Church. The Church has received them with enthusiasm and real profit.

A fifth significant advance has been in the training of our workers both for the teaching program in the local Church and for a supervisory program on the field. Our training activities are carried out through local Church visitation, standard training schools, seminars for specialized groups and through elementary supervisors on the field. On an average, thirty-four local churches are visited in a year by the central office children's worker. Thousands of elementary workers are reached yearly through courses given in standard training schools. Six seminars for elementary standard training school instructors have been held during the quadrennium. In one of those seminars there were fifteen students. Those fifteen students in a year's time were used to teach fifty-nine classes in forty-nine different standard training schools, reaching 837 local workers, 443 of whom completed their work for credit.

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We hope that through the next quadrennium the leaders in this field may give their time and attention to further experimentation in curriculum, to the formulation of a unified program, to the correlation of agencies, to the establishment of Conference Board committees on elementary education, to district-wide promotion of our work, to a program of parent education, to educating the constituency of the Church, to the important place of elementary education in building the Kingdom.

The upturned faces of children challenge us. Their destinies are in our hands, the hands of the Church. We must not fail them.

RELIGIOUS EDUCATION OF YOUNG PEOPLE

The Young People's Work in the Department of Church Schools has the responsibility for the general oversight of the Sunday school interests of three age groups in our Church Schools. These three departments and their enrollment are as follows:

<i>Department</i>	<i>School</i>	<i>Age</i>	<i>Enrollment</i>
Intermediate	Junior High School	12-14	531,237
Senior	Senior High School	15-17	486,967
Young People	College or Employed	18-24	708,306
			<hr/> 1,726,510

For the most of the past quadrennium there has been no full time worker in the Department of Church Schools in charge of this section of our Church School work. In September, 1927, Reverend Warren T. Powell was appointed Director of Young People's Work for the Department of Church Schools.

SIGNIFICANT DEVELOPMENTS

1. Co-operation with the Epworth League

There has been worked out jointly by the Director of Young People's Work of the Department of Church Schools and the Department of the Epworth League a plan both for a correlated and unified organization for the young people's work in the local church. This plan has been approved by the Curriculum Committee of the Board of Education and it appears in the pamphlet entitled "How a Leader Uses Organization," which has been issued under the imprint of both the Epworth League and Church School. This indicates a new period of development in a co-operative program for our young people.

2. Co-operation with the International Council

Through the International Committee on Religious Education for Youth our Young People's section has participated in the co-operative production of a series of program pamphlets under the title of the "Christian Quest, Youth and the Jesus

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Way of Living." This series of pamphlets will be used by thirty-nine co-operating denominations. It provides for the leaders of youth very effective materials for a program for young people's work in the local Church. These program pamphlets are divided into three groups: (1) Basic Pamphlets for Leaders:— "Qualities of an Effective Leader," "How a Leader Proceeds with a Group," "How to Study Individual Growth," "How a Leader Uses Organization," "Program Suggestions for Group Leaders"; (2) Resource Materials for Leaders:— "Worship and Leaders of Youth," "Youth and Recreation," "Story-Telling Projects for Leaders of Youth," "Book Friends of Youth," "Dramatics and Leaders of Youth," "What to Do with the Christian Quest Materials," "Youth and Co-operation." "Camping and Leaders of Youth," "Debating and Leaders of Youth"; (3) Materials for Youth Themselves:— "Intermediate Boys' Book," "Intermediate Girls' Book," "Senior Boys' Book," "Senior Girls' Book," "Book of Youth."

3. Co-operation in the "Crusade with Christ for Young People."

In February, representatives of Church School organizations and young people's societies of many denominations unanimously agreed to co-operate in a movement for young people of thirty-nine Protestant denominations. This movement will give emphasis not to organization but to three great causes:

1. World Evangelism.
2. World Peace.
3. Christian Citizenship including Law Enforcement.

The Young People's section of the Department of Church Schools is co-operating in this enterprise which we hope will result in a genuine Christian youth movement for these challenging causes.

PROGRAM OF RELIGIOUS EDUCATION FOR ADULTS

It is quite evident that no effective religious education of the child will take place without a thoroughly trained adult leadership in home, Church and school. The examples set before children and the whole social structure which they inherit makes imperative a Church program of education for the adult. "The present ineffective efforts of the Church, in the light of its overwhelming challenges and opportunities, are largely due to the fact that the Church is throttled by adults who have never been educated."

We believe the following needs underlying a program of religious education for adults ought to be faced by our Methodist Episcopal Church:

1. The sense of the reality of God.
2. An adequate Christian conception of God.

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3. An adequate concept of the meaning of Jesus Christ.
4. A view of the Church as a means to an end, and of the educational method as a sound method.
5. A view of the Bible as the record of life experiences and a means to an end.
6. Intellectual honesty in dealing with matters pertaining to the Bible, doctrines, the Church, temptation, sin and so on.
7. Christian motives for choice of life vocation.
8. Christian motives for business and professional activities.
9. Christian attitudes of good-will, sympathy and helpfulness toward people of other circumstances, races and nations.
10. Attitudes of loyalty and co-operation in Church program.
11. Right viewpoint of place and importance of children in home, Church, and nation.
12. Knowledge of the characteristics, needs and interests of children and young people, and of the method of using home experience in developing Christian personality in the children.
13. A study of many life situations and method of directing, with a view to making the home a laboratory in Christian living.
14. A knowledge of the materials useful in giving children a religious education in the home. (Pictures, stories, music, play.)
15. An understanding of, and ability to teach progressively to children, sex information.
16. Ability to co-operate in Church activities.
17. Ability to accept responsibilities in local Church and carry them out.
18. Attitude toward responsibility in general.
19. Appreciation for nature that moves the spirit in worship.
20. Appreciation for the progressive revelation of the relationship between God and men recorded in the Bible.
21. Appreciation for an intelligent understanding of worship; hymns and tunes.
22. Activities of an interesting and satisfying nature, utilizing the abilities of adults in worthy enterprises.
 - (a) Securing adequate provision for the religious education of the child.
 - (b) Discovering social and physical needs in the community and making provision to meet them.
 - (c) Assisting in local church enterprises—choir, Church school, Church committees, ushers.
 - (d) Organizing and conducting training programs.
 - (e) Study courses for information.
 - (f) Supporting work in home and foreign fields.

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A complete integrated program of religious education must contemplate an approach to the whole range of life on the one hand; and on the other, must look toward an integration of Sunday, Week-day Religious Education and Vacation Church Schools. This significant statement by Dr. Wade Crawford Barclay recently appeared in the *International Journal of Religious Education*, "It would be difficult to over-estimate the tremendous significance for religion of this new department. Religious education expands to include the whole of life. Adult religious education takes its place side by side with the religious education of children and the religious education of youth in the field of responsibility of the Christian Church. Every child and every young person in America and in the world for Christ through educational evangelism now becomes: every person in America, and in the world—child, youth, and adult—for Christ through educational evangelism."

The conviction is growing that the Church should begin the development of religious education program for adults based on the normal situations, problems and needs arising in adult life. Can the Board do a more strategic thing now than to look toward securing a person of sufficient experience and with technical training in religious education to create a program to meet this need?

WEEK-DAY AND VACATION CHURCH SCHOOLS

These two newer developments in the field of religious education secured the attention of a full time worker for the first time, May first, 1927.

Conservative estimates place the number of Vacation Church Schools conducted by Methodist Churches, or schools in which Methodist Churches co-operated in 1927, at 3,000. These schools had an attendance of well over 300,000 pupils. Statistics are not available to indicate how the movement is growing, but all the facts that are available indicate a very rapid growth.

The Religious Education Association estimated some time ago that there were 1,000 communities in widely separated sections of the United States which were conducting Week-day Schools. In all probability they have increased beyond this number. Some communities have conducted such schools from twelve to fifteen years with increasing conviction that their worth was large. New lesson materials and improved teaching methods make it possible for Week-day Schools to forge ahead and secure the co-operation of pupils, parents and community with relative ease. Carefully planned and well-manned Week-day systems tend to become permanent.

These two new streams offer increased power in the process of building Christian-lived individuals, if only the streams can be harnessed.

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One great danger offered by the Week-day and Vacation School movements is that they may become tangents or side issues of little consequence. With proper direction the process of developing Christian personalities can be one process, with the home, the Sunday School, the Week-day and Vacation Schools each making its related contribution. Herein lies the hope of traditional religious educational procedures. For the religious nurture which life needs cannot be provided, no matter how well-wrought out the process may be, within the time limitations under which the traditional religious education program has labored.

The director of these phases of our work believes that the outstanding needs of these types of schools are needs that are common with those of the work of the Sunday School; that only as the Sunday, Week-day and Vacation School programs proceed hand in hand, can lasting progress be made. One cannot outstrip the other without hazarding its own life and endangering the life of the other.

Consequently the outstanding needs of the movements are:

(1) To discover experimentally the life needs with which religious education will have to deal. Probably these needs vary considerably for city boys and girls, and country boys and girls, for privileged and underprivileged boys and girls in the open country, for boys and girls with foreign parents, for boys and girls who live in industrial communities, etc.

(2) Once having discovered experimentally what these life problems are, the problem will be to discover experimentally the activities and the materials and other teaching methods which can nurture life religiously better than any other activities, materials and teaching methods. The future belongs to the experimenter, to the director of research.

(3) Promotion should proceed no faster than the direction in which we should proceed is clear. Progress just now is very rapid and one is faced with a colossal task in interpreting to the multitude of communities which have caught a vision of the usefulness of more time; the still larger vision of a life-centered program of religious education all of which is geared in with every other part, nurturing life at each stage of its development from the pre-school age through adulthood. Along with this relationship needs to go throughout the Church, defined objectives, improved equipment trained teachers, trained parents, a passion for the Kingdom, a good curriculum, adequate supervision, and such interpretation of the program to each community as will make for public understanding. Working thus in team fashion with the other divisions of the Department of Church Schools, there is conviction that the Kingdom of God may be furthered by social control through the inner control of the ideals of men.

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MISSIONARY EDUCATION

The viewpoint, spirit and administrative procedure being followed by the missionary education department (under the leadership of Dr. Hargraves) and our Division is making possible a real integration of aims and activities. Joint staff meetings are held where the common objectives of a program of religious education are discussed and determined upon. The methods of procedure in developing an integrated program, revealing points at which special missionary emphases are necessary, are brought out. Plans for a common approach in the preparation of leaflet and manual material have been made and the several age-group specialists of the two divisions co-operate in the preparation, printing and distribution of these materials.

In a recent statement by Dr. Corliss P. Hargraves, Secretary of the Department of Missionary Education of the World Service Agencies, a missionary minded person is defined as one who "sees his Christianity in terms of its community, inter-racial and world relationships, responsibilities and opportunities; and commits himself to the enterprise of living up to those responsibilities and opportunities. He is one who is so possessed of the mind of Christ as to become himself, out of the desires of his own heart, a Kingdom-extender."

Dr. Hargraves then goes on to say, "The great passion of Jesus was to extend the sway of the good will of God for his children to all the areas of the life of all men and women everywhere. To this passion He held Himself true, even at the cost of his life on the cross. Can one be a Christian in any vital and real sense, yet fail to align himself openly and aggressively with this basic passion of Him whom he owns as Lord? Are the processes of your Church and mine actually resulting in producing a generation of Christians who have been trained to enter into the missionary passion of Christ, whom they own as Lord? Can Christ to-day depend upon the fact that men and women are members of His Church, to assure Him that in any crisis when race hatreds flame out, or in any time of international difficulty and strain, those Church members will take His attitude, hold to His teachings and insist that above all other considerations the mind of Christ, illustrative of the will of the Father for His Children, must prevail?"

Certainly Methodism today has no more important responsibility than the building, through her religious educational process, of a missionary-minded generation of Christians within her membership.

The Department of Missionary Education, which at present is organized under the World Service Agencies (the united Boards of the Church acting together) likewise functions as the Department of Missionary Education within and for the

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Department of Church Schools, thus eliminating duplication and making possible the closest co-ordination in the building of one unified program of Missionary Education for the Church. This means that the processes of Missionary Education function through and become an integral part of, as far as the Department of Church Schools is concerned, the regular channels of Religious Education. In co-operation with the various divisions, the Department of Missionary Education helps to create graded materials for Mission Study, graded departmental worship programs and various leaders' manuals for the aid of teachers and department superintendents in the different age groups.

Some of the most illuminating pamphlets recently created by the Department are: "Missionary Education for Kindergarten and Primary Children," "Missionary Education for Intermediates and Seniors," "Training in Giving," "Training Children to Pray," "Graded Materials for Missionary Education," "The Missionary Education Worksheet," "What One Sunday School Did," "Catalog of Missionary Education Materials," "The Church Training Night Manual," etc.

The missionary interest is receiving unprecedented emphasis in the new graded lessons now in process of revision; in practically every issue, also, of the *Church School Journal* and the *Adult Bible Class Monthly*, the *Elementary Magazine*, *World Neighbors*, and our other Church School publications appear missionary-centered worship programs, story materials, or other missionary information designed to aid the teachers and officers in our schools to give more effective emphasis to this very important phase of our total religious educational process.

Unfortunately space does not permit entering into detail as to the manifold ways in which Missionary Education is increasingly functioning through all the channels of the Department of Church Schools. But probably not in this generation has Missionary Education, as distinguished from simply promotion and propaganda, received the amount of sound educational attention which it is receiving today in all departments of our work.

EVANGELISM

The essential principles and motives of evangelism are the foundations of our entire program. Only as the programs are directed toward the goal of a growing personal relationship to the heavenly Father in and through Christ do we consider them sound. Each year new materials are provided for the Lenten and pre-Lenten season to aid the Churches in encouraging Christian choices and in training boys and girls for Church membership.

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BUILDING AND EQUIPMENT FOR RELIGIOUS EDUCATION

The Bureau of Architecture was organized in May, 1917, by Dr. W. L. McDowell, representing the Board of Home Missions and Church Extension, and Dr. Edgar Blake, representing the Board of Sunday Schools.

The wisdom of the venture has been evidenced in the thousands of calls for aid which continually lay heavier demands upon the staff and also, we trust, in concrete results, enabling many Churches to render a more satisfactory ministry in Divine Worship, Religious Instruction and Christian Fellowship.

In 1924 a Director was appointed to permit the architects to give their full time to architectural work. In addition to the Director, the staff includes Mr. Walter H. Thomas, consulting architect; Mr. T. M. Sundt, Mr. B. C. Wenner and Mr. E. F. Jansson of the Chicago Office, all registered architects.

Scope of Work.—Since its organization over 6,000 new projects have entered our files. This does not include numerous requests for aid and advice which could be answered by letter or personal conference. From two to four years' contact with a Church is usually required from the time the case enters the files until our co-operation ceases. At the present time the Chicago Office is completing sketches for a project which opened correspondence in January, 1920. These projects are located in every State in the Union, and many are from other lands.

Budget.—During the year ending November 1, 1927, it cost \$45,636.72 to operate the Bureau. This covered the salaries (ten to fourteen people), traveling expenses, office supplies and equipment, drafting materials, paper, blue-printing of plans, printing, books bought to sell, exhibit material, expressage, etc.

The appropriation from the Board of Home Missions was \$15,000, and from the Board of Education \$7,500; the balance was collected for services rendered, traveling expenses paid by the Churches, sales of publications, consultation fees, etc. The office rent is provided by the Boards.

The Board of Home Missions and the Board of Education work jointly through the Bureau. There are distinct advantages in this due to the vital interests of each Board relating to Church buildings and equipment. The program of the Department of Church Schools depends largely on adequate equipment for worship, group study, and recreation. Fully 75 per cent. of the time of the Bureau has been occupied in securing improved facilities for religious education. The staffs of the Bureau and the departments work harmoniously to the achievement of this end.

On report of the Committee on Church Architecture the Board of Education approved the following statement:

"As a Board of Education we call the attention of our churches

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contemplating construction to the desirability of church buildings that will meet the requirements of the modern program and ideals of religious education.

"Such a program includes adequate provision for a ministry of worship, instruction, service, and recreation. These requirements should take into account the architectural values that induce worship and create an atmosphere in which religious experience most easily develops. Church and church school architecture means something more than bare rooms, light, ventilation, and acoustics, though these demand the most careful attention. Class and assembly rooms, with recreational and social facilities, adequate for the teaching program, should meet standard requirements. The tendency just starting, to erect small chapels for inspiring reverence and promoting worship among children and youth is to be encouraged. In all this work beauty is a high essential, and not necessarily more costly than ugliness.

"In the building of either chapels or churches, the whole putting together of stone and timber, the determining of windows and the lifting of arches, together with the ecclesiastical chancel should synchronize to lift the soul Godward in reverence and awe and to stimulate worship. In symbol, the house of worship, like a great creed or mighty hymn, should help to bring the worshipper into the presence of the divine and to enthrone Christ in the heart.

"Church architecture should also symbolize our historic past, be adequate to the needs of the present, and indicate our triumphant faith in the future, the immortality of the soul and the consummation of the kingdom of God.

"Architects should be sought who have both vision and understanding, who are versed in church history, appreciate the spirit and motive of Christianity, and have both an instinctive love of the beautiful and a comprehension of the total program of the modern church.

"We commend the Director of the Bureau of Architecture of the Methodist Episcopal Church and his staff for their invaluable services to many churches, both large and small. We strongly recommend that our churches avail themselves of the services of the Bureau of Architecture and of our Department of Church Schools from the very inception of their building enterprises."

(Report of Proceedings of the Board of Education, February, 1927.)

MANUALS, LEAFLETS AND PAMPHLETS

1. Nursery Class in the Church School.
2. Primary Organization and Administration.
3. Manual of Worship for Junior Superintendents.
4. The Vacation Church School in City, Town and Country Churches.
5. Church School Building and Equipment—(Co-operation with Bureau of Architecture).
6. Evangelism with Intermediate Boys and Girls.
7. "Why Doesn't Jimmie Come to Sunday School?"
8. Missionary Education for Kindergarten and Primary Children—(Co-operation with the Department of Missionary Education).
9. Training in Giving—(Co-operation with the Department of Missionary Education).

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10. Training Children to Pray—(Co-operation with the Department of Missionary Education).
11. Church Membership Lessons—Juniors.
12. Evangelism with Junior Boys and Girls.
13. Six Story and Discussion Leaflets for Juniors.
14. Reception Service for Juniors.
15. Recognition Program for Juniors.
16. Intermediate Recognition Day Service.
17. Christmas Worship Program.
18. Service of Installation and Recognition.
19. The Standard Training Curriculum.
20. The Standard Training School Manual.
21. The Standard Training Class in the Local Church.
22. The Standards for Effective Teaching.

(In Preparation)

GENERAL

1. Organization, Administration and Supervision of Religious Education in the Local Church.
2. The Seven-Day-a-Week Church.
3. Departmentalizing the Church School—(Co-operation of Bureau of Architecture).
4. Purposes and Program for Workers' Conferences.
5. Revision of "The Church School Building and Equipment"—(Co-operation of Bureau of Architecture).
6. A Program Guide for Church School Superintendents.
7. Secretarial Work in a Modern Church School.
8. The Unified Program of Religious Education.
9. The Program of Religious Education for the Small Church—(Possible Co-operation with the Bureau of Architecture).
10. The Director of Religious Education in a Methodist Church.
11. First Steps in Organizing Rural Religious Education.
12. The Week-day Church School.

ELEMENTARY

1. Worship for Primary and Junior Boys and Girls in Rural Situations.
2. Program of Work for the Cradle Roll Superintendent.
3. Program of Work for the Kindergarten Department.
4. Program for Parent-Teacher and Mothers' Associations.
5. How to Start a Primary Department.
6. Organization and Administration of Junior Work.

YOUNG PEOPLE'S

1. Worship in the Young People's Department of the Church.

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2. Organization and Administration of the Intermediate Department.
3. Young People's Program in Rural Church and Community.
4. The Program of Religious Education for Intermediate Boys and Girls.
5. Program for the Senior Department.
6. The Religious Education of Young People.
7. Discussion Leaflets—Intermediate.

ADULTS

1. A Program of Work for Adults.
2. Organization and Program for the Home Department.
3. Teaching Adults to Live the Christian Life.

TRAINING LEADERS FOR THE PROGRAM

I. THE TASK OF LEADERSHIP TRAINING

In endeavoring to meet the needs of present-day life, the Christian Church can succeed only as the principles for which it stands find expression in daily living.

In its task the Church's great need is trained leaders—leaders who understand and live the Christian life; leaders who understand sympathetically the characteristics and needs of growing childhood and youth; leaders who know the principles and means by which to guide this youth into the practice of Christian living; leaders who grasp in widening vision the Church's complete and world-wide message and program and who have ability to enlist the Church's youth in the service of that task. Obviously it is not possible at the present time to meet fully those needs in each individual Church nor for each individual leader. For the present, the Church must seek to summarize its needs in certain convenient groupings, and then aim to develop its program of leadership training to meet as nearly as possible those needs.

The courses in the Standard Leadership Curriculum have been designed for persons who have presumably completed the equivalent of a standard high school course, or who are at least able to carry work on a college or normal school level. For other groups we are co-operating with the International Council in developing two supplementary groups of courses, namely.

1. A "Youth" Leadership Curriculum, for students of high school age.
2. An "Advanced" Leadership Curriculum, for persons able to carry advanced study and investigation on a level equivalent to that carried by graduates from a standard college.

II. AGENCIES IN LEADERSHIP TRAINING

- (a) *The Standard Training Class in the Local Church.*—

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Usually maintained by a single Church for its own officers and teachers. For many years it will continue to be the most important and, with many Churches, the *only* available form of training. Its standards of efficiency must therefore receive thoughtful consideration.

(b) *The Correspondence Courses*.—At present there are available to any persons who desire to be enrolled in them, courses covering the six General Required units of the Standard Curriculum. Sets of study outlines are supplied by the Board of Education, and the papers received are graded and returned to the students by the examiners of the Board.

(c) *The Standard Training School*.—This form of training is newer than the others offered. The first such school was organized at Philipsburg, Pa., in November, 1922. Usually a group of Churches in a city or District unite to hold a school in which a minimum of four courses are scheduled. Five years of development of Standard Training Schools in the Methodist Episcopal Church have witnessed very remarkable progress. In 1922 three schools were held. In 1923 the number had grown to forty. By 1927 the number of schools had reached 175, and the number of students enrolled had reached a total slightly in excess of 16,000.

(d) *The Summer School of Religious Education*.—These schools are similar in organization to the Standard Training Schools, but meet during the day and in the summer, instead of during the fall, winter or spring, and at night. They are usually held on college campuses or at summer camps, and combine recreational features with the study program, thus making of the whole program an attractive vacation as well as an opportunity for constructive study. Sixteen of these were conducted during the summer of 1927.

(e) *Interdenominational Standard Leadership Schools*.—It sometimes seems advisable to the representatives of churches in communities to combine their resources with churches of other denominations. Credits earned in these interdenominational schools are interchangeable with those earned in Methodist schools. Last year (1927) the department directly assisted in conducting approximately thirty-five of these interdenominational schools.

(f) *Seminar and the Accrediting of Instructors*.—Realizing that the level of Leadership Training will not rise higher than the instructors of groups in training, the department "accredits" instructors for Standard Training Classes and Schools. In the process of accrediting the "Seminar" Classes and the building of syllabi for courses to be taught are very important procedures.

III. THE DEVELOPMENT OF LEADERSHIP TRAINING

Within the past ten or fifteen years Leadership Training has

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been finding an increasingly large place in the program of the Church. In the early days of Leadership Training a mortality rate of 90 per cent of the original class was not at all exceptional. Steady improvement has taken place since that time, not only in the number *enrolling* for training but, more important, in the percentage of those completing their courses and receiving credit recognition.

This improvement is shown in the figures given below :

YEAR	Enrolled in Training Classes	Students Earning Credit	Percentage of Students Completing Credits
1916-1919.....	61,803	3,593	5.8 per cent
1920-1923.....	121,017	32,123	26.5 per cent
1924-1927.....	119,011	69,956	58.8 per cent

The needs of the Church sound a challenge to the Board of Education to provide adequate training to a host of 400,000 teachers and officers in the Church Schools of the Methodist Episcopal Church. The responsiveness of the Church to leadership lays upon us a demand we dare not ignore.

CHURCH SCHOOL PUBLICATIONS

The Church School publications, edited by Dr. Henry H. Meyer and his staff, are unsurpassed in quality and range. These publications have kept step with the forward trends in religious education and have been adjusted from time to time to meet new needs as they arise.

Close co-ordination between the staff of the Department of Church Schools and staff of the editorial office has been maintained through interstaff meetings and through the Curriculum Committee. Special pages in the *Church School Journal*, *Elementary Magazine* and adult periodicals have been added means through which the Department is able to reach the field with its program.

CO-OPERATION WITH INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

This need not be elaborated. We have rendered extended service in the development of the International Council program. Members of the staff are on the Professional Advisory sections and one or more represented on all of the special committees, the Committee on Education and the Executive Committee.

CONFERENCE BOARDS AND CONFERENCE DIRECTORS

The Division of Field Administration, formerly known as the Extension Department, was first organized as a distinctively

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missionary project. The men first appointed to this task were assigned to frontier sections, and their activities largely centered around the task of ministering to neglected communities and of founding and fostering new Sunday Schools. In the twenty years since the Board of Sunday Schools was organized, nearly 4,000 such schools have been founded, some of which were intended to serve only temporary emergencies, but 70 per cent of which have proved permanent. Out of these permanent schools have developed over 800 permanent church organizations and nearly 500 church buildings. These results alone would amply justify the entire cost of administering this field work.

The development of the program of our Church Schools has necessitated closer attention to promoting the organization of Conference Boards of Church Schools and of giving closer field supervision to the program. Through Conference Directors of Religious Education, first-hand guidance of the program is possible. This work calls for a more highly trained type of leadership than was involved in the old extension program. That the Department of Church Schools has been successful in enlisting in this work some of the most capable leaders in the country is a recognized fact, and the results of their labor in local school reorganization, in the holding of workers' conferences, institutes, schools of methods, and in the organization and direction of Week-day and Daily Vacation Church Schools are every year giving added justification to this new policy of intensive field supervision.

The work of these directors gears in with the work of the Department of Church Schools. These men become our most important means of developing our total educational program in the local field. We now have seventeen such Directors working in as many Conferences and could place several times as many if there were means for their support. The present extent of this work in the light of a decreasing budget is made possible only by the increasing co-operation of the Conferences themselves in sharing the cost of this supervision. Approximately \$30,000 was paid by the Conferences last year toward the support of their own work. The improvement in Church programs of Christian nurture in Conferences where directors are at work constitutes a challenge to other Conferences to provide for similar development.

FREE LESSON MATERIALS TO NEEDY FIELDS

Needy Sunday Schools are aided through the furnishing of free lesson materials, hymn books, Bibles, etc. This work has made possible the organization and growth of many of our newer schools and has saved from extinction many schools of longer standing. All emergency calls that come in are cared for.

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The Book Concern co-operates by furnishing, on request, the first quarter's lesson supplies free.

THE STORY OF STATISTICS

During the past twenty years total Church School enrollment has increased from 3,512,116 to 4,659,980; average attendance from 1,601,188 to 2,257,721; officers and teachers from 358,729 to 415,527; annual offerings for missions and other disciplinary benevolences from \$524,852 in 1907 to \$1,448,727 in 1927, aggregating for the twenty-year period the stupendous total of \$21,003,122; expenses for lesson materials, etc., have increased from \$1,390,281 to \$3,011,771, while nearly 297,000 of our workers have been enrolled in standard training courses in the last twelve years alone, and nearly 105,000 have completed one or more units of credit. Meanwhile, in these twenty years, 3,459,562 of our pupils have acknowledged Christ and come into the membership of the Church, an average of more than 3,300 for every Sunday of the entire period!

THE SUNDAY SCHOOL AS A WORLD SERVICE AGENCY

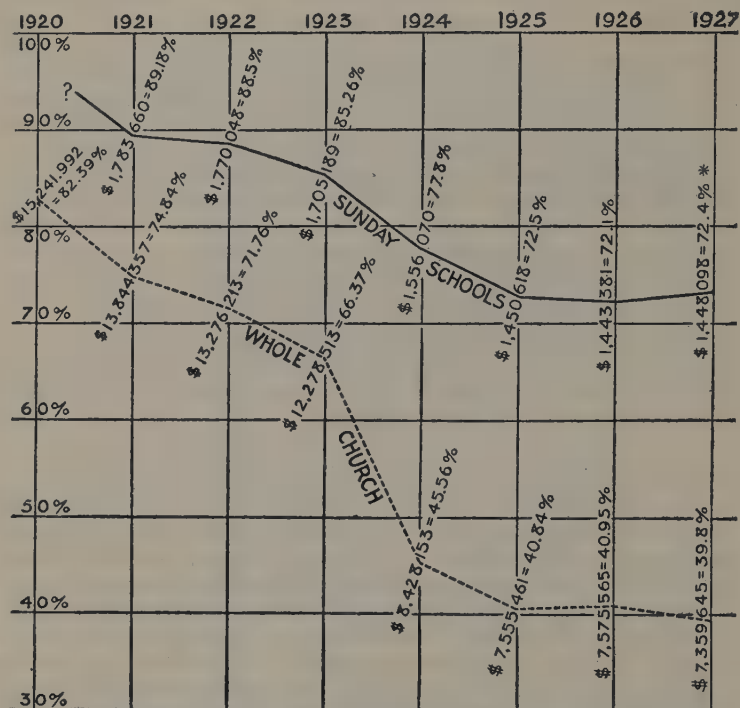
We are justifiably proud of the record of our Methodist Sunday Schools in their contribution to missions and other disciplinary benevolences. These offerings increased from \$524,852 in 1907 to \$1,448,727 in 1927, aggregating, as before stated, the astounding total of \$21,003,122 for the twenty-year period. Especially interesting is the way in which the Church Schools in their contribution to missions and other compared to the total Centenary and World Service receipts. The following comparison shows the very commendable part our Sunday Schools have played in supporting our great denominational enterprises:

<i>Years</i>	<i>Total Distributable Centenary and World Service Receipts</i>	<i>Total S. S. Offerings for Centenary and World Service</i>	<i>Percent of Total</i>
1920	\$15,241,992	\$2,000,000	13.1%
1921	13,844,357	1,783,666	12.8%
1922	13,276,213	1,770,048	13.3%
1923	12,278,513	1,705,139	13.9%
1924	8,686,318	1,566,070	18. %
1925	8,168,563	1,450,618	17.7%
1926	8,143,595	1,443,381	17.7%
1927	7,359,645	1,448,098	19.6%

When we add to the above sums the amounts contributed by our schools through Children's Day offerings to the Student Loan Fund and special offerings to Near East Relief, Red Cross, earthquake, flood and other relief funds from time to time, it is probable that the total giving of our Methodist Epis-

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copal Sunday Schools for the last quadrennium alone has reached a sum approximating at least \$8,000,000.



WORLD SERVICE GIVING OF THE SUNDAY SCHOOLS AND OF THE WHOLE CHURCH AS COMPARED WITH THE ANNUAL RESPONSIBILITY OF EACH, ESTIMATED AT \$2,000,000 PER YEAR FOR THE SUNDAY SCHOOLS AND AT \$18,500,000 PER YEAR FOR THE WHOLE CHURCH.

It is interesting to note that while in the years from 1920 to 1927, total Centenary and World Service receipts fell to as low as 39.8 per cent of an acknowledged responsibility of \$18,500,000; Sunday School offerings for 1927 represented 72.3 per cent of an acknowledged responsibility of \$2,000,000. It will be noted that in 1927, with World Service offerings still decreasing, Sunday School offerings showed the first increase for the entire period. The fall Conferences a year ago showed a gain, but that was more than offset by losses in the spring Conferences. The fact that this year shows a substantial net gain in World Service offerings from the Sunday School points to a steady and cumulative tendency to recovery. It is interesting to note that our Sunday Schools are now contributing *almost*

* 1926 figures are used for eight Conferences not yet reporting.

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one-fifth of the total World Service receipts. Who can compute the financial returns to the Church when these boys and girls are provided with an adequate program of religious education in which stewardship and missionary service are integral phases of the process of Christian development.

RALLY DAY OFFERINGS

With World Service receipts constantly decreasing, the only thing which has enabled the Department to "carry on" with anything like its normal efficiency has been the supplementary income derived from the Rally Day offerings. The net receipts from the Rally Day offerings for the calendar year 1926 were \$17,249.98 and for 1927 were \$14,516.80. This special fund is necessary to the vigorous prosecution of the total work intrusted to us and it should be aggressively promoted until it reaches a minimum figure of at least \$100,000 per year. The demands of our varied and enlarging program are so great that, without some such subsidiary income, we have no means of anywhere nearly keeping pace with the growing opportunities and demands of our work.

FOREIGN SERVICE

The foreign service of the Board of Education and its departments of Church Schools and Epworth League is carried on as a co-operative enterprise with the Board of Foreign Missions. The perfecting of the organization for this purpose has been an outstanding achievement of the quadrennium. The co-operative agency is the Joint Committee on Religious Education in Foreign Fields, consisting of six members and three executive officers of each board. The secretary of the Joint Committee is Wade Crawford Barclay.

The extensive and intensive phases of religious education developed and carried forward in mission lands around the world with the support of the Board of Foreign Missions, are far greater both in number and in extent than are commonly realized. Some of these are set forth in the report of that board. Here we speak only of those aspects of the world program to which the Board of Education is most closely related through the Joint Committee on Religious Education in Foreign Fields.

The limited appropriations which the Board has been able to make have been expended in behalf of four principal lines of work: (1) Salaries of missionaries serving as secretaries of religious education in various fields, and of nationals associated with the secretaries; (2) general promotion and other program expense of these missionaries and nationals; (3) the promotion of teacher and leadership training; (4) literature in the vernaculars of the various countries for use in the Sunday Schools

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and Epworth Leagues. Each of these types of service may be briefly set forth.

The missionary secretaries of religious education are engaged in many different phases of religious education. Their first interests are the Sunday Schools and the Epworth Leagues or other distinctively young people's organizations. These missionaries are the living link between the Sunday Schools and Epworth Leagues of the homeland and those of our principal mission fields. They mediate to the young Churches of these countries the most fruitful experience of our best Sunday Schools and Epworth Leagues. They organize new Sunday Schools in communities where no Christian work exists and develop them to a point where they can be attached to the nearest circuit or station. They assist native Pastors in similar extension effort. They visit, at frequent intervals, the local Churches and Sunday Schools, counselling with the Pastors, many of whom are men untrained in Sunday School methods, and with the officers and teachers, helping them to improve their Sunday Schools. They render similar service to the Epworth Leagues and to indigenous forms of organization for young people where these exist. They hold institutes, both for Sunday School workers and for young people. They counsel with teachers of the Bible and of religion in the mission day and boarding schools on available courses and on methods of teaching, seeking to make Christian teaching more vital and effective. As time permits, they give special courses on religious education in theological schools and lay training schools. The appropriation for salaries and house rent of the secretaries (on a missionary basis) and of their national associates is a major item of expenditure.

The programs of the field organizations for religious education receive support as a second important phase of the work. Just as a Department of Church Schools and a Department of Epworth League are required for the general promotion and intensive cultivation of these distinctive lines of local Church work in the home land, so also in foreign fields. Remarkable progress has been made during the quadrennium in the development of these Councils of Religious Education in various fields. The secretary of religious education for a particular field serves as executive secretary of the council. Provision is made for maintaining a headquarters office, in cases where this is necessary, for printing of promotion materials, postage and necessary travel. Councils of Religious Education have been organized and are doing effective work in China, India, Korea, Chile, Eastern South America and Mexico. In some other fields councils are in process of organization. In the Philippine Islands the organization is interdenominational—the Philippine Islands Sunday School Union.

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The promotion of teacher and leadership training constitutes so large and important a factor in the total program as to deserve separate emphasis. In several fields full-time national workers are giving themselves to this service. Local classes are organized, institutes are conducted, correspondence study courses administered, standard training schools held; in fact, every known agency used to prepare leaders and teachers for more effective service. The fundamental importance of this work in lands where standards of education are low, popular education almost unknown, and educational facilities totally inadequate cannot possibly be overemphasized. Considering the difficulties encountered, remarkable progress is being made in leadership training in a number of foreign fields, notably Mexico, South America and the Philippines.

A fourth phase of our service consists of aid in developing teaching materials in the native languages. These appropriations for literature render assistance at one of the most acute points of need in foreign fields. Everywhere missionary work is cramped and hindered for lack of teaching materials in the vernacular. In some fields any considerable permanent progress is impossible in the work of the Churches and Sunday Schools until this need is met. The problem is complicated and made much more difficult by the recognition, now become general, that only indigenous curricula are adequate to meet the need.

In these and in various other ways, for description of which space is lacking, the Board of Education is making its distinctive contribution to the great missionary enterprise of worldwide Methodism.

BROTHERHOOD AND FIELD CULTIVATION

This department has directed the World Service field cultivation for the Board of Education for the quadrennium. The special workers from the Board staff and college presidents have given a share of their time in promoting the World Service cause. These workers have served in every Area in the Church.

The movement to organize men has gone forward by leaps and bounds during the past four years. The increased emphasis began at the Springfield Conference with a Men's Council attended by 2,300 men. Since that time twenty-six Area Men's Councils have been held, bringing together 27,817 men for a two-day session; 20,587 of these men were laymen and 7,230 preachers. Every Area in the Church except two have held Councils. These have become far reaching in their inspiration and organization value.

The awakening interest on the part of laymen was evidenced recently when twenty-one of America's great Methodist laymen came together for two days in Chicago at their own expense to

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consider plans to develop this difficult but important work. This Conference recommended the merging of the Brotherhood Men's Council and Annual Conference Laymen's Association into a single movement, the placing of its direction in the hands of a Commission on Men's Work, and the guiding of the movement toward adequate self-support.

The Board of Education adopted the last two suggestions and created a Commission on Men's Work, consisting of thirty Methodist leaders, the majority of whom are laymen. The Commission has organized and evolved plans for an aggressive campaign to enlist men for the total program of the Church.

This department also has charge of the home religion work for the Church and is giving increased emphasis to this vital task.

DEPARTMENT OF THE EPWORTH LEAGUE

The outstanding development in the work of the Epworth League during the years 1924 to 1928 has been the attempt to interpret the program in terms of the life needs and experiences of young people, and to make it a greater resource in every-day Christian living.

The progress in this direction in these four years has been possible only because of the foundations previously laid. Thirty-five years of pioneering had been done in young people's work.

Many types of enterprises had been wrought out in the experience of hundreds of groups, and sufficient time had elapsed to put them to the test of actual practice. As a consequence there has been a progressive process of change. Some methods have been discontinued, others perfected, and new enterprise initiated that would better serve the need of a dynamic and growing movement.

The Epworth League has been sufficiently elastic and flexible to permit continuous modification in the light of the tests of experience. A study of its organization and program by quadrenniums up to and including this tenth report will reveal how many and how important these changes have been.

The period from 1920-24 was unusually significant. The Epworth League became for the first time one of the regular benevolent boards of the Church. It shared in the large advances of the Centenary Movement, and was provided with more resources than it had ever before had for its work. The results justified the larger investment. The perfecting of the organization of District, Conference and Area Epworth Leagues, the rapid growth and increasing effectiveness of the Institute movement, a distinct step in the direction of a sane and constructive policy of life work cultivation, the development of missionary education, the extension of both home and foreign work among

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young people, were a few of the outstanding achievements of that quadrennium.

The action of the General Conference at Springfield, Massachusetts, in 1924, changed the Epworth League from a separate board to a Department of the Board of Education. This merger recognized the essential unity of the Church's program for the Christian education of childhood and of youth. It also recognized the Epworth League as an integral and important part of that program.

Almost a year was required in making the adjustment to harmonize with the new legislation. It was a year of marking time. Furthermore, it was a year of uncertainty among the young people. They were not clear as to just what the General Conference action might mean to their organization, and to their opportunity and plan in the Church.

The slump for that first year in membership figures in mission study classes, and other activities reflects something of this reaction.

More important still in its effect upon the program was the unfortunate drop in income following the close of the Centenary period. The amount available for the general work of the Epworth League was cut nearly fifty per cent that first year. This sudden decrease in receipts not only plunged the Department into a deficit of \$25,000, but necessitated the curtailment of the program of service to the chapters, the dismissing of most of the field secretaries, the elimination of a large part of the foreign program, and other serious retrenchments.

During the second year, the financial burden was partially lifted by the timely grant of the Epworth League preferential, whereby the young people themselves, through the Twenty-four-Hour-Day Plan, were given a chance to give more directly to their own work.

During the same year, the fears of Epworth Leaguers that the new Board of Education might work to the disadvantage of the Epworth League were set at rest. It became apparent that only the most sympathetic attitude would be shown, and that every encouragement would be given to the free promotion and extension of the League's program for young people.

The rapid expansion of the work in the previous quadrennium, together with the forced reduction in the number of our field workers for the present, were factors that largely influenced the policy of the Department. A program of intensive rather than extensive development was determined upon. The effort was made to secure the best volunteer counsel that was available both among young people and the adult leaders of the Church, to develop a constructive program based upon the actual problems and needs of youth.

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A VOLUNTARY FELLOWSHIP IN CHRISTIAN LIVING

The real work of the Epworth League goes forward in the local chapter and in the life experiences of actual young people. The final test of its value is to be found in the extent to which these experiences are helped to become progressively Christian.

The local chapter is a voluntary fellowship of young people who are facing similar problems, and who can share experiences with one another in finding the Christian way of life. The various aspects of the program have meaning in so far as they become real resources in helping young people to manage their lives successfully, and in preparing them to meet all the demands that life may make upon them.

The latest available figures (1926) show that there are 19,501 of these local groups in the Epworth League, with a membership of more than 697,000. This represents a gain of nearly a thousand new chapters, and nearly 10,000 new members over the report for 1925, and practically makes good the loss sustained the preceding year. It is in the life of these groups together week by week that the real process of character-building is taking place, and the future responsible members of the Church are being developed.

The facing of problems that are similar enough to make a genuine fellowship possible, and an actual helping of one another in solving them, has stimulated the organization of chapters of various age groups.

Boys and girls of high school age have a very different set of problems and situations to meet from young people beyond high school, who are in college, or are entering business or the professions. This has led to the rapid development of special chapters for these two age groups.

Junior high school boys and girls have still a different set of needs. Increasing numbers of churches are finding that three or four chapters are required to give all of their young people a chance at self-direction and the helpful sharing of their life with each other.

Of the total number of chapters, 5,526 are Junior, 1,216 are Intermediate, and 12,759 are either Senior or Young People's, or both combined.

Of all the help that young people may derive from their fellowship in the chapter, *the devotional meeting* holds a central place. Here they may face their common problems, and think them through together. They may give expression to their own experiences and profit by the experiences of others. By a frank discussion among themselves of what some phase of the Christian life may mean, they find their way to their own conclusions. Their experience of worship becomes a genuine

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search for the Divine resources that are available in their effort to meet baffling problems and to live at their best.

The holding of a million or more of such devotional meetings each year, under the leadership of young people themselves, approximating to a greater or less extent this ideal and purpose, is in itself an incalculable influence toward actual Christian living.

Other aspects of *First Department* work, such as Bible study and the habits of personal devotion through the Morning Watch and otherwise, represent the outreach of individual young people, who are seeking light and help in the perplexing business of every-day living. More than 6,000 new enrollments of Comrades of the Morning Watch have been sent to the Central Office each year. The larger part of the Bible study of these groups has been done through the Sunday School, though several hundred special Bible Study Classes have been reported to the Central Office during the quadrennium.

Chief among the needs of young people is fellowship with one another, and especially the growing of wholesome relationships between young men and women. A program of *recreation and culture* is not merely a means of attracting young people to the Church. It is an opportunity to practice Christian living at a most vital point. Parties, hikes, dramatics, music, reading, fellowship hours and a variety of creative enterprises, not only provide a constructive use of leisure time, but make for those fine relationships that are a prelude to a Christian home and family life. No contribution to the future of civilization is more greatly needed.

The Epworth League has been a pioneer in Christian recreation. During the last year the Department of the Epworth League has issued a mimeographed monthly Recreation and Culture Bulletin, which has rendered signal service. It provides a new party and a new fellowship hour each month, together with many concrete suggestions for games, stunts and creative cultural enterprises.

It has been estimated that nearly a million and a half young people are touched by the League's recreational program each year.

Earnest young people who try to face thoughtfully the problems of their own lives and conduct soon discover that they are a part of a larger group, in Church or school or community, and that they are often influenced by the standards of the group. If they are really to be Christians themselves, they are under obligation to help make the standards of the group, or the community, more Christian. This involves wider and wider areas—the city, the state, the political party, the relation of races, the industrial system, the nation, and even the other nations and peoples of the world. *The Second and Third Departments* rep-

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resent the effort of young people to grapple with these larger problems.

Study classes in missions, stewardship, citizenship, temperance, community service, war and peace and other social problems form a part of the program of most chapters. Enterprises of many sorts, all the way from maintaining a church nursery during the hour of public worship to conducting an employment agency, form an inspiring record of earnest attempts to carry out the spirit of Christ in the every-day activities.

WIDER EXCHANGES OF EXPERIENCES

The process of every-day living involves many problems which baffle a local group and which create the need for a wider exchange of experiences. This need has inevitably resulted in the various forms of Epworth League organization and activity beyond the local chapter. These wider units include city unions, sub-districts, Districts, Conferences and Areas, with a *Central Office* conducted by the Department of the Epworth League to bind these units together into one great fellowship and to provide an effective means of exchanging ideas and experiences.

The promotional leaflets and manuals which are issued from time to time do not form in any sense a stereotyped program "handed down," but a genuine attempt to gather up the best experiences in different sections of the country and to put them at the disposal of autonomous local groups as resources in building their own programs. More than 50,000 packages of this material were mailed out in a single year, in addition to the regular Epworth League Quarterlies, and almost all in response to direct requests from the field.

An equally indispensable means for this wider exchange of experience has been the Epworth League's official organ, *The Epworth Herald*. Never has it been more useful or more popular in this role than in the present year. One evidence of this fact is seen unmistakably in the phenomenal increase in the subscription list in recent months, when at least 20,000 new subscribers were added.

Important as are the services of the Central Office and *The Epworth Herald* in making these wider exchanges possible, more significant still is the work carried on by young people themselves in their first-hand contacts with each other through their own organizations.

Among these the *District Epworth League* is really the working unit. Here one group profits by the experience of another, a larger fellowship is made possible and the life of each individual chapter is enriched. There are 375 such organized districts. Rallies, conventions, training conferences, district outings, booth festivals and many other such enterprises give opportunity for these helpful exchanges of experience.

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Among all the features which have brought personal enrichment and real help to young people through the League, perhaps the outstanding one is the *Epworth League Institute*. It is not so much a place of formal instruction as it is an experience for both faculty and students of living together for a week in comradeship. That experience includes earnest search together through study groups for help and light and guidance on a variety of problems. It includes further the fine fellowship together in the out-of-doors. It includes experiences of inspiration and worship and a laying hold of the infinite resources that are available for human need. All in all it becomes immeasurably helpful to young people in grappling with some of the biggest problems of their lives, questions of life careers, of life friendships and the fundamental attitudes which they are to take on the questions of the day.

Here, too, there is provided a training and equipment to meet the demands of the local church upon their services and to fit them to play a responsible part in the Church's program. With thousands of young people the institute has provided the incentive for a college education and for a life of usefulness. The unprecedented increases in the enrollment of Methodist students in both our own colleges, and in the State universities as well, may have a direct relationship to the fact that probably more than 100,000 different Methodist young people have been through an institute experience in the present quadrennium. One Methodist college president declares that he does not need a field representative to secure new students, for the three Epworth League institutes in his territory perform that function. He says that at least seventy-five percent of his new students can be traced directly to the influence of these institutes.

It is because the institute has so effectively met the needs of young people that the movement has had such a phenomenal growth. Its development has been thoroughly democratic. New institutes have sprung into being, not by the promotion of the Central Office, but on the initiative of local groups who saw the need, and determined to meet it.

The rapid expansion of the institutes may be seen by a glance at the number held on the following typical years since the beginning in 1906.

1908	6
1912	8
1916	30
1920	75
1924	128
1927	154

The quadrennium thus far shows a gain of twenty-six and it is probable that the institutes last summer had a total registra-

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tion of at least 43,000 and an attendance near the 50,000 mark.

The investment of not more than \$10,000 per year in the cultivation of institutes and life work through the Department of the Epworth League has resulted in the investment of more than a half million dollars per year in these institutes by the young people themselves for their training for future leadership in the Church. What that will mean in the preparation of qualified workers in the Kingdom, it is impossible to overestimate.

The *Mid-Year Institutes* are coming to be an equally significant feature. They are being held in rapidly increasing numbers. Districts, sub-districts, and often single chapters are putting on during the winter this combination of study, fellowship, and devotion. The total number runs into the hundreds. One Area holds three summer institutes and twenty-five mid-year institutes. The latter help to bring the experience of the summer institute home to the local group, and provide an opportunity for the chapters to discuss their local programs and problems.

The next step in the development of the institute movement should be an emphasis upon improvement of the program, to make it a more vital resource to young people in meeting their personal problems and needs, and more effective as a means of help for the year-round activities of the local groups.

In working out this objective, however, encouragement will be given, not to increasing standardization, formal study, credits, or other rigid requirements, but rather to informal and elastic schedules that will permit adaptation to the discovered needs of the group. Perhaps the most valuable thing the institute can do for young people is to make possible an inspiring and enriching experience of living together, both faculty and students, for a whole week. If that experience can be had under such conditions that capable faculty leaders become really comrades in that experience, these hosts of young people will be better able to carry that same kind of living back into their home communities.

UNDERGIRDING THE CHURCH'S PROGRAM

The claim that "the program of the Epworth League undergirds the whole program of the whole Church for the whole world" is becoming increasingly justified. A sincere effort is being made in that direction.

The group and district fellowships not only enlarge the opportunity for the exchange of experiences, but widen the horizon of the young people of the local Church. They introduce young Methodists to the next larger units of our *connectional Methodist*

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ism, and help fit them to take a responsible part in the activities of the denomination.

Since the Church does its work through great benevolent boards, young Methodists should have some vital contact with these bodies. Through the booth festival, local Leaguers not only send canned fruits and supplies to the nearest hospital, but attain an active interest in the great philanthropic work of our Church in hospitals and homes.

The Third Department co-operated in the Temperance Oratorical Contest in 1926-27, and thus became acquainted with the great cause represented by the Board of Temperance, Prohibition and Public Morals.

The thousands of mission study classes, as well as the actual giving projects of individuals and of districts, introduce them to the cause of Home and Foreign Missions. In the latter case, a new and important co-operative enterprise has been launched. The *foreign service* of the Epworth League is no longer conducted independently, but is now a part of a co-operative program being carried on jointly by the Board of Education and the Board of Foreign Missions. The specific opportunity for young people of America to share the Gospel with young people of other lands is not diminished, but rather greatly enlarged by this new relationship.

In all the range of problems that young people face, none is of more vital interest, either to them or to the Church, than what choice they will make of a *life work*. Since the Epworth League is committed to the task of helping young people face their problems, it is inevitable that this one problem should have a prominent place in the program.

Interest in the past has centered largely upon the recruiting of candidates for various types of work in the employ of the Church. Hundreds of men and women now at work in the mission field or in the ministry or some other form of special service in America trace their decision to an Epworth League Institute or to the influence of the local chapter of the Epworth League, where they first began to exercise responsibility in leadership.

During the present quadrennium, two or three significant changes of emphasis point toward a constructive policy of life work cultivation.

1. An emphasis upon the importance of basing the decision for life work more fully upon personal consultation and deliberate and reasoned choice, rather than merely upon a public appeal, more or less surcharged with emotion. Effort is being made by Deans and Life Work Secretaries to employ methods most fair to the young people concerned and most wise from the standpoint of the Church's need.

2. The cultivation of those making decisions is being placed

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upon the Pastor and the Institute Life Work Secretary who can give personal counsel, rather than upon the Central Office. In order to give effective help to these Life Work Secretaries, the Institute and Life Work Department has conducted a series of regional discussions with these secretaries, considering (1) the best methods to be used Institute Week for the presenting of life work interests; (2) the method of following up signers through the year; (3) the personnel needs of the church; (4) literature for life work recruits.

3. The Institute Life Work Secretaries are more and more functioning as vocational counselors, thus helping any and all young people who are facing the question of their careers. No contribution to the whole social order is more important than that the Christian motive should dominate both in the choice and in the pursuit of all life careers. On this background, the more specific work of recruiting for the service of the Church assumes its proper place.

In the very nature of the case, the boards of the Church do look to the Epworth League for many of their candidates, and large responsibility rests upon the Epworth League to handle this important work with fairness to the young folks involved, and to the advantage of the Church.

EXPERIMENTS IN PROGRAM BUILDING

In the light of the foregoing viewpoint, the counsel of the best leaders available has been enlisted in reconstructing the various age group programs of the Epworth League to serve most effectively the actual needs of youth.

One of the most significant and constructive of these new developments has been the *New Intermediate Program*. For several years, this group formed a section of the Junior League. Later, when the need was felt for a separate organization, they tried to follow the general plan of the senior chapters, with the program cut down to fit.

This was found to be only a temporary makeshift, and it was apparent that if that wide-awake and dynamic age group was to be really helped in the Christian life, they needed a program of their own. Accordingly, two years ago the Department initiated plans for the construction of a new Intermediate program. A strong committee was constituted, including Prof. Goodwin Watson of Columbia University as expert counsel, and the general program was blocked out on the most modern educational lines. During the months that followed, plans went steadily forward, until in January, 1928, the new program was launched. It is built with the purpose of providing specific help to boys and girls of Junior High School age, in meeting the problems and situations of their every-day life. It is called "Everyday Ad-

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ventures for Intermediates," with a sub-title, "On Pioneer Trails of Christian Living."

It deals with problems selected from various centers of interest among boys and girls, such as home, school, friends, Church, personal and religious life, and includes such problems as "What it Means to be a Christian," "Cheating," "Money Problems," "Church Membership," "Problems of Prayer," etc.

The Methodist Book Concern has given splendid cooperation in this project by permitting the Department of the Epworth League to initiate and issue these units for experimental use. As rapidly as they may pass the experimental stage, and are developed through experience into more or less permanent form, the responsibility for their publication will be assumed by The Methodist Book Concern.

A very great interest is being manifested in this experiment, not only by Intermediate Chapters but by religious educators and others outside our denomination.

The new program is not only sure to give vital help in the Christian life of these boys and girls now, but is likewise certain to modify to a considerable degree the methods of procedure for our other age groups. The outcome of this experiment will therefore be watched with great interest and hope.

The Junior Program has done significant service during the quadrennium. It has helped Junior boys and girls discover for themselves the meaning of Church membership and the Christian life. It has given them a chance at the beginnings of self-direction. It has put them in touch with other Juniors in at least eighteen different countries of the world, and is thus helping to lay the foundation for a missionary-minded Church. The severe limitations of budget have made difficult any extensive advance in this field.

The next big task that must be undertaken as soon as resources permit is a facing of the needs of Junior boys and girls, and the development, in co-operation with the Junior Department of the Church School, of a program as constructive and forward-looking as that which is now under way for Intermediates.

Important advances have been made, under the leadership of Prof. Elmer A. Leslie, of Boston University, as Chairman of the committee, during the quadrennium in so building and interpreting the yearly *programs of the Senior and Young People's Chapters* as to make them a growing resource for everyday living.

The theme for 1926-27 was on "*Growing Responsible and World-Minded Christians*". It was a Second Department emphasis, an attempt to help young people come to a Christian point of view in our geographically shrinking, but humanly expanding world.

A still more notable work was done in the program for 1927-

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28. The theme was "*Comrades of the Emmaus Way.*" It was a challenge to young people to find a comradeship to-day—both human and Divine—that is as real and rewarding as the disciples found in the Emmaus story. The five objectives suggested have stimulated Leaguers around the world to a genuine attempt to make religion real in every-day life:

1. To discover the possibilities of Comradeship.
2. To open the Bible as a Book for life.
3. To recognize the living Christ in every-day activity.
4. To live a radiant life in the Comradeship of Christ.
5. To tell others the difference Christ makes.

A new vitality in the Christian experience and life of the chapters and individual young people is being observed widely as a result of this program.

What we believe will prove to be the most significant yearly program yet planned is the one for 1928-29 on the theme, "*Adventures in Christian Living.*" Never have so many different individuals given so generously of their time in planning a program, and never has the result been more creative and potential than in this case.

Three Epworth League Councils were held during November and December, 1927, under the leadership of Prof. Harrison S. Elliott, of Union Theological Seminary. They were composed of a total of over 350 League leaders, both adults and young people, from nearly every State in the Union. The deans, managers and student delegates from the summer institutes, who had formerly composed the Institute Councils, together with District and Conference officers, faced together the problem of the whole League program.

They sought to discover in frank discussions the places where young people are finding it both difficult and important to live the Christian life in our modern world, and what the Epworth League can do to help.

Some of the conclusions of these most significant conferences, that will have bearing upon the future program of the League, are as follows:

The focus of the League's interest in young people must be in the experiences that make up their every-day life, not merely in the experiences apart at special times and places, in League, or Sunday School or Church only. It is in every-day life, where young people are up against problems, difficulties, situations, relationships in home, school, office, community, and the social order itself, that their real characters and personalities are being developed.

It was felt that the Epworth League ought to be considered one resource in the midst of the adventure of every-day living, ■ voluntary fellowship in which those who were facing common

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problems might share experiences with each other, and discover together the resources available for help. Its program must have to do with the problems that young people are up against in our modern world, in trying to live the Christian life. It must seek to give a lift at every possible point. It must provide young people an opportunity to face earnestly and constructively various areas in their experience, and think through to their own conclusions. It must provide an opportunity to work these conclusions out into Christian practices.

The new program, growing out of these discussions, will challenge young Methodists to undertake *a genuine adventure in Christian living*. It will be natural to turn for inspiration to the life of the One who adventured so courageously to make a better world. The special incident selected is the scene in Nazareth (Luke 4: 1-19) when, after the struggle in the wilderness, Jesus came to begin his adventure in his own home town, and in the synagogue announced his mission in those immortal words, "The Spirit of the Lord is Upon Me."

Likewise young people to-day will be summoned, in the spirit of Jesus, to go forth on adventures in various areas of modern life where pioneering is needed in living out the way of Jesus. The areas which seemed most important in the council discussions were the ones chosen for adventuring in the new program and include Citizenship, Community Service, Industry, Race, War and Peace, Social Life and Life Career.

Here is a type of religious education for youth that gives promise of creative results. It is really life itself, with the privilege of sharing one another's experience, and finding in fellowship, both human and Divine the resources they need for successful Christian living.

One of the next important projects in program building, as soon as resources can be made available, is that of better meeting the religious needs of college students and older young people's groups. This may be undertaken as a co-operative enterprise with other denominations.

YOUTH IN CO-OPERATION

In fact, the inevitable result of this approach to the actual problems of young people is the discovery that such problems refuse to carry organizational or denominational labels. They evade the dialects of North or East or South or West. They are too big for this; they are human. It is impossible for individuals or isolated groups working alone to face some of these larger problems and solve them adequately. It can be done only by whole-hearted co-operation with other young people.

First of all, the prospects are bright for real *co-operation between the Church Schools and the Epworth League* in their

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work with young people within our own Church. In the past three years, and more especially within the past few months, genuine progress has been made in developing a co-operative program. Frequent conferences have been held at headquarters between the Epworth League and the Young People's Department of the Church Schools, in seeking to discover, in different types of situations in local Churches, the most practical ways of working together for the largest interests of all the young people.

Some centers of experiment have been selected and different methods are being tried out. In a great many local Churches, successful correlation is already in operation, where both Church School and Epworth League have been made more effective by planning and carrying out the program in co-operation.

Second, *the Epworth Leagues of the two Methodisms, our own and the Methodist Episcopal Church, South*, have been working together increasingly, and for the past year have been carrying out together the program, "Comrades of the Emmaus Way." Both groups will engage next year in the "Adventures in Christian Living."

Third, the Church School and Epworth League groups in our Church are joining with the youth of thirty-eight other denominations in the use of the "*Christian Quest*" materials. A special Methodist imprint of these materials will enable our groups to keep step with Protestant youth of America in their quest for Jesus' way of life.

Fourth, Methodist young people, both in Church School and Epworth League, will unite specifically in the *Crusade with Christ for World Peace, Christian Citizenship and Evangelism*—a great co-operative youth movement in which probably more young people will participate than in any other single Christian enterprise in all history.

These three issues to be faced are equally vital to the Christian youth of all the Churches. They are likewise of central importance to modern civilization itself. Who knows but that the idealistic youth of America may make this united "Crusade with Christ" a decisive factor in the world movements of the next half century? Our modern civilization must be made Christian if it is to survive. This can be done when a generation of youth really begins to practice Christianity in earnest. To do that will not be easy.

It will require constructive thinking. These problems will not disappear by the easy proposal of ready-made panaceas, but rather by an honest facing of the facts, a clear understanding of the issues at stake, a frank weighing of the possible outcomes from a Christian viewpoint.

It will demand courageous action. A crusade is not a campaign of "talk"; it is a dynamic demonstration of deed. It may

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require Christian practice in the face of bitter opposition. John Drinkwater's prayer must be central:

"Give us to build above the deep intent
The deed, the deed."

It will succeed only with united effort. Once they can be helped to think *together* and act *together*, there are enough Christian young people in America to determine community attitudes, to mould public sentiment, to influence national and international policy. In this crusade there is a chance for constructive, courageous and united practice of Christianity in earnest among the youth of the continent.

We believe that in that direction lies the hope that the Christian view of life is going to survive in a materialistic civilization. In that direction is the way by which religion is going to be made gripping and vital to the young people of this generation and effective in changing the world. To that dangerous but glorious adventure, we are seeking to summon the youth of our church.

We break new seas to-day
Our eager keels quest unaccustomed waters
And, from the vast, uncharted waste in front
The mystic circles leap
To greet our prow with mightiest possibilities.
Bringing us what?
Dread shoals and shifting banks?
And calms and storms
And clouds and biting gales?
And wreck and loss
And valiant fighting times
And maybe Death—and so the larger life.

And maybe Life—Life on a bounding tide
And chance of glorious deeds,
Of help swift borne to drowning mariners,
Of cheer to ships dismasted in the gale,
Of succor given unasked and joyfully,
Of mighty service given to all needy souls.

And maybe Golden Days, full-freighted with delight
And wide, free seas of unimagined bliss
And Treasure Isles and Kingdoms to be won
And Undiscovered Countries and New Kin.

—John Oxenham.

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TABLE I.—COLLEGES AND

INSTITUTION	LOCATION	PRESIDENT	Date of Charter	CAMPUS	
				Acres	Value
1 Albion College	Albion, Mich.	John L. Seaton	1835	44	\$65,000
2 Allegheny College	Meadville, Pa.	James A. Beebe	1817	14	213,650
3 American University	Washington, D. C.	Lucius C. Clark*	1893	90	378,000
4 Baker University	Baldwin, Kan.	Wallace B. Fleming	1858	26	47,977
5 Baldwin-Wallace College	Berea, Ohio	Albert B. Storms	1845	30	115,000
6 Boston University	Boston, Mass.	Daniel L. Marsh	1869	15	3,000,000
7 Central Wesleyan College†	Warrenton, Mo.	Ira N. Chiles	1864	17	50,000
8 College of Puget Sound	Tacoma, Wash.	Edward H. Todd	1903	48	147,235
9 College of the Pacific	Stockton, Cal.	Tully C. Knoles	1851	49	151,832
10 Cornell College	Mount Vernon, Iowa	Herbert J. Burgstahler	1853	60	70,268
11 Dakota Wesleyan University	Mitchell, S. Dak.	Earl A. Roadman	1883	60	48,184
12 DePauw University	Greencastle, Ind.	L. H. Murlin	1837	50	89,885
13 Dickinson College	Carlisle, Pa.	James H. Morgan	1783	8	75,000
14 Evansville College†	Evansville, Ind.	Earl E. Harper	1919	70	115,944
15 Gooding College†	Wesleyan, Idaho	Charles W. Tenney	1913	40	10,000
16 Goucher College**	Baltimore, Md.	William W. Guth			
17 Hamline University	Saint Paul, Minn.	Alfred F. Hughes	1854	35	122,453
18 Illinois Wesleyan University	Bloomington, Ill.	William J. Davidson	1853	15	106,630
19 Illinois Woman's College	Jacksonville, Ill.	Clarence P. McClelland	1847	7	79,378
20 Inter-Mountain Union College†	Helena, Mont.	E. J. Klemme	1923	23	9,750
21 Iowa Wesleyan College	Mount Pleasant, Iowa	James E. Coons	1844	25	75,000
22 Kansas Wesleyan University†	Salina, Kan.	Larkin B. Bowers	1886	28	70,000
23 Lawrence College	Appleton, Wis.	Henry M. Wriston	1847	35	160,216
24 McKendree College†	Lebanon, Ill.	Cameron Harmon	1839	29	15,000
25 Missouri Wesleyan College†	Cameron, Mo.	Edward Justus Gale	1883	14	75,000
26 Morningside College	Sioux City, Iowa	Frank E. Mossman	1894	27	350,000
27 Mount Union College	Alliance, Ohio	William H. McMaster	1858	50	250,000
28 Nebraska Wesleyan University	University Place, Neb.	I. B. Schreckengast*	1887	44	115,000
29 Northwestern University	Evanston, Ill.	Walter Dill Scott	1851	136	3,291,112
30 Ohio Northern University†	Ada, Ohio	Albert E. Smith	1871	104	100,000
31 Ohio Wesleyan University	Delaware, Ohio	John W. Hoffman	1842	127	150,000
32 Oklahoma City University†	Oklahoma City, Okla.	Eugene M. Antrim	1919	39	100,000
33 Simpson College	Indianola, Iowa	John L. Hillman	1867	16	75,000
34 Southwestern College	Winfield, Kan.	Albert E. Kirk	1885	35	32,400
35 Syracuse University	Syracuse, N. Y.	Charles W. Flint*	1871	125	400,000
36 Union College†	Barbourville, Ky.	Ezra T. Franklin	1880	25	50,000
37 University of Chattanooga	Chattanooga, Tenn.	Arlo Ayres Brown	1889	15	600,000
38 University of Denver	Denver, Colo.	Frederick Maurice Hunter*	1864	65	150,000
39 University of Southern California	Los Angeles, Cal.	Rufus B. von KleinSmid	1880	20	1,125,000
40 Upper Iowa University†	Fayette, Iowa	James P. Van Horn	1862	10	25,000
41 Wesley College (affiliated with State University)	University Station, Grand Forks, N. Dak.	E. P. Robertson	1892	10	30,000
42 Wesleyan University	Middletown, Conn.	James L. McConaughy	1831	17	85,000
43 West Virginia Wesleyan College	Buckhannon, W. Va.	Homer E. Wark	1890	55	75,000
44 Willamette University	Salem, Ore.	Carl G. Doney	1853	18	250,000
JUNIOR COLLEGES					
1 Ozark Wesleyan College	Carthage, Mo.	William Wirt King	1871	37	50,000
2 Tennessee Wesleyan College	Athens, Tenn.	James L. Robb	1866	20	80,000
Total				1,827	12,674,914
Less duplications in Table V,	Professional Schools				23,000,000
Total 1922-1923				1,539	9,674,914
Increase					4,675,772
Decrease				288	4,999,142

* Chancellor. ** No report.

† Value of heating system. Furniture included in valuation of buildings.

‡ Includes scientific apparatus and museum.

§ Boston University campus not included in 1923 report.

¶ Does not meet fully the requirements of the University Senate.

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UNIVERSITIES—PLANT, 1926-1927

BUILDINGS			Value of Real Property	EQUIPMENT					Value of Equipment	Total Value of Plant
No.	Value	LIBRARY		Apparatus	Museum	Furniture and Fixtures				
		Volumes					Value			
1	12	\$969,196	\$1,034,196	32,140	\$32,140	\$36,675	\$.....	\$115,397	\$184,212	\$1,218,408
2	13	1,557,064	1,770,714	67,500	77,000	54,382	50,000	59,645	241,027	2,011,741
3	9	1,921,500	2,299,500	50,000	40,000	15,000		7,000	62,000	2,361,500
4	9	383,640	431,617	57,500	55,837	16,107	26,227	48,961	147,132	578,749
5	13	879,180	994,180	37,250	30,610	28,187	6,606	87,963	153,366	1,147,546
6	10	3,406,288	6,406,288	99,400	76,100			198,900	265,000	6,671,288
7	10	202,500	252,500	13,770	15,000	12,000	2,500	18,400	47,900	300,400
8	5	343,724	490,959	7,350	12,399	20,029	2,385	22,805	57,618	548,577
9	11	949,237	1,101,069	18,000	30,000	34,000		98,534	162,534	1,263,603
10	15	517,203	587,471	58,000	31,500	17,443	8,500	61,080	118,523	705,994
11	7	422,615	470,799	20,000	24,371	13,419		23,815	61,605	532,404
12	18	1,151,450	1,241,335	62,000	75,000	36,000		170,000	181,000	1,422,335
13	10	535,500	610,500	35,000	50,000	16,000	1,000	3,000	70,000	680,500
14	6	433,388	549,332	12,000	22,977	29,456	2,344	41,179	95,956	645,288
15	2	143,564	153,564	7,500	7,500	2,500		12,500	22,500	176,064
16										
17	9	512,166	634,619	27,500	27,500	18,773	5,000	43,357	94,630	729,249
18	10	549,500	656,130	26,500	20,000	35,900	25,000	24,000	104,900	761,030
19	8	724,369	803,747	15,373	20,036	17,970		100,660	138,666	942,413
20	3	189,700	199,450	11,200	10,510	2,178		11,644	24,332	223,782
21	7	465,000	540,000	22,000	50,000	15,000	25,000	30,000	120,000	660,000
22	6	447,500	517,500	15,000	15,000	8,000	5,000	41,000	69,000	586,500
23	15	929,194	1,089,410	42,138	79,858	29,227	10,532	108,164	227,781	1,317,191
24	9	201,000	216,000	9,000	9,000	8,000		9,000	26,000	242,000
25	8	184,000	259,000	12,000	15,000	5,600		12,500	33,100	292,100
26	11	699,187	1,049,187	28,000	50,356	16,707	5,293	62,829	115,185	1,164,372
27	10	655,000	905,000	35,000	45,000	33,400	85,000	41,000	204,400	1,109,400
28	8	418,899	533,899	20,558	30,000	27,944		44,023	101,967	635,866
29	27	8,104,521	11,395,633	200,000	396,568	105,745	1,000	813,509	1,316,822	12,712,455
30	13	668,000	768,000	12,000	25,000	140,000	5,000	30,000	210,000	978,000
31	14	1,747,698	1,897,698	110,000	110,000	139,968	15,000	131,776	396,744	2,294,442
32	6	409,000	509,000	6,000	7,500	28,849		36,754	73,103	582,103
33	11	421,142	496,142	20,000	15,000	25,000		42,514	82,514	578,656
34	9	497,000	529,400	18,000	15,000	20,600	3,000	31,470	70,070	599,470
35	26	7,407,000	7,807,000	159,265	300,000			1,000,300	1,300,000	9,107,000
36	7	243,000	293,000	7,000	5,000	7,700		15,000	27,700	320,700
37	9	590,000	1,190,000	16,000	20,000	30,000	10,000	32,400	92,400	1,282,400
38	10	635,000	785,000	55,000	75,000	60,317		63,820	199,137	984,137
39	11	1,262,000	2,387,000	75,589	125,000	51,409		211,037	387,446	2,774,446
40	7	259,000	284,000	11,000	19,000	11,700	3,200	9,200	43,100	327,100
41	7	170,650	200,650	750	1,498			12,000	13,498	214,148
42	22	2,263,618	2,348,618	157,000	74,500	82,848	75,000	113,096	345,444	2,694,062
43	7	290,000	365,000	10,000	21,117	27,788		33,265	82,170	447,170
44	7	384,000	634,000	20,000	22,000	22,500	7,500	27,500	79,500	713,500
1	4	305,377	355,377	4,543	6,700	5,245		16,689	28,634	384,011
2	11	300,500	380,500	8,500	8,500	3,500		5,000	17,000	397,500
462	45,749,070	58,423,984	1,732,326	2,180,077	1,313,066	380,087	4,022,386	7,895,616	66,319,600	
	8,134,903	8,134,903						1,208,591	9,343,494	
	37,614,167	50,289,081						6,687,025	56,976,106	
392	23,619,107	28,294,879	1,405,941	1,713,092	791,888	471,119	2,134,566	5,110,665	33,405,544	
	70,13,995,060	21,994,202	326,385	466,985	521,178		1,887,820	1,576,360	23,570,562	
						91,032				

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TABLE II.—COLLEGES AND UNIVERSITIES—

INSTITUTION	PRODUCTIVE ENDOWMENT						Total
	UNENCUMBERED					ENCUMBERED	
	General Maintenance	Professorships	Scholarships	Library	Other Purposes	Subject to Annuity Etc.	
1 Albion College.....	\$645,010	\$123,722	\$41,659	\$1,000	\$37,690	\$116,888	\$965,969
2 Allegheny College.....	1,019,586	10,100	80,739	7,700	86,842		1,204,967
3 American University.....	669,187		50,000			108,000	827,187
4 Baker University.....	639,547	40,050	77,697	20,085		100,709	878,088
5 Baldwin-Wallace College.....	902,829	132,030	41,575	112,045	23,667	174,570	1,386,716
6 Boston University.....	1,936,495	491,606	416,402	66,338	107,208	304,211	3,322,260
7 Central Wesleyan College.....	59,370		11,182	500	74,700	35,400	181,152
8 College of Puget Sound.....	725,753	19,000				10,725	755,478
9 College of the Pacific.....	253,909		25,000	1,000		37,341	317,250
10 Cornell College.....	446,804	506,482	133,208	44,068	199,775	272,049	1,602,386
11 Dakota Wesleyan University.....	458,660	25,932	15,902	9,138			509,632
12 De Pauw University.....	460,260	1,847,732	1,952,832	59,452	206,406	219,420	4,746,102
13 Dickinson College.....	700,902	139,448	40,670	16,980		42,500	940,500
14 Evansville College.....	44,512		23,399			42,001	109,912
15 Gooding College.....							
16 Goucher College*.....							
17 Hamline University.....	1,053,483	25,262	26,759	31,064	1,001		1,137,569
18 Illinois Wesleyan University.....	583,996		277,800	128,000	40,600	239,500	1,269,896
19 Illinois Woman's College.....	437,850	80,000	81,500	13,800	6,490	85,750	705,390
20 Inter-Mountain Union College.....	97,471						97,471
21 Iowa Wesleyan College.....	417,856						417,856
22 Kansas Wesleyan University.....	209,663	25,000	17,000	1,000		31,500	284,163
23 Lawrence College.....	1,025,588	437,000	69,085	20,217	41,338	213,292	1,806,520
24 McKendree College.....	306,523					10,950	317,473
25 Missouri Wesleyan College.....	168,000						168,000
26 Morningside College.....	541,746		43,700	6,500	800	3,000	595,746
27 Mount Union College.....	182,946	440,720	12,871	4,825	14,866	432,260	1,088,488
28 Nebraska Wesleyan University.....	818,406					78,400	896,806
29 Northwestern University.....	1,558,885	737,605	1,090,088	134,316	9,818,960	1,121,000	14,460,854
30 Ohio Northern University.....	178,500		18,500	60,000	50,000		307,000
31 Ohio Wesleyan University.....	575,728	1,106,462	144,556	85,020	81,149		1,992,915
32 Oklahoma City University.....	121,000	50,000					171,000
33 Simpson College.....	492,500		16,745	4,500	8,119	189,462	711,326
34 Southwestern College.....	454,543						454,543
35 Syracuse University.....	1,167,245	758,465	286,085	258,557	847,556	132,000	3,449,908
36 Union College.....	371,200	46,800	3,200			2,000	423,200
37 University of Chattanooga.....	1,005,600						1,005,600
38 University of Denver.....	757,842	116,000	25,937	30,174	861,308	7,900	1,799,161
39 University of Southern California.....	5,312		91,434		1,011,183	128,769	1,236,695
40 Upper Iowa University.....	248,490	84,105	5,156	1,000		71,777	411,528
41 Wesley College.....	5,200	5,270			1,434	11,000	22,904
42 Wesleyan University.....	2,815,308	752,265	367,042	226,179	526,767	114,931	4,802,492
32 West Virginia Wesleyan College.....	422,254		35,500			33,695	491,449
44 Willamette University.....	919,656		9,000	500		30,000	959,156
JUNIOR COLLEGES							
1 Ozark Wesleyan College.....			15,000			98,050	113,050
2 Tennessee Wesleyan College.....	50,000						50,000
Total.....	25,955,615	8,001,056	5,547,223	1,343,958	14,048,859	4,499,050	59,395,761
Less duplications in Table V, Professional Schools.....							6,784,233
Total 1922-1923.....							52,611,528
Increase.....							35,434,654
Decrease.....							17,176,874

* No report.

Report of the Board of Education

PERMANENT FUNDS, 1926-1927

	UNPRODUCTIVE ENDOWMENT			Grand Total Endowment	Annual Income from Endowment	OTHER ASSETS, PLEDGES, ESTATE NOTES, ETC.		Indebtedness	Additions to Capital 1925-1927 Including Pledges	
	ENCUMBERED	Miscellaneous	Total			Interest-Bearing	Non-Interest-Bearing			
	Subject to Annuity									
1	\$.....	\$.....	\$.....	\$965,969	\$38,910	\$.....	\$960,000	\$.....	\$749,114	1
2	1,204,967	68,797	.....	.....	114,000	.....	2
3	72,858	72,858	900,045	878,088	.....	600,000	600,000	700,000	3
4	1,386,716	87,679	.....	100,000	86,212	388,677	5
5	3,872,047	135,404	.....	.....	1,769,000	677,844	6
6	549,787	549,787	278,307	8,209	68,152	32,771	7,312	.....	7
7	22,400	74,755	97,155	758,203	40,136	326,500	384,250	4,021	278,463	8
8	2,725	2,725	334,750	20,000	40,000	776,000	409,000	119,194	9
9	17,500	17,500	1,627,194	73,168	26,367	33,000	144,879	155,483	10
10	24,808	24,808	34,190	543,822	17,932	224,077	89,511	162,374	11
11	34,190	.....	34,190	4,748,602	234,520	.....	505,455	.....	1,687,244	12
12	2,500	2,500	940,500	44,430	.....	.....	.....	183,310	13
13	130,512	4,970	109,752	255,954	245,800	48,891	14
14	20,600	20,600	105,000	.....	.....	160,000	29,000	.....	15
15	105,000	105,000	.....	.....	.....	.....	.....	.....	16
16	1,363,728	61,443	.....	704,000	35,000	14,149	17
17	39,200	186,959	226,159	1,402,951	52,778	48,674	190,160	44,000	392,010	18
18	133,055	133,055	705,390	.....	.....	76,859	48,910	512,227	19
19	97,471	5,515	.....	.....	71,908	.....	20
20	470,256	.....	281,146	118,750	162,878	.....	21
21	52,400	52,400	284,163	5,535	238,021	.....	230,000	54,000	22
22	1,806,520	97,006	5,166	397,856	61,258	203,364	23
23	320,052	15,600	.....	316,063	.....	122,930	24
24	2,580	2,580	257,700	9,700	202,630	288,760	183,000	.....	25
25	89,700	.....	89,700	595,746	15,036	.....	99,115	349,518	305,050	26
26	1,088,488	29,095	1,000	977,000	.....	439,225	27
27	917,798	47,864	.....	61,500	.....	411,430	28
28	20,992	20,992	14,641,272	722,148	250,000	6,000	4,285,000	8,343,538	29
29	180,418	.....	180,418	307,000	17,135	4,500	.....	.....	110,000	30
30	4,249,665	122,727	.....	.....	384,193	764,836	31
31	2,256,750	.....	2,256,750	171,000	3,697	878,000	136,000	176,150	92,845	32
32	711,326	30,000	300,000	550,000	73,657	15,811	33
33	454,543	.....	1,429,168	.....	146,189	.....	34
34	3,449,908	.....	.....	.....	743,723	1,254,492	35
35	423,200	22,105	50,000	50,000	39,500	63,994	36
36	1,080,600	56,500	12,850	20,000	7,000	278,000	37
37	75,000	75,000	1,799,161	60,419	.....	600,000	41,000	472,840	38
38	1,236,698	25,144	854,987	.....	695,500	619,000	39
39	432,728	14,270	32,260	30,000	95,675	3,700	40
40	21,200	21,200	22,904	667	131,677	67,010	2,000	119,750	41
41	5,003,410	269,510	160,658	.....	479,425	1,007,479	42
42	200,918	200,918	642,541	33,972	.....	32,750	.....	26,084	43
43	151,092	151,092	1,003,125	43,100	314,000	.....	6,159	311,394	44
44	14,600	29,369	43,969	.....	.....	.....	.....	.....	.....	.....
1	113,050	.....	329,300	694,000	269,500	.....	1
2	50,000	.....	135,000	.....	20,000	.....	2
.....	2,456,840	1,924,516	4,381,356	63,777,117	2,579,862	6,453,885	9,509,030	12,149,878	21,177,259	.....
.....	6,784,233	.....	.....	.....	.....	.....	.....
.....	56,992,884	.....	.....	.....	.....	.....	.....
.....	2,545,791	37,980,445	1,776,844	11,184,660	8,458,402	5,949,025	8,851,447	.....
.....
.....	1,835,565	19,012,439	803,018	4,730,775	1,050,628	6,200,853	12,325,812	.....

Report of the Board of Education

TABLE III.—COLLEGES AND UNIVERSITIES—

INSTITUTION	INCOME							
	FROM STUDENTS				From Endowment Including Annuities	From Public Educational Collection	Special Gifts	Miscellaneous
	From Tuition	Other Fees	Profit Dining Hall and Dormitory	Total				
1 Albion College.....	\$99,249	\$21,277	\$.....	\$120,526	\$39,125	\$19,000	\$12,669	\$4,364
2 Allegheny College ¹	113,023	5,098	12,882	131,003	68,197	5,800	26,525	2,657
3 American University.....	24,884	2,972	2,300	30,156	28,921	.....	15,000	300
4 Baker University.....	62,527	6,543	167	69,237	49,340	12,262	.....	2,037
5 Baldwin-Wallace College.....	62,743	4,779	10,063	77,585	87,708	5,000	3,252	8,618
6 Boston University ²	177,911	23,892	.....	201,803	27,567	.....	20,482	15,999
7 Central Wesleyan College.....	19,535	6,896	2,300	28,731	8,209	3,000	27,094	4,971
8 College of Puget Sound.....	56,168	2,357	84	58,609	42,259	4,500	.....	715
9 College of the Pacific.....	137,588	21,938	11,110	170,636	22,070	9,000	3,000	5,926
10 Cornell College.....	102,061	33,299	10,551	145,911	37,884	2,916	38,873	7,969
11 Dakota Wesleyan University.....	40,616	5,840	406	46,862	19,279	6,975	12,654	7,642
12 DePauw University.....	234,763	39,634	8,500	282,897	174,282	14,500	2,947	30,146
13 Dickinson College.....	120,922	5,082	26,183	152,187	44,430	4,584	.....	4,399
14 Evansville College ¹	57,520	4,903	.....	62,423	10,494	5,974	45,753	548
15 Gooding College.....	12,880	827	750	14,457	150	12,458	5,057	356
16 Goucher College ³.....	.....	.....	.....	.....	.....	.....	.....	.....
17 Hamline University.....	83,018	6,348	5,813	95,179	67,093	6,270	1,240	876
18 Illinois Wesleyan University.....	149,086	15,330	.....	164,416	52,778	5,500	4,536	19,766
19 Illinois Woman's College.....	81,961	3,140	.....	85,101	46,755	3,500	13,920	8,000
20 Inter-Mountain Union College.....	20,538	1,419	666	22,623	13,315	10,000	6,552	746
21 Iowa Wesleyan College.....	42,815	3,541	73	46,429	17,466	3,491	.....	27,418
22 Kansas Wesleyan University.....	39,546	4,144	.....	43,690	6,255	5,000	12,526	771
23 Lawrence College.....	123,437	.....	17,802	141,239	81,048	3,750	5,475	34,110
24 McKendree College.....	21,993	11,110	1,002	34,105	18,126	4,000	9,979	1,701
25 Missouri Wesleyan College.....	27,549	5,197	1,325	34,071	8,400	3,000	21,054	8,896
26 Morningside College.....	112,935	6,019	.....	118,954	15,036	6,500	15,988	5,263
27 Mount Union College.....	83,203	7,551	.....	90,754	48,269	8,000	3,056	2,690
28 Nebraska Wesleyan University.....	73,886	9,240	.....	83,126	47,864	16,416	15,339	6,755
29 Northwestern University.....	1,628,032	95,592	3,038	1,726,662	692,511	9,000	155,255	199,642
30 Ohio Northern University.....	222,079	42,662	1,205	265,946	15,520	4,800	.....	.....
31 Ohio Wesleyan University.....	391,737	18,691	.....	410,428	249,167	11,917	8,077	12,240
32 Oklahoma City University.....	74,462	11,633	.....	86,095	3,697	2,541	72,416	5,096
33 Simpson College.....	70,584	12,855	4,753	88,192	28,824	15,812	3,990	12,820
34 Southwestern College.....	113,656	11,048	.....	124,704	23,330	4,800	19,926	19,306
35 Syracuse University.....	1,064,745	141,384	20,341	1,226,470	140,863	2,500	4,801	91,334
36 Union College.....	11,310	4,092	4,887	20,289	20,222	5,000	2,379	332
37 University of Chattanooga.....	52,958	17,930	.....	70,888	49,709	1,500	8,250	1,315
38 University of Denver.....	324,769	9,527	.....	334,296	59,554	6,000	11,600	36,839
39 University of Southern California.....	1,000,303	180,399	17,194	1,197,896	16,803	9,017	9,150	70,806
40 Upper Iowa University.....	28,110	7,404	140	35,654	14,807	2,000	597	2,884
41 Wesley College.....	22,357	.....	2,890	25,247	3,597	2,000	9,207	3,486
42 Wesleyan University ⁴	113,937	85,392	.....	199,329	223,811	.....	26,741	35,030
43 West Virginia Wesleyan University.....	38,810	3,745	2,128	44,683	33,972	7,200	1,400	6,808
44 Willamette University ⁵	61,739	3,803	5,253	70,795	43,100	2,917	.....	1,748
JUNIOR COLLEGES								
1 Ozark Wesleyan College.....	22,560	2,872	.....	25,432	3,061	5,416	2,432	700
2 Tennessee Wesleyan College ⁶	18,048	1,082	2,500	22,230	5,256	7,500	4,682	1,555
Total.....	7,443,153	908,487	176,306	8,527,946	2,710,124	281,316	663,874	708,580
Total 1922-1923.....	5,305,679	587,257	197,717	6,090,653	1,729,784	370,474	449,798	529,813
Increase.....	2,137,474	321,230	.....	2,437,293	990,340	.....	214,076	178,767
Decrease.....	.....	.....	21,411	.....	.....	89,158	.....	.....

* Includes administration.

¹ Figures taken from report made in 1925.

² Figures taken from report made in 1923.

³ No report received.

⁴ Figures taken from Treasurer's Report.

⁵ Does not include operating expenses of Law School.

⁶ Gross Income.

Report of the Board of Education

ANNUAL BUDGET, 1926-1927

	Grand Total Annual Income	EXPENSE						Grand Total Expenditures	Surplus or Deficit		
		EDUCATIONAL			Business	Operating	Other Charges				
		Adminis- tration	Instruc- tion	Books, Equipment, and Supplies							
1	\$195,684	\$13,300	\$100,650	\$19,816	\$10,097	\$30,795	\$20,122	\$194,780	S	\$904	1
2	234,182	12,192	103,893	8,617	16,728	30,220	74,370	246,020	D	11,838	2
3	74,377	10,560	35,711	7,295	7,500	22,876	13,782	97,724	D	23,347	3
4	132,876	11,170	74,175	7,784	18,553	19,404	14,471	145,557	D	12,681	4
5	182,163	12,611	76,580	7,638	24,002	26,414	32,688	179,933	S	2,230	5
6	265,851	16,777	152,561	16,821	13,427	51,321	56,490	307,397	D	41,546	6
7	72,005	2,980	35,820	7,202	12,641	9,684	19,512	87,839	D	15,834	7
8	106,083	7,800	58,766	8,976	10,796	7,902	10,403	104,643	S	1,440	8
9	210,632	12,012	144,385	16,846	13,810	15,732	17,263	220,048	D	9,416	9
10	226,553	14,788	101,780	16,836	6,779	20,650	69,734	230,567	D	4,014	10
11	93,412	9,446	56,258	5,341	8,634	18,387	18,088	116,154	D	22,742	11
12	504,772	28,792	233,888	17,890	24,076	113,915	89,959	508,520	D	3,748	12
13	205,600	12,746	89,406	7,796	10,534	49,959	12,889	183,330	S	22,270	13
14	125,192	9,041	56,028	6,627	6,115	6,517	39,757	124,085	S	1,107	14
15	32,478	3,000	13,037	1,720	8,113	1,416	5,192	32,478			15
16											16
17	170,658	11,730	106,519	13,618	28,334	20,751	21,653	202,605	D	31,947	17
18	246,996	15,350	116,780	16,075	25,201	28,717	70,659	272,782	D	25,786	18
19	157,276	16,300	72,632	5,018	14,447	21,850	30,527	160,774	D	3,498	19
20	53,236	5,200	27,250	2,123	10,661	2,994	3,872	52,100	S	1,136	20
21	94,804	4,500	52,799	15,986	8,116	6,787	13,666	101,854	D	7,050	21
22	68,242	10,440	42,138	3,314	9,954	8,007	9,281	83,134	D	14,892	22
23	265,622	22,100	157,125	15,233	20,613	28,194	17,891	261,156	S	4,466	23
24	67,911	7,550	35,838	3,021	4,188	7,108	10,206	67,911			24
25	75,421	5,300	34,000	2,922	7,601	8,651	29,169	87,643	D	12,222	25
26	161,741	11,085	94,952	6,334	6,061	13,848	33,811	166,091	D	4,350	26
27	152,769	12,250	64,433	8,646	22,646	19,580	38,270	165,825	D	13,056	27
28	169,500	9,473	91,132	8,575	12,876	28,334	25,011	175,401	D	5,901	28
29	2,783,070	168,820	1,226,075	363,882	152,439	380,447	491,407	2,783,070			29
30	286,266	23,400	108,500	47,421	26,330	19,870	48,533	274,054	S	12,212	30
31	691,829	29,943	336,635	43,966	53,555	74,681	182,196	720,976	D	29,147	31
32	169,845	9,600	66,914	36,035	23,724	9,694	18,719	164,686	S	5,159	32
33	149,638	12,382	65,422	19,131	17,860	21,766	31,617	168,178	D	18,540	33
34	192,066	14,923	100,197	19,406	18,820	21,338	22,357	197,041	D	4,975	34
35	1,465,968	13,300	868,404	116,369	115,764	234,342	341,999	1,690,178	D	224,210	35
36	48,222	3,600	23,271	4,475	2,925	9,542	4,292	48,105	S	117	36
37	131,662	13,824	69,263	5,451	12,532	16,223	16,298	133,591	D	1,929	37
38	448,289	49,480	229,925	27,575	65,345	45,404	46,282	464,011	D	15,722	38
39	1,303,672	147,039	616,114	121,863	40,454	167,416	183,429	1,276,315	S	27,357	39
40	55,942	6,738	33,436	3,848	6,365	4,784	12,235	67,406	D	11,464	40
41	43,537	4,200	26,957	888	4,931	3,426	5,264	45,666	D	2,129	41
42	484,911		*252,836	8,862	47,354	70,909	94,975	474,936	S	9,975	42
43	94,063	11,800	53,675	6,696	14,829	15,029	5,870	107,899	D	13,836	43
44	118,560	11,330	70,236	5,360	9,574	13,119	13,604	123,223	D	4,663	44
1	37,041	4,000	27,694	1,412	3,026	5,918	4,260	46,310	D	9,269	1
2	41,223	5,500	20,213	2,511	8,066	8,985	5,146	50,421	D	9,198	2
	12,891,840	838,372	6,424,303	1,093,221	986,396	1,742,906	2,327,219	13,412,417			
	9,170,522	621,003	4,764,736	747,831	641,496	1,302,306	1,566,911	9,644,283			
	3,721,318	217,369	1,659,567	345,390	344,900	440,600	760,308	3,768,134			

Report of the Board of Education

TABLE IV.—COLLEGES AND UNIVERSITIES

INSTITUTIONS	FACULTY												STUDENTS											
													COLLEGE OF LIBERAL ARTS											
	Col. of L. A.		Special and Prof. Schools		Academy		Summer School		Ext. School		Total Excluding Duplicates		Regular		Special		Graduate		Total					
	M	W	M	W	M	W	M	W	M	W	M	W	T	M	W	M	W	M	W	M	W	T		
1 Albion College.....	24	16	3	4							27	20	47	385	295	2	2			387	297	684		
2 Allegheny College.....	27	11									27	11	38	385	227		2	3	1	388	230	618		
3 American University.....	40	11									40	11	51	295	135					295	135	430		
4 Baker University.....	23	14									23	14	37	243	274					243	274	517		
5 Baldwin-Wallace Coll.....	23	9	8	6			9				40	15	55	183	167	9	3	3	2	195	172	367		
6 Boston University.....	89	10	324	66			82	14	49	11	544	101	645	264	563	32	48	184	325	480	936	1416		
7 Central Wesleyan Univ.....	21	11					14	7			21	11	32	115	90		1			2	145	131	276	
8 College of Puget Sound.....	19	6	2	1			11	3	10	2	21	7	28	232	230	19	12	2	2	253	244	497		
9 College of the Pacific.....	31	16	6	4			11	4			37	20	57	306	302	17	9	16	32	339	343	682		
10 Cornell College.....	31	15	3	4			5	4			34	21	55	276	319	8	10	3	2	287	331	618		
11 Dakota Wesleyan Univ.....	13	12	1	2			5	11			16	17	33	140	183		12			140	195	335		
12 De Pauw University.....	73	36	9	13			18	4			95	52	147	843	583	22	124	1	2	866	709	1575		
13 Dickinson College.....	27	3					16	2	10	1	27	3	30	400	153					400	153	553		
14 Evansville College.....	17	7	3								24	9	33	166	177	12	12			178	189	367		
15 Gooding College.....	6	5									6	5	11	55	96	5	15			60	111	171		
16 Goucher College*.....																								
17 Hamline University.....	32	8									32	8	40	252	207	4	7	2	1	258	215	473		
18 Illinois Wesleyan Univ.....	26	13	8	5							34	18	52	348	271	14	11			362	282	644		
19 Illinois Woman's College	3	25	2	8							5	34	39		317					317	317			
20 Inter-Mountain U'n Coll.....	9	11					3	2			9	11	20	79	111	6		1		86	111	197		
21 Iowa Wesleyan College.....	14	5	2	6			13	8			17	14	31	165	155		11			165	166	331		
22 Kansas Wesleyan Univ.....	13	6									13	6	19	137	152	11	8			148	160	308		
23 Lawrence College.....	43	30	12	11							53	37	90	350	367	7	8	3	3	360	378	738		
24 McKendree College.....	15	7					7	1			16	7	23	134	94	27	85			161	179	340		
25 Missouri Wesleyan Coll.....	11	5	2	5			5	2			14	10	24	103	100	1	11		3	104	114	218		
26 Morningside College.....	15	12	5	6			1	7	14		28	25	53	345	430	96	347			452	483	935		
27 Mount Union College.....	28	8	6	5			13	3			31	13	44	301	204	12	23			313	227	540		
28 Nebraska Wesleyan Univ.....	18	11	8	18			12	13			26	29	55	307	405	3	5			310	410	720		
29 Northwestern Univ.....	133	17	216	11			112	16			407	38	445	994	1307	17	120	314	189	1325	1616	2941		
30 Ohio Northern Univ.....	20	23	64	14			18	4	2	1	50	17	67	208	116	4				212	116	328		
31 Ohio Wesleyan Univ.....	86	33	8	9							95	43	138	877	951	9	13	13	17	899	981	1880		
32 Oklahoma City Univ.....	26	5	5	4			18	3	16	3	28	6	34	314	433	30	51			344	484	828		
33 Simpson College.....	21	17	5	5			10	3			30	24	54	272	367	2	7		1	275	377	652		
34 Southwestern College.....	21	10	7	9			19	13	2		30	21	51	325	405					325	405	730		
35 Syracuse University.....	148	32	485	66							497	92	589	1004	900					1252	1468	2720		
36 Union College.....	8	2		1	2	2	3	3			10	5	15	67	64					67	64	131		
37 Univ. of Chattanooga.....	23	25					9	4		2	32	31	63	218	144	4	38			222	182	404		
38 University of Denver.....	40	18	87	7			33	12	19	7	135	34	169	438	545	34	45	25	36	497	626	1123		
39 Univ. of So. California.....	126	119	46	19	5	4	29	9	34		177	142	319	1904	1059	102	60	224	304	2230	1423	3653		
40 Upper Iowa University.....	11	5	6	5			12	7	10	5	10	13	23	98	102		5			98	107	205		
41 Wesley College.....	4	1	2	4							6	4	10	181	228	4	5			185	233	418		
42 Wesleyan University.....	74	15									74	15	89	599		5		17		621		621		
43 W. Va. Wesleyan Coll.....	18	11	4	1			11	5			25	15	40	190	158	3	5			193	163	356		
44 Willamette University.....	24	6	2	2			7	1			27	8	35	229	252	8	7	1	3	238	262	500		
JUNIOR COLLEGES																								
1 Ozark Wesleyan Coll.....	13	10			2	5	5	3	1		15	15	30	92	126	10	20			102	146	348		
2 Tenn. Wesleyan Coll.....	6	3	2	4	2	3					10	10	20	42	174	10	3			52	177	229		
Total.....	1493	675	1343	325	11	15	517	175	153	32	2918	1062	3980	14861	13939	549	1145	812	925	16612	16322	32934		
Total 1922-1923.....											2198	826	3024							12907	12484	25391		
Increase.....											720	236	956							3705	3838	7543		
Decrease.....																								

* No report received.

** Figures incomplete.

Report of the Board of Education

ACADEMIC DATA, 1926-1927

STUDENTS																									ALUMNI
Academy		SPECIAL SCHOOLS															Professional Schools Total	Summer School Total	Extension School Total	Grand Total, Excluding Duplicates					
		Art		Commerce		Education		Music		Others		Total													
M	W	T	M	W	M	W	M	W	M	W	M	W	M	W	T	T	T	T	M	W	T	T			
1									32	49			32	49	81				419	346	765				
2																	86		412	255	667				
3																			295	135	430	240			
4																			243	274	517				
5									19	77	7	2	26	79	105				224	255	479				
6																8283	1359	2762	6505	7325	13830	16852			
7	30	38	68													20	235		192	248	440	1124			
8																	133	99	309	368	677	663			
9									26	114			26	114	140		84		378	484	862	1211			
10									11	68			11	68	79		54		289	346	635	3128			
11									5	40			5	40	45		148		178	326	504				
12									39	189			39	189	228				872	746	1618	4906			
13											99		99		99				400	153	553				
14													99		99		351	330	483	503	986	175			
15	2	1	3														14		59	101	160	56			
16																									
17																			258	215	473	1595			
18									32	49			32	49	81				394	331	725	2441			
19											282			282	282					599	599	1546			
20																				86	111	197			
21													39	48	87				79	165	166	331			
22				2	22	37	26									118				183	319	502			
23									149	290			149	290	439					493	613	1106			
24																									
25					28				29	85	3	24	32	137	169		163			125	246	371			
26	11	6	17										41	125	166		196			369	400	769			
27									28	78	13		56	43	147		203			392	701	1093			
28	30	18	48	2	13				64	375	34	263	515	751	1266	6560	1862		7893	3958	11851				
29					407	26	10	87					3	14	185	4	349	329	1043	668	1711				
30					34	47	127	264	3										902	1028	1930				
31					2	13							3	47	50										
32					36	75							56	141					506	827	1333				
33	1	2	3																331	542	873				
34					122	406													369	60	485				
35																2055	1418	1184	4984	3364	8348				
36	73	83	156														146			155	191	346			
37																	126	137	255	358	613				
38																1188	811	807	1464	2003	3467				
39	92	72	164		1208	216			68	381	171	22	1447	619	2066	943	2357	4874	7316	6741	14057				
40									58	125	58	125	183				221	19	135	247	382				
41									38	117	5	45	43	162	205		65		241	447	688				
42																			621		621				
43				2	30			10	46				37	74	49	150	199		291	364	655				
44									31	67			31	67	98	63	130		293	330	623				
1	31	18	49								14		14		14		148		24	127	293	420			
2	49	67	116			21	17		14	60			35	77	112					116	270	386			
	319	305	624	166	587	1707	332	171	492	686	2353	653	1778	3383	5542	8925	19525	12361	10428	41214	38637	79851			
																	19075					63090			
																	450					16761			

Report of the Board of Education

TABLE V.—PROFESSIONAL AND GRADUATE SCHOOLS,

INSTITUTION AND LOCATION		PLANT				
		Date of Opening	Acres	No. of Buildings	Value	Value of Real Property
GRADUATE SCHOOLS						
1 Boston University Graduate School, Boston, Mass.*	1874	...	...	...	\$.....	\$.....
2 Northwestern University Graduate School, Evanston, Ill.*	1910	...	...	...	.....	.....
3 Syracuse University Graduate School, Syracuse, N. Y.*	1911	...	...	...	.....	.....
4 University of Southern California Graduate School, Los Angeles, Cal.*	.....	...	...	...	.....	.....
COMMERCE						
1 Boston University College of Business Administration, Boston, Mass.†	1913	...	...	...	.....	.....
2 Boston University College of Practical Arts and Letters, Boston, Mass.	1919	...	...	3	612,756	612,756
3 Kansas Wesleyan University College of Commerce, Salina, Kan.†	.....	...	...	1	30,000	30,000
4 Northwestern University School of Commerce, Chicago, Ill.	1908	...	...	2	1,053,463	1,053,463
5 Ohio Northern University School of Commerce, Ada, Ohio*	.....	...	...	...	.....	.....
6 Syracuse University College of Business Administration, Syracuse, N. Y.†	.....	...	...	...	.....	.....
7 University of Denver School of Commerce, Denver, Colo.†	1908	...	...	1	79,500	79,500
8 University of Southern California College of Commerce and Business Administration, Los Angeles, Cal.*	1920	...	...	...	.....	.....
DENTISTRY						
1 Northwestern University Dental School, Chicago, Ill. ²	.....	...	...	...	.....	.....
2 University of Denver School of Dental Surgery, Denver, Colo.	1922	...	...	1	40,000	40,000
3 University of Southern California Dental School, Los Angeles, Cal.†	.....	...	...	2	70,000	70,000
ENGINEERING						
1 College of the Pacific School of Engineering, Stockton, Cal.*	.....	...	...	...	.....	.....
2 Northwestern University College of Engineering, Evanston, Ill.	1907	...	...	1	215,000	215,000
3 Ohio Northern University College of Engineering, Ada, Ohio*	.....	...	...	...	.....	.....
4 Syracuse University College of Applied Science, Syracuse, N. Y.	1901	...	...	2	235,000	235,000
LAW						
1 Boston University School of Law, Boston, Mass.	1872	...	...	1	468,318	468,318
2 Dickinson College School of Law, Carlisle, Pa.†	.....	...	...	...	.....	.....
3 Northwestern University Law School, Chicago, Ill.	1859	...	...	2	730,902	730,902
4 Ohio Northern University College of Law, Ada, Ohio.	1885	...	...	1	125,000	125,000
5 Syracuse University College of Law, Syracuse, N. Y.	.....	...	...	1	100,000	100,000
6 University of Denver Law School, Denver, Colo.	1892	...	...	...	.....	.....
7 University of Southern California College of Law, Los Angeles, Cal.	1904	...	...	1	150,000	150,000
8 Willamette University College of Law, Salem, Ore.*	.....	...	...	...	.....	.....
MEDICINE						
1 Boston University School of Medicine, Boston, Mass.	1873	...	...	1	257,312	257,312
2 Northwestern University Medical School, Chicago, Ill. ²	1859	...	...	1	2,984,507	2,984,507
3 Syracuse University College of Medicine, Syracuse, N. Y.	1872	...	...	2	290,000	290,000
THEOLOGY						
1 Boston University School of Theology, Boston, Mass.	1869	...	...	4	339,000	339,000
2 Drew Theological Seminary, Madison, N. J.	1866	95	10	1,309,100	1,459,100	1,459,100
3 Garrett Biblical Institute, Evanston, Ill.	1855	...	5	649,556	649,556	649,556
4 The Iliff School of Theology, Denver, Colo.	1903	10	5	186,000	246,000	246,000
5 Kimball School of Theology, Salem, Ore.	1907	...	1	30,000	30,000	30,000
6 Baldwin-Wallace College, Nest Theological Seminary, Berea, Ohio.	.....	...	...	...	.....	.....
7 Norwegian-Danish Theological Seminary, Evanston, Ill.	1875	...	1	20,000	20,000	20,000
8 University of Southern California School of Religion, Los Angeles, Cal.*	.....	...	...	...	.....	.....
9 Wesley Academy and Theological Seminary, Evanston, Ill.	1870	1	1	75,000	150,000	150,000
PHARMACY						
1 University of So. California College of Pharmacy, Los Angeles, Cal.*	.....	...	...	.....	.....	.....
FORESTRY						
1 New York State College of Forestry at Syracuse University, Syracuse, N. Y.*	1911	...	1	.....	.....	.....
MISCELLANEOUS						
1 Boston University School of Education, Boston, Mass.	.....	...	...	1	25,000	25,000
2 Boston University School of Religious Education and Social Service, Boston, Mass.	1918	...	3	768,145	768,145	768,145
Total	.....	106	55	10,843,559	11,128,559	11,128,559
Total 1922-1923	.....	207	55	5,099,355	6,017,035	6,017,035
Increase	.....	.....	.....	5,744,204	5,111,524	5,111,524
Decrease	.....	101	.....	.....	.....	.....

* Included in general university report.

† Figures taken from report made in 1923.

‡ No report.

¹ Half equity.

² The Dental School and the Medical School are housed in the same building.

Report of the Board of Education

PLANT AND PERMANENT FUNDS, 1926-1927

	EQUIPMENT				Total Value of Plant	PERMANENT FUNDS			Other Assets	Indebtedness	Additions to Capital 1925-27	
	LIBRARY		Apparatus	Other Equipment		Productive Endowment	Unproductive Endowment	Total Endowment				
	Vols.	Value										
1	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	1
2												2
3												3
4												4
1	10,400	14,452	1,776	28,831	45,059	500		500				1
2	15,000	3,027		43,507	659,290	500		500				2
3	200	250			30,250				8,000			3
4	7,100	10,950		9,422	1,073,835	10,050		10,050			*	4
5												5
6				10,085	10,085							6
7	1,185	2,785		12,223	94,508							7
8												8
1	8,500	8,500	46,715	133,758	188,973	1,585,868		1,585,868			*	1
2		2,000		30,000	72,000							2
3	1,500	3,000	15,000		88,000							3
1												1
2											*	2
3			33,157	5,569	253,726	652,825		652,825				3
4				86,042	321,042							4
1	15,000	18,363		8,784	495,465	15,660		15,660				1
2												2
3	46,000	129,738		101,103	961,743	153,480		153,480				3
4					125,000							4
5	6,000			1,028	101,028							5
6	15,000	30,000		3,000	33,000	700		700				6
7	12,500	18,000			168,000							7
8												8
1	7,500	3,291		19,056	279,659	246,046		246,046			*	1
2	20,000	20,000	82,842	272,131	3,359,480	4,116,905		4,116,905				2
3	12,757			34,281	324,281							3
1	20,000	8,900		6,400	354,300	761,295		761,295	340,938		97,596	1
2	144,000	144,000		90,000	1,693,100	1,176,839		1,176,839	37,450	59,000	153,000	2
3	152,092	225,000		25,745	900,301	3,159,945	17,500	3,177,445	8,000	2,842,511	1,213,000	3
4	12,300	12,000	400	17,905	276,305	322,000		322,000	90,000	2,000	16,000	4
5	7,500	10,000		1,150	41,150	34,880		34,880		1,040		5
6	3,000	5,000			5,000	126,850		126,850				6
7	6,000	6,000	500	3,000	29,500	10,800		10,800				7
8												8
9	1,000	1,500		4,000	155,500	30,585		30,585				9
1												1
1												1
1	626	1,628		2,651	29,279	1,000		1,000				1
2	5,000	3,395		6,251	777,791	699		699				2
	530,160	681,779	180,390	955,922	12,946,650	12,407,427	17,500	12,424,927	484,388	2,904,551	1,479,596	
	412,905	468,574	234,486	483,943	7,204,038	6,151,229		6,311,329	65,400	1,050,374	414,916	
	117,255	213,205		471,979	5,742,612	6,256,198		6,113,598	418,988	1,854,177	1,064,680	
			54,096									

Report of the Board of Education

TABLE VI.—PROFESSIONAL AND GRADUATE SCHOOLS—

INSTITUTION AND CHIEF OFFICER		INCOME				
		FROM STUDENTS			From Endow- ment	From Public Educa- tional Collections
		Tuition and Other Fees	Profit Dormi- tory	Total		
GRADUATE						
1	Boston University Graduate School, Arthur W. Weyssse, Dean.....	\$4,455	\$.....	\$4,455	\$.....	\$.....
2	Northwestern University Graduate School, James A. James, Dean.....	*.....	.....	.....	.....	.....
3	Syracuse University Graduate School, William L. Bray, Dean.....	*.....	.....	.....	.....	.....
4	University of Southern California, Rockwell D. Hunt, Dean.....	*.....	.....	.....	.....	.....
COMMERCE						
1	Boston Univ. Coll. of Business Administ'n, Everett W. Lord, Dean...	**415,200	.....	415,200	25	.....
2	Boston Univ. Coll. of Practical Arts and Letters, Lawrence Davis, Dean...	**174,640	3,683	178,323	25	.....
3	Kansas Wesleyan College of Commerce, C. W. Folts, Dean.....	*.....	.....	.....	.....	.....
4	Northwestern University School of Commerce, Ralph E. Heilman, Dean...	*.....	.....	.....	.....	.....
5	Ohio Northern University School of Commerce, Emmett E. Long, Dean...	*.....	.....	.....	.....	.....
6	Syracuse Univ. School of Business Administ'n, Charles L. Raper, Dean...	*.....	.....	.....	.....	.....
7	University of Denver School of Commerce, George A. Warfield, Dean...	**118,994	.....	118,994	.....	.....
DENTISTRY						
1	Northwestern University Dental School, Arthur D. Black, Dean.....	*.....	.....	.....	.....	.....
2	University of Denver School of Dental Surgery, A. T. Newman, Dean...	**36,497	.....	36,497	.....	.....
3	University of Southern California Dental School, Lewis E. Ford, Dean...	*.....	.....	.....	.....	.....
ENGINEERING						
1	College of the Pacific School of Engineering, C. L. White, Director....	*.....	.....	.....	.....	.....
2	Northwestern Univ. Coll. of Engineering, William C. Bauer, Director...	*.....	.....	.....	.....	.....
3	Ohio Northern Univ. College of Engineering, John A. Needy, Dean.....	*.....	.....	.....	.....	.....
4	Syracuse College of Applied Science, Louis Mitchell, Dean.....	*.....	.....	.....	.....	.....
LAW						
1	Boston University School of Law, Homer Albers, Dean.....	**168,031	.....	168,031	778	.....
2	Dickinson College of Law, William Trickett, Dean.....	*.....	.....	.....	.....	.....
3	Northwestern University Law School, John H. Wigmore, Dean.....	*.....	.....	.....	.....	.....
4	Ohio Northern Univ. College of Law, William P. Henderson, Dean.....	*.....	.....	.....	.....	.....
5	Syracuse College of Law, Frank R. Walker, Dean.....	*.....	.....	.....	.....	.....
6	University of Denver Law School, George C. Manly, Dean.....	**17,685	.....	17,685	.....	.....
7	Univ. of Southern California School of Law, Justin Miller, Dean.....	49,940	.....	49,940	.....	.....
8	Willamette University School of Law, I. H. VanWinkle, Dean.....	*.....	.....	.....	.....	.....
MEDICINE						
1	Boston University School of Medicine, Alexander S. Begg, Dean.....	48,493	.....	48,493	12,252	.....
2	Northwestern University Medical School, Irving Samuel Cutter, Dean...	.....	.....	.....	.....	.....
3	Syracuse College of Medicine, Herman G. Weiskotten, Dean.....	.....	.....	.....	.....	.....
THEOLOGY						
1	Boston University School of Theology, Albert C. Knudson, Dean.....	13,474	.....	13,474	38,506	14,400
2	Drew Theological Seminary, Ezra S. Tipple, President.....	10,154	.....	10,154	61,826	25,000
3	Garrett Biblical Institute, Frederick Carl Eiselen, President.....	8,861	.....	8,861	267,689	15,000
4	Iliff School of Theology, Elmer Guy Cutshall, President.....	.....	.....	.....	19,200	3,000
5	Kimball School of Theology, John Martin Canse, President.....	567	.....	567	1,560	5,000
6	Univ. of So. California School of Religion, John F. Fisher, Dean.....	.....	.....	.....	.....	.....
7	Baldwin-Wallace College, Nast Theol. Sem., Frederic Cramer, Dean.....	.....	.....	.....	.....	.....
8	Norwegian-Danish Theological Sem., Thoralf Ottman Firing, Prin.....	.....	1,076	1,076	664	491
9	Wesley Academy and Theological Sem., C. G. Wallenius, President.....	.....	1,196	1,196	6,703	840
PHARMACY						
1	Univ. of So. California College of Pharmacy, Laird J. Stabler, Dean...	*.....	.....	.....	.....	.....
FORESTRY						
1	N. Y. State College of Forestry at Syracuse Univ., Franklin Moon, Dean...	*.....	.....	.....	.....	.....
MISCELLANEOUS						
1	Boston University School of Education, A. H. Wilde, Dean.....	**49,007	.....	49,007	50	.....
2	Boston University School of Religious Education and Social Service, W. S. Athearn, Dean.....	**74,153	.....	74,153	35	.....
Total.....		1,190,151	5,955	1,196,106	409,313	63,731
Total 1922-1923.....		1,222,274	5,044	1,227,318	310,799	11,482
Increase.....		.....	911	.....	98,514	52,249
Decrease.....		.....	.....	.....	.....	.....

* Included in general university report.

† Maintenance, assessments, interest, etc., on real estate holdings.

** Figures taken from report made in 1923.

Report of the Board of Education

CURRENT BUDGET AND ACADEMIC DATA, 1926-1927

		EXPENDITURES						Surplus or Deficit	FACULTY			STUDENTS			Alumni	
Miscel- laneous	Total Annual Income	Adm. and Instr.	Busi- ness	Opera- tion	Others	Total Annual Expense	M		W	T	M	W	T	T		
1	\$.....	\$4,455	\$6,125	\$1,381	\$250	\$.....	\$7,756	D	\$3,301	..	..	..	..	..	..	..
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
1	8,745	423,970	277,282	21,016	60,491	92,839	451,628	D	27,658	93	4	97	3223	956	4,179	1,467
2	2,595	180,943	78,716	5,838	16,508	49,897	150,959	S	29,984	27	11	38	909	909	909	723
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	5	13	37	26	63	3
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	33	2	35	4,029	1100	5,129	1,314
5	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2	4	34	47	81	5
6	.....	.....	.....	.....	.....	.....	.....	.....	.....	90	9	99	788	264	1,052	6
7	4,928	123,922	59,894	11,672	8,118	7,425	87,109	S	36,813	36	7	43	426	345	771	147
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	29	..	29	317	23	340	4,267
2	28,978	65,475	28,711	6,471	5,739	21,303	62,224	S	3,251	24	..	24	137	2	139	2
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	19	49	570	11	581	3
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	..	9	241	2	243	85
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	23	..	23	216	..	216	3
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	79	..	79	261	..	261	1,046
1	2,777	171,586	46,741	3,503	11,140	62,606	123,990	S	47,596	29	1	30	633	21	654	4,338
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	11	..	11	265	12	277	2,850
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	..	5	192	5	197	5
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	20	..	20	161	2	163	907
5	.....	.....	.....	.....	.....	.....	.....	.....	.....	27	..	27	80	2	82	423
6	132	17,817	12,600	942	1,063	2,565	17,170	S	647	7	1	8	330	32	362	823
7	1,001	50,941	27,080	409	5,257	4,711	37,457	S	13,484	2	..	2	61	2	63	317
8	.....	.....	.....	.....	.....	.....	.....	.....	.....	100	12	112	185	24	209	4,338
1	314	61,059	51,156	4,086	12,114	22,304	89,660	D	28,601	92	..	92	564	7	571	4,332
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	147	1	148	163	10	173	1,051
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	..	..	..	..	..	..	..
1	15,736	82,116	55,032	2,165	31,452	9,303	97,952	D	15,836	13	2	15	295	58	353	2,319
2	63,252	160,232	89,207	16,185	27,284	27,556	160,232	.....	.....	34	6	40	252	78	330	2,352
3	24,733	316,283	63,811	27,716	22,731	377,745	492,003	D	175,720	18	..	18	392	48	440	2,024
4	2,361	24,561	21,200	2,500	2,203	1,180	27,083	D	2,522	6	..	6	121	11	132	150
5	10,766	17,893	13,100	3,525	1,210	37	17,872	S	21	6	..	6	14	3	17	58
6	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	..	7	10	8	18	7
7	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	..	3	15	..	15	117
8	4,514	6,745	3,900	281	1,126	202	5,509	S	1,236	3	..	3	15	..	15	117
9	4,121	12,860	7,758	5,329	2,849	2,175	18,111	D	5,251	*3	1	4	12	..	12	197
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	2	5	171	22	193	..
1	.....	.....	.....	.....	.....	.....	.....	.....	.....	46	..	46	343	..	343	..
1	5,067	54,124	26,508	1,751	5,022	14,533	47,814	S	6,310	30	21	51	256	1313	1,569	601
2	23,050	97,238	54,674	3,503	15,663	57,166	131,006	D	33,768	26	16	42	120	379	499	433
203,070	1,872,220	923,495	118,273	230,220	753,547	2,025,535	.....	.....	.....	1118	122	1240	14,914	5722	20,636	36,679
213,751	1,763,350	953,895	87,964	220,098	466,344	1,728,301	.....	.....	.....	965	92	1057	15,483	4620	20,103	30,543
.....	108,870	.....	30,309	10,122	287,203	297,234	.....	.....	.....	153	30	183	569	1102	533	6,136
.....

Report of the Board of Education

TABLE VII.—SECONDARY

	INSTITUTION	LOCATION	CHIEF OFFICER	Date of Charter	CAMPUS	
					Acres	Value
1	Baxter Seminary.....	Baxter, Tenn.....	Harry L. Upperman....	1910	37	\$8,500
2	Blinn Memorial College**.....	Brenham, Tex.....	B. E. Breihan.....	1884	7	17,700
3	Cazenovia Seminary.....	Cazenovia, N. Y.....	Charles E. Hamilton....	1825	9	9,800
4	Centenary Collegiate Institute.....	Hackettstown, N. J.....	Robert J. Trevorow.....	1866	50	31,000
5	Drew Seminary for Young Women.....	Carmel, N. Y.....	Herbert E. Wright.....	1866	34	20,000
6	East Greenwich Academy.....	East Greenwich, R. I.....	A. Talmadge Schulmaier..	1803	5	10,000
7	East Maine Conference Seminary.....	Bucksport, Me.....	Ralph E. Peck.....	1851	150	15,000
8	Epworth Military Academy†.....	Epworth, Iowa.....	Frank Q. Brown.....	1857	15	5,000
9	Epworth Seminary**.....	Epworth, Ga.....	W. H. Patton.....	1908	13	1,500
10	Genesee Wesleyan Seminary.....	Lima, N. Y.....	Frank MacDaniel.....	1832	100	9,500
11	Harwood Boys' School.....	Albuquerque, N. M.....	H. A. Bassett.....	1887	68	25,000
12	Jennings Seminary.....	Aurora, Ill.....	Bertha A. Barber.....	1855	4	35,000
13	John H. Snead Seminary.....	Boaz, Ala.....	William Fielder.....	1898	7	12,000
14	Maine Wesleyan Seminary.....	Kents Hill, Me.....	T. W. Watkins.....	1821	500	11,930
15	McLemoresville Collegiate Institute**.....	McLemoresville, Tenn.....	Elmer H. Harrell.....	1886	8	800
16	Montpelier Seminary.....	Montpelier, Vt.....	John W. Hatch.....	1833	6	41,000
17	Mount Zion Seminary**.....	Mount Zion, Ga.....	Estella S. Howard.....	1907	22	1,000
18	Murphy Collegiate Institute.....	Sevierville, Tenn.....	H. A. Davee.....	1891	64	28,000
19	Ozark Wesleyan College*.....	Marionville, Mo.....	William W. King.....	.....	.....	.....
20	Pennington Seminary.....	Pennington, N. J.....	Francis Harvey Green....	1839	34	54,362
21	Port Arthur College.....	Port Arthur, Tex.....	A. B. Chenier.....	1908	15	117,804
22	Tennessee Wesleyan College*.....	Athens, Tenn.....	James L. Robb.....	.....	.....	.....
23	Texas Wesleyan College.....	Austin, Tex.....	F. A. Lundberg.....	1911	21	100,000
24	Tilton School.....	Tilton, N. H.....	George L. Plimpton.....	1852	10	25,000
25	Troy Conference Academy.....	Poultney, Vt.....	Robert L. Thompson.....	1834	50	25,000
26	Washington Collegiate Institute.....	Washington, N. C.....	Maynard O. Fletcher.....	1920	80	55,000
27	Wesley Collegiate Institute.....	Dover, Del.....	Clarence A. Short.....	1873	6	40,000
28	Wilbraham Academy.....	Wilbraham, Mass.....	Gaylord W. Douglass.....	1824	243	55,514
29	Williamsport Dickinson Seminary.....	Williamsport, Pa.....	John W. Long.....	1849	6	23,510
30	Wyoming Seminary.....	Kingston, Pa.....	L. L. Sprague.....	1845	9	187,620
Total.....				.....	1,573	966,540
Total 1922-1923.....				.....	1,511	756,765
Increase.....				.....	62	209,775
Decrease.....				.....	.....	.....

* Included in Junior College report.

† Includes property valued at \$13,300, which is income-producing.

‡ Figures taken from report made in 1925.

** Does not meet fully the requirements of the University Senate.

Report of the Board of Education

SCHOOLS, 1926-1927, PLANT

BUILDINGS			Value of Real Property	EQUIPMENT					Value of Equipment	Total Value of Plant	
No.	Value	LIBRARY		Apparatus	Museum	Furniture and Fixtures					
		Volumes					Value				
1	4	\$72,800	\$81,300	2,000	\$2,000	\$1,500	\$.....	\$14,050	\$17,550	\$98,850	1
2	7	116,850	134,550	3,600	2,500	1,720	250	480	4,950	139,500	2
3	13	383,005	392,805	3,500	4,000	67,715	.....	53,415	125,130	517,935	3
4	7	554,806	585,806	3,350	3,350	4,653	.....	92,417	100,420	686,226	4
5	4	227,000	247,000	300	2,500	.....	.....	71,800	74,300	321,300	5
6	7	95,913	105,913	.....	200	1,500	500	2,000	4,200	110,113	6
7	4	239,000	254,000	750	1,550	4,880	.....	24,000	30,440	284,440	7
8	7	75,000	80,000	3,500	2,000	1,000	.....	5,000	8,000	88,000	8
9	3	13,500	15,000	1,500	800	700	.....	1,500	3,000	18,000	9
10	10	310,370	319,870	6,000	3,600	3,000	.....	37,180	43,780	363,650	10
11	7	75,000	100,000	2,300	800	100	.....	800	1,700	101,700	11
12	1	70,000	105,000	2,000	2,000	1,350	.....	18,000	21,350	126,350	12
13	5	315,700	327,700	1,800	3,750	1,800	.....	15,000	20,550	348,250	13
14	9	231,129	243,059	6,500	6,947	2,654	.....	37,025	46,626	289,685	14
15	3	23,250	24,050	1,000	750	1,250	.....	5,500	7,500	31,550	15
16	9	127,764	168,764	1,000	1,750	550	3,000	16,463	21,763	190,527	16
17	8	34,530	35,530	2,400	2,000	770	.....	2,000	4,770	40,300	17
18	4	221,000	249,000	955	2,000	2,500	.....	9,000	13,500	262,500	18
19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	19
20	11	293,260	347,622	2,500	3,000	500	.....	19,000	22,500	370,122	20
21	2	103,075	220,879	.....	.....	250	.....	23,890	24,140	245,019	21
22	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	22
23	4	46,600	146,600	1,500	2,000	550	.....	5,000	7,550	154,150	23
24	12	398,000	423,000	11,000	4,000	1,500	1,000	25,000	31,500	454,500	24
25	8	435,273	460,273	5,000	5,000	2,381	.....	25,935	33,316	493,589	25
26	5	172,000	227,000	1,800	2,000	1,500	.....	10,000	13,500	240,500	26
27	3	150,000	190,000	1,800	3,500	900	.....	12,500	16,900	206,900	27
28	9	215,271	270,785	8,000	3,500	2,743	500	25,890	32,633	303,418	28
29	9	442,524	466,034	4,000	4,797	.....	.....	67,299	72,096	538,130	29
30	9	925,000	1,112,620	5,000	7,000	3,000	2,000	20,000	32,000	1,144,620	30
184	6,367,620	7,334,160	83,055	77,304	110,966	7,250	640,144	835,664	8,169,824		
214	4,901,099	5,657,864	95,602	91,445	45,210	8,435	491,685	636,775	6,294,639		
.....	1,466,521	1,676,296	.....	.....	65,756	.....	148,459	198,889	1,875,185		
30	.....	.....	12,547	14,141	.....	1,185	.....	.....	.....

Report of the Board of Education

TABLE VIII.—SECONDARY

INSTITUTION	PRODUCTIVE				
	UNENCUMBERED				
	General Main- tenance	Professor- ships	Scholar- ships	Library	Other Purposes
1 Baxter Seminary.....	\$.....	\$.....	\$.....	\$.....	\$.....
2 Blinn Memorial College.....	65,209				
3 Cazenovia Seminary.....	59,652		49,819		54,405
4 Centenary Collegiate Institute.....	11,814		8,766	151	500
5 Drew Seminary for Young Women.....	1,000				100
6 East Greenwich Academy.....	34,005		18,650		
7 East Maine Conference Seminary.....	4,600		38,871		
8 Epworth Military Academy†.....	10,500				
9 Epworth Seminary.....					
10 Genesee Wesleyan Seminary.....	181,341				
11 Harwood Boys' School.....	1,600				
12 Jennings Seminary.....					28,000
13 John H. Snead Seminary.....	5,000				
14 Maine Wesleyan Seminary.....	117,222		20,575	12,266	11,363
15 McLemoresville Collegiate Institute.....					
16 Montpelier Seminary.....	113,303	18,977	12,000		24,000
17 Mount Zion Seminary.....			2,000		
18 Murphy Collegiate Institute.....					
19 Ozark Wesleyan College*.....	9,900			5,000	
20 Pennington Seminary.....					
21 Port Arthur College.....					
22 Tennessee Wesleyan College*.....					
23 Texas Wesleyan College.....					
24 Tilton School.....	219,000	116,000	78,356	5,420	6,050
25 Troy Conference Academy.....	10,000		35,000		
26 Washington Collegiate Institute.....					
27 Wesley Collegiate Institute.....	224,662				
28 Wilbraham Academy.....	216,334		35,424		53,196
29 Williamsport Dickinson Seminary.....	266,212				
30 Wyoming Seminary.....	1,399,767		30,233		
Total.....	2,951,121	134,977	329,694	22,837	177,614
Total 1922-1923.....					
Increase.....					
Decrease.....					

* Included in Junior College report.

† Figures taken from report made in 1925.

Report of the Board of Education

SCHOOLS, 1926-1927, PERMANENT FUNDS

ENDOWMENT		UNPRODUCTIVE ENDOWMENT			Grand Total Endow- ment	Annual Income from Endow- ment	OTHER ASSETS, PLEDGES, ESTATE NOTES, ETC.		Indebt- edness	Additions to Capital Account
ENCUM- BERED	Total	ENCUM- BERED	Miscel- laneous	Total			Interest- Bearing	Non- Interest- Bearing		
Subject to Annuity, Etc.		Subject to Annuity, Etc.								
1	\$.....	\$.....	\$.....	\$.....	\$.....	\$.....	\$.....	\$.....	\$8,500	\$9,500
2	65,209	3,365		3,365	68,574	3,646	5,340	23,508		
3	91,200	255,076			255,076	8,200	23,865	62,910	60,943	
4	21,231				21,231	1,017				5,896
5	1,100				1,100	48			57,000	
6	52,655				52,655	3,159	14,400	12,500	1,955	
7	43,471				43,471	2,157		32,250		
8	10,500		2,000	2,000	12,500	630	19,000	24,500	2,000	
9								1,060		
10	8,000	189,341			189,341	7,294		2,000	198,000	
11		1,600			1,600	80		400		
12	8,000	36,000			36,000				6,000	
13		5,000			5,000	300				
14	1,000	162,426			162,426	7,032			35,866	11,340
15										
16	1,000	169,280			169,280	6,837		19,820	46,489	31,220
17									3,178	9,650
18		2,000			2,000	160		33,000	56,000	33,000
19										
20		14,900			14,900	825			13,526	
21						1,265				
22										
23									5,000	
24		424,826	169,000	169,000	593,826				65,600	
25		45,000			45,000	2,210			54,200	
26									48,617	
27		224,662			224,662	11,800		62,490	86,952	
28		304,954			304,954	15,980		63,658	15,964	66,905
29	1,000	267,212	100,000	27,290	394,502	16,177			69,955	22,537
30		1,430,000			1,430,000					
110,200		3,726,443	272,365	29,290	301,655	4,028,098	88,817	42,865	271,618	724,008
		2,797,380			181,695	2,979,075	128,199	88,416	519,912	426,052
		929,063			119,960	1,049,023	39,382	45,551	248,294	297,956
										367,089

Report of the Board of Education

TABLE IX.—SECONDARY

INSTITUTION	CURRENT			
	INCOME			
	From Students	From Endowment, Including Annuities	From Public Educational Collection	From Special Gifts
1 Baxter Seminary.....	\$2,132	\$.....	\$7,950	\$4,431
2 Blinn Memorial College.....	5,573	3,764	617	31
3 Cazenovia Seminary.....	65,185	8,200	3,750	.....
4 Centenary Collegiate Institute.....	133,387	986	1,700	.....
5 Drew Seminary for Young Women.....	119,828	42	1,300	1,865
6 East Greenwich Academy.....	19,697	3,500	5,500	.....
7 East Maine Conference Seminary.....	16,825	230	5,000	5,600
8 Epworth Military Academy ²	12,650	348	2,000	150
9 Epworth Seminary.....	1,102	.....	6,600	245
10 Genesee Wesleyan Seminary ²	74,485	7,294	4,000	.....
11 Harwood Boys' School.....	6,560	80	2,800	6,359
12 Jennings Seminary ²	31,538	.....	4,775	26
13 John H. Snead Seminary.....	12,474	300	11,000	2,415
14 Maine Wesleyan Seminary.....	16,863	14,692	1,400	4,651
15 McLomoresville Collegiate Institute.....	4,982	.....	5,400	.....
16 Montpelier Seminary.....	35,198	5,898	2,401	877
17 Mount Zion Seminary ³	1,508	.....	8,150	3,175
18 Murphy Collegiate Institute.....	5,280	160	11,000	7,960
19 Ozark Wesleyan College ⁴.....	.....	.....	.....	.....
20 Pennington Seminary ²	94,020	575	6,004	14
21 Port Arthur College.....	36,328	2,084	.....	.....
22 Tennessee Wesleyan College ⁴.....	.....	.....	.....	.....
23 Texas Wesleyan College ³	1,333	.....	1,850	422
24 Tilton School.....	75,979	22,213	1,618	78
25 Troy Conference Academy.....	34,414	1,710	5,000	.....
26 Washington Collegiate Institute.....	11,014	.....	9,700	2,623
27 Wesley Collegiate Institute.....	19,004	5,800	3,000	285
28 Wilbraham Academy.....	49,125	13,000	700	1,700
29 Williamsport Dickinson Seminary ²	122,941	16,157	3,300	.....
30 Wyoming Seminary.....	123,844	47,376	2,750	.....
Total.....	1,133,269	154,409	119,265	42,907
Total 1922-1923.....	890,306	117,756	101,265	87,582
Increase.....	242,963	36,653	18,000	.....
Decrease.....	.....	.....	.....	44,675

* Included in Junior College report.

² Gross income and receipts reported for dining hall and dormitory.

¹ Operation and maintenance of entire physical plant.

³ Figures taken from report made in 1925.

Report of the Board of Education

SCHOOLS—ANNUAL BUDGET, 1926-1927

BUDGET									Surplus or Deficit	
		EXPENSE								
From Other Sources	Total	Adm. and Instr.	Books and Equip- ment	Business	Operating	Other Charges	Total			
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	\$..... 716 1,369 6,750 15,134 28,697 7,806 15,148 9,270 5,129 700 2,956 4,147 160 1,650 1,081 3,195 1,390 100,613 6,455 1,654 4,658 1,295 1,620 500 4,977 1,873	\$14,513 10,701 78,504 142,823 138,169 15,593 35,461 10,550 9,270 90,908 16,499 39,295 30,336 37,766 12,032 45,455 16,028 25,790 100,613 44,867 5,259 104,546 42,419 24,957 28,089 65,025 147,375 175,843	\$12,000 12,666 35,184 42,085 36,555 15,593 16,360 10,550 7,513 34,550 8,250 8,336 20,198 23,493 9,645 21,358 9,430 11,845 26,255 19,337 3,440 37,936 4,472 14,677 20,000 18,500 46,263 88,963	\$700 401 1,780 7,209 2,861 2,300 501 350 305 512 1,568 806 1,704 450 1,140 5,507 1,008 30 18,025 534 629 281 600 982 8,137	\$1,035 859 12,886 13,991 13,825 7,500 6,222 3,000 480 808 125 1,817 2,004 4,074 235 6,220 185 1,400 3,545 8,120 50 23,599 4,104 7,140 2,572 7,500 7,534 15,277	\$1,463 1,066 19,786 31,168 16,055 2,050 5,578 3,580 985 37,725 2,337 10,649 2,465 7,019 624 3,432 800 5,890 39,935 1,215 1,299 18,349 15,853 7,140 4,445 16,000 31,804 44,524	\$315 4,138 9,007 33,985 64,525 3,434 4,531 2,022 368 14,657 5,787 16,353 5,157 7,704 12,009 7,528 6,110 38,996 1,995 440 18,143 8,071 3,232 3,864 20,115 42,458 25,855	\$15,513 18,729 77,264 123,009 138,169 28,577 35,552 21,452 9,847 88,090 16,499 37,460 30,336 43,858 11,310 44,723 18,393 26,385 114,238 31,675 5,259 116,052 33,034 25,678 31,162 62,715 129,041 182,756	D S D S S D D S S D S S D D S D S D S D S D D S D S D	

Report of the Board of Education

TABLE X.—SECONDARY

INSTITUTION	FACULTY			STUDENTS					
	All Depts., Excluding Duplicates			Academy			Sub-Academy		
	M	W	T	M	W	T	M	W	
1 Baxter Seminary.....	3	6	9	34	53	87	...	...	...
2 Blinn Memorial College.....	5	4	9	18	18	36	...	...	...
3 Cazenovia Seminary.....	9	12	21	173	129	302	5	...	9
4 Centenary Collegiate Institute.....	2	16	18	...	163	163	...	...	...
5 Drew Seminary for Young Women.....	4	17	21	...	105	105	...	...	25
6 East Greenwich Academy.....	6	9	15	70	63	133	17	...	...
7 East Maine Conference Seminary.....	5	6	11	98	78	176	...	...	...
8 Epworth Military Academy.....	7	...	7	27	...	27	12	...	...
9 Epworth Seminary.....	4	4	8	40	39	79	14	...	23
10 Genesee Wesleyan Seminary.....	10	10	20	87	76	163	...	...	...
11 Harwood Boys' School.....	4	4	8	14	...	14	68	...	...
12 Jennings Seminary.....	1	14	15	...	67	67	...	...	...
13 John H. Snead Seminary.....	6	14	20	98	144	242	78	...	97
14 Maine Wesleyan Seminary.....	6	11	17	83	87	170	...	...	...
15 McLemoresville Collegiate Institute.....	2	6	8	20	30	50	63	...	62
16 Montpelier Seminary.....	4	10	14	78	113	191	...	...	...
17 Mount Zion Seminary.....	4	9	13	37	29	66	52	...	57
18 Murphy Collegiate Institute.....	5	6	11	98	83	181	...	...	...
19 Ozark Wesleyan College*.....	...	...	...	...	...	...	...	...	...
20 Pennington Seminary.....	14	3	17	105	...	105	25	...	...
21 Port Arthur College.....	6	8	14	...	...	...	...	...	...
22 Tennessee Wesleyan College*.....	...	...	...	...	...	...	...	...	...
23 Texas Wesleyan College.....	4	3	7	2	9	11	...	...	...
24 Tilton School.....	15	12	27	180	101	281	32	...	...
25 Troy Conference Academy.....	7	8	15	114	119	233	24	...	9
26 Washington Collegiate Institute.....	5	5	10	65	67	132	10	...	11
27 Wesley Collegiate Institute.....	9	7	16	45	22	67	...	...	...
28 Wilbraham Academy.....	8	1	9	55	...	55	...	...	...
29 Williamsport Dickinson Seminary.....	12	14	26	112	97	209	35	...	32
30 Wyoming Seminary.....	19	14	33	277	143	420	...	...	...
Total.....	186	233	419	1,930	1,835	3,765	435	...	325
Total 1922-1923.....	169	240	409	1,941	1,767	3,708	619	...	487
Increase.....	17	...	10	...	68	57	...	...	...
Decrease.....	...	7	...	11	...	...	184	...	162

* Included in Junior College report.

† Figures taken from report made in 1923.

‡ Enrollments of schools appearing in 1923 list and not included in this report have been deducted in order to show real comparison.

Report of the Board of Education

SCHOOLS, 1926-1927, ACADEMIC DATA

STUDENTS														Total Excluding Duplicates			Grad- uates	
SPECIAL SCHOOLS																		
Art		Com- merce		Music		Normal		Junior College		Others								
M	W	M	W	M	W	M	W	M	W	M	W	M	W	T				
1					2	18							36	71	107	315	1	
2													18	18	36	†500	2	
3	2	3	3	5	2	3							185	149	334	2,117	3	
4														163	163	1,403	4	
5														130	130		5	
6													87	63	150	†1,500	6	
7													98	78	176	2,371	7	
8			18										39		39	2,839	8	
9													54	62	116		9	
10													87	76	163		10	
11													82		82	16	11	
12														67	67	†233	12	
13					12	58						13	108	176	231	407	1,725	13
14														83	87	170	†143	14
15														83	92	175	†143	15
16								15						78	128	206	1,639	16
17														89	86	175	†90	17
18														98	83	181	272	18
19																		19
20														130		130		20
21			251	317										251	317	568	751	21
22																		22
23														2	9	11	87	23
24														212	101	313	†1,821	24
25	33													138	128	266	1,580	25
26														75	78	153	104	26
27			13	15	16	22								74	59	133	724	27
28														55		55	194	28
29	3	36	18	17	40	103						3	22	176	230	406	2,080	29
30			55	71	54	130								386	344	730	5,504	30
	38	39	358	425	126	334		15				16	130	2,792	2,850	5,642	28,008	
	25	31	253	283	165	543	12	30				29	224	2,903	2,991	†5,894	25,632	
	13	8	105	142														
					39	209	12	15				13	94	111	141	252		2,376

Report of the Board of Education

TABLE XI.—INSTITUTIONS FOR

INSTITUTIONS	Date of Charter	PLANT						PERMANENT FUNDS	
		Acres	Buildings	Value of Real Property	Value of Library	Value of Other Equipment	Total Value of Plant	Productive Endowment	Grand Total Endowment
PROFESSIONAL SCHOOLS									
1 Flint-Goodridge Hospital and Nurse Training School, New Orleans, La. President, T. Restin Heath, M.D.	1916	...	4	\$250,000	\$.....	\$12,000	\$262,000	\$79,503	\$79,503
2 Gammon Theological Seminary, Atlanta, Ga. President, Geo. H. Trevor, Ph.D., D.D.	1888	18	19	230,000	†11,500	3,500	245,000	481,015	481,015
3 Meharry Medical School, Nashville, Tenn. President, John J. Mullooney, M.D.	1915	22	12	233,000	5,000	71,000	309,000	713,480	713,480
COLLEGES									
1 Bennett College for Women, Greensboro, N. C. President, David R. Jones, M.A.	1889	38	8	376,800	5,000	14,240	396,040	2,248	2,248
2 Claflin College, Orangeburg, S. C. President, J. B. Randolph, M.A.	1869	21	13	265,750	3,500	20,100	289,350	131,920	145,420
3 Clark University, Atlanta, Ga. President, Matthew S. Davage, M.A.	1870	150	13	450,000	13,000	25,000	488,000	173,791	173,791
4 Morgan College, Baltimore, Md. President, John O. Spencer, Ph.D.	1867	85	26	491,427	10,000	55,000	556,427	67,104	67,104
5 Morristown Normal and Industrial College President, Judson S. Hill, D.D.	1881	50	14	300,600	3,000	17,600	321,200	9,863	9,863
6 New Orleans Gilbert College, New Orleans, La. President, Otto E. Kreige, D.D.	1873	3	7	338,300	2,430	18,002	358,732	100,184	101,184
7 Philander Smith College, Little Rock, Ark. President., George C. Taylor, M.A.	1883	41	4	133,000	1,500	10,000	144,500	200	200
8 Rust College, Holly Springs, Miss. President, Lee M. McCoy, A.M.	1868	40	11	137,000	3,000	25,344	165,344	16,423	26,423
9 Samuel Huston College, Austin, Tex. President, T. R. Davis, A.M.	1900	15	10	121,100	3,500	15,000	139,600	700	700
10 Wiley College, Marshall, Tex. President, M. W. Dogan, Ph.D., D.D.	1882	53	16	329,550	15,000	26,306	370,856	1,186	1,186
SECONDARY SCHOOLS									
1 Bethune-Cookman Collegiate Institute, Daytona Beach, Fla. President, Mrs. Mary McLeod Bethune	1905	32	14	346,695	2,500	27,167	376,362	700	700
2 Haven Teachers' College, Meridian, Miss. President, J. Beverly F. Shaw, Ph.D.	....	101	14	151,250	1,000	8,000	160,250	1,000	1,000
3 Princess Anne Academy, Princess Anne, Md. Principal, Thos. H. Kiah, M.A., Ped.D.	1886	117	8	141,000	.....	26,000	167,000	¹	¹
4 Walden College, Nashville, Tenn. Dean in Charge, H. H. Sutton, A.M.	1866	7	6	155,000	3,000	7,500	165,500	4,914	4,914
Total.....	....	793	199	4,450,472	82,930	381,759	4,915,161	1,784,231	1,808,731
Total 1922-1923.....	....	1,243	186	3,852,246	61,100	369,400	4,282,746	1,494,631	1,494,631
Increase.....	....	...	13	598,226	21,830	12,359	632,415	289,600	314,100
Decrease.....	....	450	..	.....	.....	.....	.....	.....	.....

† Figures taken from report made in 1923.

† Including figures for Boarding Department.

¹ Included in endowment of Morgan College.

² Includes Keyser Practice School expenses.

Report of the Board of Education

NEGROES—FINANCIAL EXHIBIT, 1926-1927

	Indebtedness	Additions to Capital Account 1926-1927	CURRENT BUDGET												Surplus or Deficit		
			INCOME						EXPENSE								
			From Students	From Endowment	From Public Educational Collection	From Board of Education for Negroes	Other Sources	Total	Administration and Instruction	Books and Equipment	Business	Operating	Other Charges	Total			
1	\$....	\$....	\$72	\$6,135	\$....	\$7,600	\$30,746	\$44,553	\$7,000	\$2,293	\$2,000	\$6,668	\$27,525	\$45,486	D	933	1
2	....	....	\$1,414	38,578	....	....	1,667	41,659	14,533	1,714	1,800	7,898	15,483	41,428	S	231	2
3	....	45,480	\$94,860	72,740	....	1,500	14,283	183,383	45,839	82,499	5,000	48,310	....	181,648	S	1,735	3
1	....	....	\$12,663	....	2,631	25,550	3,164	44,008	15,551	851	4,226	\$17,689	4,096	42,413	S	1,595	1
2	....	....	\$48,121	....	....	22,500	7,147	77,768	29,577	5,799	9,287	\$25,533	11,034	81,230	D	3,462	2
3	5,000	....	\$41,825	....	681	43,190	7,789	93,485	35,673	3,457	7,367	\$36,864	10,159	93,520	D	35	3
4	57,500	....	\$14,536	3,490	2,315	31,730	21,069	73,140	32,844	2,079	3,243	\$23,175	10,825	72,166	S	974	4
5	....	....	\$24,530	....	1,343	15,560	35,233	76,666	27,278	928	6,248	\$30,030	13,781	78,265	D	1,599	5
6	....	....	\$25,200	....	125	18,118	12,081	55,524	28,180	5,743	4,668	\$10,504	6,904	55,999	D	475	6
7	3,000	....	\$19,126	....	....	15,350	1,990	36,466	18,854	1,640	2,179	\$11,071	1,562	35,306	S	1,160	7
8	7,000	....	\$39,012	....	2,000	16,075	10,499	67,586	27,039	3,964	9,015	\$18,729	6,871	65,618	S	1,968	8
9	11,096	....	\$20,134	....	1,551	11,629	6,275	39,589	20,683	1,269	5,040	\$6,430	5,749	39,171	S	418	9
10	8,000	....	\$66,166	....	24,900	1,494	6,990	99,550	41,702	7,117	13,434	\$33,595	4,805	100,653	D	1,103	10
1	10,000	....	\$35,482	232	....	17,000	50,067	102,781	\$37299	1,484	11,933	\$38,693	13,525	102,934	D	153	1
2	7,000	....	\$20,974	....	770	12,400	2,545	36,689	12,728	902	4,332	\$15,473	3,166	36,601	S	88	2
3	2,000	....	\$10,015	....	....	....	31,268	41,283	18,009	2,372	496	11,102	8,622	40,601	S	682	3
4	....	....	\$13,349	....	707	7,629	1,989	23,674	12,148	1,005	2,921	\$5,892	1,611	23,577	S	97	4
110596	45480	487479	121175	37023	247325	244802	1137804	424937	125116	93189	347656	145718	1136616	....	....	....	....
121750	162000	256035	133123	9447	392862	235720	1027187	366610	164906	47544	304222	153035	1036317	....	....	....	....
11154	....	231444	....	27576	....	9082	110617	58327	....	45645	43434	....	100299	....	....	....	....
....	116520	....	11948	....	145537	....	....	....	....	39790	....	7317	....	....	....	....	....

Report of the Board of Education

TABLE XII.—INSTITUTIONS FOR

INSTITUTIONS	FACULTY (All Departments)			STUDENTS			
				College of L. A.		Professional	
	M	W	T	M	W	M	W
PROFESSIONAL SCHOOLS							
1 Flint-Goodridge Hospital and Nurse Training School.	14	4	18	...	...	1	26
2 Gammon Theological Seminary.	5	...	5	49	...	19	...
3 Meharry Medical School.	135	30	165	...	...	443	50
COLLEGES							
1 Bennett College for Women.	2	13	15	...	50	...	...
2 Claflin College.	11	24	35	51	25	...	...
3 Clark University.	18	9	27	102	97	...	...
4 Morgan College.	34	11	45	150	257	...	...
5 Morristown Normal and Industrial College.	12	22	34	†7	†4	...	...
6 New Orleans-Gilbert College.	10	20	30	88	224	...	...
7 Philander Smith College.	21	16	37	39	46	...	...
8 Rust College.	12	16	28	49	43	...	...
9 Samuel Huston College.	23	19	42	67	134	...	...
10 Wiley College.	22	17	39	137	225	...	...
SECONDARY SCHOOLS							
1 Bethune-Cookman Collegiate Institute.	11	13	24	†10	†6	...	...
2 Haven Teachers' College.	9	9	18	†12	†32	...	...
3 Princess Anne Academy.	13	5	18	...	...	...	...
4 Walden College.	5	10	15	†22	†18	...	...
Total.	357	238	595	783	1,161	463	76
Total for 1922-1923.	273	201	474	367	488	621	63
Increase.	84	37	121	416	673	...	13
Decrease. ....	...	...	...	...	...	158	...

* No report.

† Junior College.

‡ In addition, Summer School Enrollment, 129.

** In addition, Summer School Enrollment, 253.

Report of the Board of Education

NEGROES—ACADEMIC DATA, 1926-1927

STUDENTS																	GRAD- UATES
Academy		Sub-Academy		Business		Music		Normal		Others		TOTAL (Excluding Duplicates)					
M	W	M	W	M	W	M	W	M	W	M	W	M	W	T			
1	...	...	...	...	...	...	...	...	...	...	...	1	26	27	278	1	
2	34	29	...	...	...	...	...	...	...	...	...	102	29	131	*...	2	
3	...	...	...	...	...	...	...	...	...	...	...	443	50	493	4,143	3	
1	...	133	...	27	...	...	...	...	...	...	...	...	250	250	650	1	
2	127	141	114	111	...	2	...	...	...	25	18	317	297	614	1,487	2	
3	76	105	...	...	...	...	11	26	...	14	2	7	181	235	416	*...	3
4	22	26	...	...	...	...	...	...	...	...	...	...	172	283	455	672	4
5	15	38	108	136	3	4	9	19	...	11	...	...	130	189	319	*...	5
6	140	134	52	51	5	20	...	25	...	...	...	22	311	533	844	1,666	6
7	73	138	...	...	...	...	...	...	...	...	3	11	115	195	**310	646	7
8	97	153	...	...	...	...	...	...	...	...	...	...	146	196	342	867	8
9	20	36	...	...	...	...	...	...	...	...	...	...	87	170	257	613	9
10	35	52	...	...	...	...	1	25	...	...	...	...	173	302	475	334	10
1	79	184	...	...	...	...	...	...	...	...	...	...	85	189	274	379	1
2	60	111	...	...	4	8	3	17	...	...	5	40	84	308	392	508	2
3	63	62	10	15	...	...	...	...	...	...	...	...	73	77	150	525	3
4	45	57	...	...	...	...	...	...	...	...	...	...	67	75	142	3,115	4
	886	1,399	284	340	12	34	24	112	...	25	35	98	2,487	3,404	5,891	15,883	
	1,281	1,819	589	820	8	23	31	152	37	149	252	626	3,130	3,935	7,065	11,228	
	...	...	...	...	4	11	...	...	...	...	...	...	...	...	...	4,655	
	395	420	305	490	...	...	7	40	37	124	217	528	643	531	1,174	...	

Report of the Board of Education

TABLE XIII.—GENERAL

INSTITUTIONS	Number of Schools	VALUE OF PLANT		PERMANENT FUNDS		
		Value of Real Property	Equip-ment	Productive Endowment	Unproductive Endowment	Other Assets, Etc.
1 Colleges, Universities, and Affiliated Schools	46	\$50,289,081	\$6,687,025	\$52,611,528	\$4,381,356	\$15,962,915
2 Professional Schools*	43	11,128,559	1,818,091	12,407,427	17,500	484,388
3 Secondary Schools	30	7,334,160	835,664	3,726,443	301,655	314,483
Net totals for schools under the Board of Education year ending June, 1927	119	\$68,751,800	\$9,340,780	\$68,745,398	\$4,700,511	\$16,761,786
1 Schools of Board of Education for Negroes	17	4,450,472	464,689	1,784,231	24,500	.....
2 General Deaconess Board Schools†	7	923,374	.....	593,786	.....	.....
3 Woman's Home Missionary Society Homes and Schools	52	.....	.....	.....	.....	.....
Total	76	\$5,373,846	\$464,689	\$2,378,017	\$24,500	\$.....
Grand Total, Schools in U. S.	195	\$74,125,646	\$9,805,469	\$71,123,415	\$4,725,011	\$16,761,786
FOREIGN SCHOOLS						
1 Universities and Colleges	15	.....	\$.....	\$.....	\$.....	\$.....
2 Medical Schools	3	.....	.....	.....	.....	.....
3 Theological Schools	19	.....	.....	.....	.....	.....
4 Other Schools	3,000	.....	.....	.....	.....	.....
Total	3,037	\$.....	\$.....	\$.....	\$.....	\$.....

* Figures only partially complete, since some schools did not file separate reports.

† Excluding Jennings Seminary reported under the secondary schools of the Board of Education and those institutions also reported by the Woman's Home Missionary Society.

** Excluding duplicates reported in enrolment of Negro and Southern Schools.

‡ Record incomplete.

NOTE.—For classification of institutions, see report of the University Senate.

Report of the Board of Education

SUMMARY, 1926-1927

	Indebted- ness	Annual Income	Annual Expendi- tures	Additions to Capital Account 1925-27	FACULTY			STUDENTS		Alumni and Graduates
					M	W	T	Academic Year	Summer School	
1	\$12,149,878	\$12,891,840	\$13,412,417	\$21,177,259	1,893	958	2,851	60,326	12,361	118,721
2	2,904,551	1,872,220	2,025,535	1,479,596	1,118	122	1,240	20,636	.....	36,679
3	724,008	1,526,393	1,516,776	398,003	186	233	419	5,642	.....	28,008
	\$15,778,437	\$16,290,453	\$16,954,728	\$23,054,858	3,197	1,313	4,510	86,604	12,361	183,408
1	110,596	1,137,804	1,136,616	45,480	357	238	595	5,891	382	15,883
2	.....	221,253	158,695	.....	88	.....	88	503	.....	.....
3	.....	.....	977,779	.....	.....	363	363	**6,228	.....	.....
	\$110,596	\$1,359,057	\$2,273,090	\$45,480	445	601	1,046	12,622	382	15,883
	\$15,889,033	\$16,511,706	\$19,227,818	\$23,100,338	3,642	1,914	5,556	99,226	12,743	199,291
1	\$.....	\$.....	\$.....	\$.....	.....	.....	753	3,385	.....	.....
2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3	.....	.....	.....	.....	.....	.....	120	604	.....	.....
4	.....	.....	.....	.....	.....	.....	7,356	142,029	.....	.....
	\$.....	\$.....	\$.....	\$.....	.....	.....	8,229	146,018	.....	.....

EDUCATIONAL INSTITUTIONS IN THE FOREIGN FIELD

Institutions in roman type are those of the Board of Foreign Missions; in *italic type*, those of the Woman's Foreign Missionary Society. These tables have been compiled by the Board of Foreign Missions.

UNIVERSITIES, COLLEGES, MEDICAL SCHOOLS

CHINA

CENTRAL CHINA CONFERENCE

University of Nanking, Nanking, Kiangsu. Conducted by Missionary Boards of the Christian (Disciples, Methodist Episcopal, Northern Presbyterian, and Southern Presbyterian Churches. Maintains College of Liberal Arts, College of Agriculture and Forestry (in which the Board of Northern Baptist Church co-operates), Junior College, School of Education, Department of Missionary Training and University Hospital.

Gingling College, Nanking, Kiangsu. Conducted by the Woman's Foreign Missionary Societies of the Northern Baptist, Christian (Disciples), and Methodist Episcopal Churches, and by the Missionary Boards of the Methodist Episcopal South and the Northern Presbyterian Churches.

FOOCHOW CONFERENCE

Fukien Christian University, Foochow, Fukien. Conducted by Missionary Boards of the Congregational, Methodist Episcopal and Dutch Reformed Churches, and the Church Missionary Society (British).

Hua Nang College, Foochow, Fukien.

NORTH CHINA CONFERENCE

Peking University, Peking, China. Conducted by Missionary Boards of the Congregational, Methodist Episcopal, and Northern Presbyterian Churches and the London Missionary Society. Maintains the College of Arts and Sciences and Theological School.

Yenching College, Peking, China. Affiliated with Peking University. Conducted by Missionary Boards of the Congregational (Women's Auxiliary), Northern Presbyterian Churches, the London Missionary Society, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Shantung Christian University Medical School, Tsinanfu, Shantung. Conducted by Missionary Boards of the Baptist Missionary Society (British), the Presbyterian Church in Canada, the Northern Presbyterian, the Southern Presbyterian, the Methodist Episcopal, the Wesleyan Methodist (British), the English Presbyterian, the United Lutheran Churches, the London Missionary Society, the Society for the Propagation of the Gospel, the China Medical Board, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Peking Union Medical College, Peking, China. Conducted by the China Medical Board which carries all costs and has preponderance of control and with which are associated the Missionary Boards of the Congregational, Methodist Episcopal, Northern Presbyterian Churches, the London Missionary Society, the Society for the Propa-

Report of the Board of Education

gation of the Gospel (British), the London Medical Missionary Association.

CHENG TU WEST CHINA CONFERENCE

West China Union University, Chengtu, Szechuan. Conducted by Missionary Boards of the Northern Baptist and Methodist Episcopal Churches, the United Church of Canada, the British Church Missionary Society, and Friends Foreign Mission Association. Maintains the School of Arts and Sciences, School of Religion, School of Medicine, and School of Education.

INDIA

INDUS RIVER CONFERENCE

Forman Christian College, Lahore. Conducted chiefly by the Missionary Board of the Northern Presbyterian Church. Methodist Episcopal Board provides two professors.

LUCKNOW CONFERENCE

Lucknow Christian College, Lucknow, India.

Isabella Thoburn College, Lucknow, India. Conducted by the Woman's Foreign Missionary Society of the Methodist Episcopal Church and the Northern Presbyterian Board of Missions.

SOUTH INDIA CONFERENCE

Madras Christian College for Women, Madras, India. Conducted by Missionary Boards of the Northern Baptist and Congregational (Women's Auxiliary) Churches, the British Church Missionary Society, the Church of England Zenana Society, the Church of Scotland Women's Association, the General Synod of the Evangelical Lutheran Church, the London Missionary Society, Canadian Presbyterian Church (Women's Auxiliary), Dutch Reformed Church (Women's Auxiliary), United Free Church of Scotland (Women's Auxiliary), the British Wesleyan Methodist Society (Women's Auxiliary), and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

JAPAN

JAPAN

Kwassui Jo Gakko, Nagasaki.

Aoyama Gakuin, Tokyo.

Women's Christian College of Japan, Tokyo. Conducted by the Missionary Boards of the Northern Baptist, Northern Presbyterian, and Dutch Reformed (Women's Auxiliary) Churches, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the Christian Woman's Board of Missions (Disciples), and the United Church of Canada.

KOREA

KOREA CONFERENCE

Chosen Christian College, Seoul, Korea. Conducted by Missionary Boards of the Methodist Episcopal, Northern Presbyterian, Methodist Episcopal South Churches and the United Church of Canada.

Ewha Haktang, Seoul, Korea.

Severance Union Medical College, Seoul, Korea. Conducted by Missionary Boards of the General Assembly of the Presbyterian Church of Australia, the Methodist Episcopal Church, the Methodist Episcopal Church, South, Northern Presbyterian, Canadian Presbyterian Churches.

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THEOLOGICAL SCHOOLS

CHINA

CENTRAL CHINA CONFERENCE

Nanking School of Theology, Nanking, Kiangsu. Conducted by Missionary Boards of the Methodist Episcopal, Methodist Episcopal, South, Northern Presbyterian, Southern Presbyterian, and the Christian (Disciples) Churches.

FOOCHOW CONFERENCE

Union Theological School, Foochow, Fukien. Conducted by Missionary Boards of the Congregational and the Methodist Episcopal Churches, and the British Church Missionary Society.

NORTH CHINA CONFERENCE

School of Theology of Peking University, Peking, Chihli. Conducted by Missionary Boards of the Congregational, Methodist Episcopal, Northern Presbyterian Churches, the London Missionary Society, and the British United Methodist Church Missionary Society.

Peking Theological Seminary. Formerly the Peking Bible Institute and distinct from the School of Theology of Peking University.

CHENG TU WEST CHINA CONFERENCE

School of Religion of West China Union University, Chengtu, Szechuan. Conducted by Missionary Boards of the Northern Baptist and Methodist Episcopal Churches, the British Church Missionary Society, the Friends Foreign Mission Association (British), and the United Church of Canada.

EUROPE

DENMARK CONFERENCE

Theological Seminary, Copenhagen, Denmark.

FINLAND CONFERENCE

Theological Seminary, Helsingfors, Finland.

SOUTHWEST GERMANY CONFERENCE

Martin Missions Institute, Frankfort-on-Main, Germany.

ITALY CONFERENCE

Reeder Theological Seminary, Rome, Italy.

NORWAY CONFERENCE

Theological School, Oslo, Norway.

SWEDEN CONFERENCE

Theological School, Gothenburg, Sweden.

INDIA

BOMBAY CONFERENCE

Florence B. Nicholson School of Theology, Baroda.

NORTH INDIA CONFERENCE

Bareilly Theological Seminary, Bareilly.

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ALL INDIA

India Methodist Theological College, Jubbulpore.

JAPAN

JAPAN

Theological School of Aoyama Gakuin, Tokyo, Japan. Conducted by Missionary Boards of the Methodist Episcopal Church and the Evangelical Association.

KOREA

KOREA CONFERENCE

Union Theological Seminary, Seoul, Korea. Conducted by Missionary Boards of the Methodist Episcopal and the Methodist Episcopal, South, Churches.

LATIN-AMERICA

CHILE CONFERENCE

Union Theological Seminary, Santiago, Chile. Conducted by Missionary Boards of the Methodist Episcopal and the Northern Presbyterian Churches.

MEXICO CONFERENCE

Evangelical Seminary, Mexico City, Mexico. Conducted by Missionary Boards of the Congregational, Christian (Disciples), Methodist Episcopal, Methodist Episcopal South, Northern Presbyterian, Southern Presbyterian Churches, the American Friends and the International Committee of the Young Men's Christian Association.

PHILIPPINE ISLANDS

PHILIPPINE ISLANDS CONFERENCE

Union Theological Seminary, Manila, P. I. Conducted by Missionary Boards of the Congregational, Northern Baptist, Christian (Disciples), Methodist Episcopal and Northern Presbyterian Churches, and the United Brethren in Christ.

Report of the Board of Education

EDUCATIONAL STATISTICS

UNIVERSITIES, COLLEGES, MEDICAL SCHOOLS, THEOLOGICAL SEMINARIES

Schools under the Woman's Foreign Missionary Society are in italics unless otherwise noted

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)								Total Pupils
						Foreign	National	Kindergarten	Primary	Middle	High	College	Graduate Course	Other		
CHINA																
Univ. of Nanking (Union), Nanking.....	Central China.....	Nanking.....	5	M	41	195	...	197	342	...	524	3	171	12		
<i>Ginling College</i> , Nanking.....	Central China.....	Nanking.....	1	F	25	9	...	...	14	...	133	...	91	1
Nanking School of Theology, Nanking.....	Central China.....	Nanking.....	1	M	9	6	...	...	...	...	...	...	...	...
Fukien Christian Univ. (Union), Foochow.....	Foochow.....	Foochow.....	1	M	14	2	...	...	...	...	176	...	37	1
Union Theological Seminary, Foochow.....	Foochow.....	Foochow.....	1	M	3	9	...	...	...	...	...	...	...	...
Peking University (Union), Peking.....	North China.....	Peking.....	1	M	47	41	...	...	...	...	375	58	4	...
School of Religion, Peking.....	North China.....	Peking.....	1	M	10	9	...	...	...	...	14	12	13	1
<i>Yenching College</i> (Union), Peking.....	North China.....	Peking.....	1	F	26	7	...	...	...	...	...	...	...	...
Theological Seminary, Peking.....	North China.....	Peking.....	1	M	1	5	...	...	...	...	...	...	29	...
West China Union Univ., Chengtu.....	Chengtu.....	Chengtu.....	9	M F	9	20	...	...	95	...	150	...	100	3
EUROPE																
Theological Seminary, Frankfurt.....	South Germany.....	Northern.....	1	M	...	6	...	...	...	...	...	...	64	...
Theological Seminary, Helsingfors.....	Finland.....	...	1	M	...	5	...	...	...	...	...	...	7	...
Theological Seminary, Oslo.....	Norway.....	Eastern.....	1	M	...	2	...	...	...	...	...	...	11	...
Theological Seminary, Gothenburg.....	Sweden.....	Western.....	1	M	...	4	...	...	...	...	...	...	40	...
INDIA																
India Meth. Theol. Coll., Jubbulpore.....	All India.....	...	1	M F	7	...	...	...	...	...	...	...	35	...
Nicholson Theological Sch., Baroda.....	Gujarat.....	Baroda.....	1	M F	...	5	...	...	...	...	...	...	45	...
Theological Seminary, Bareilly.....	North India.....	Bareilly.....	1	M F	2	10	...	...	...	...	...	...	62	...
JAPAN																
Aoyama Gakuin, Tokyo.....	East Japan.....	Tokyo.....	3	M	23	105	...	...	1083	...	802	...	100	194
Theological Sch. (Union), Tokyo.....	East Japan.....	Tokyo.....	Includ	ed	under	...	...	...	...	...	...	...	...	...
<i>Woman's College</i> (Union), Tokyo.....	East Japan.....	Tokyo.....	1	F	6	35	...	...	...	...	300	...	...	34
KOREA																
Chosen Christian Coll. (Union), Seoul.....	Korea.....	Seoul.....	1	M	11	27	...	...	...	...	234	...	...	21
Theological Seminary (Union), Seoul.....	Korea.....	Seoul.....	1	M	Not	Reported	...	...	...	...	...	...	63	...
LATIN AMERICA																
Theological Seminary (Union), Mexico.....	Mexico.....	Central.....	1	M F	5	6	...	...	...	...	...	...	31	...
PHILIPPINE ISLANDS																
Theological Seminary (Union), Manila.....	Philippine Islands	Manila.....	1	M F	9	7	...	...	...	...	...	...	77	...
Total.....			37		248	515	...	197	1534	14	2786	3	1046	554		

ALL OTHER SCHOOLS

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)								Total Pupils
						Foreign	National	Kindergarten	Lower Elementary	Higher Elementary	High			Other		
AFRICA, CENTRAL AND SOUTH																
Primary and Grammar Schools.....	Angola.....		Loanda.....	10	M F	3	17									
Day Schools, Quessua Station.....	Angola.....		Malanje.....	2	M F	1	1				87					672
Boarding School.....	Angola.....		Malanje.....	1	M	3	3				117	1				8
Boarding School, Quessua.....	Angola.....		Malanje.....	1	F	3	1				70	75				13
District Day Schools.....	Angola.....		Quiongua.....	6	M F		6				150					14
Total.....				20		10	28				424	76				672

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools		Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)							Other	Total Pupils	
									Kindergarten	Lower Elementary	Higher Elementary	High						
AFRICA, CENTRAL AND SOUTH																		
ongo Institute, Kanene.	Congo	Elisabethville.	1 M F	2	..	..	..	..	..	..	..	..	..	..	..	21	21
illage Schools, Elisabethville Circuit.	Congo	Elisabethville.	10 M F	2	7	..	..	..	268	..	..	..	..	..	..	70	338
illage Schools, Kabongo Circuit.	Congo	Elisabethville.	14 M F	1	14	..	..	..	906	..	..	..	..	..	..	..	906
irls' Boarding School, Kabongo.	Congo	Elisabethville.	1 F	1	..	..	..	..	10	2	..	..	..	..	..	..	12
illage Schools, Kanene Circuit.	Congo	Elisabethville.	8 M F	..	10	..	..	..	110	..	..	..	..	..	..	..	110
illage Schools, Likasi Circuit.	Congo	Elisabethville.	14 M F	..	15	..	..	..	626	..	..	..	..	..	..	..	626
illage Schools, Kapanga Circuit.	Congo	Lunda-Chiokwe.	15 M F	2	25	..	..	..	800	..	..	..	..	..	..	..	800
illage Schools, Sandoa Circuit.	Congo	Lunda-Chiokwe.	23 M F	2	28	..	..	..	910	..	..	..	..	..	..	..	910
Total.			86	..	10	99	..	..	3630	2	..	..	..	..	..	91	3723
artzell Academy, Grand Bassa	Liberia	Bassa	1 M F	1	3	..	..	..	87	46	..	..	..	..	..	..	133
oe River Indus. Inst., Jackstown.	Liberia	Bassa	1 M F	1	3	..	..	..	73	7	..	..	..	..	..	..	80
ape Palmas Seminary, Cape Palmas.	Liberia	Cape Palmas.	1 M F	..	6	..	..	..	205	94	..	..	..	..	..	..	299
avilla River Indus. Inst., Wissika.	Liberia	Cape Palmas.	3 M F	1	4	..	..	..	115	8	..	..	..	..	..	..	123
raining School, Garraway.	Liberia	Cape Palmas.	1 M F	2	4	..	..	..	25	131	..	..	..	..	..	..	208
illage Schools, Nana Kroo Mission.	Liberia	Kroo Coast.	15 M F	2	29	..	..	..	741	33	..	..	..	..	..	..	774
illage of West Africa, Monrovia.	Liberia	Montserrado.	1 M F	1	11	..	..	..	159	107	16	..	..	..	..	..	282
. Paul River Indus. Inst., White Plains	Liberia	Montserrado.	1 M F	1	3	..	..	..	33	44	..	..	..	..	..	..	77
sten Memorial Day Sch., Monrovia.	Liberia	Montserrado.	1 M F	..	1	..	..	..	102	..	..	..	..	..	..	..	102
Total.			25	..	8	64	..	..	1540	470	16	..	..	..	..	52	2078
arding School, Mtoko.	Rhodesia	Mrewa.	1 M F	1	..	..	..	..	7	..	..	..	..	..	..	..	7
arding School, Mrewa.	Rhodesia	Mrewa.	1 M F	2	3	..	..	..	80	..	..	..	..	..	..	..	80
arding School, Nyadiri.	Rhodesia	Mrewa.	1 F	3	1	..	..	..	68	..	..	..	..	..	..	..	68
illage Schools.	Rhodesia	Mrewa.	91 M F	13	64	..	..	..	4107	..	..	..	..	..	..	..	4107
arding School, Mutambara.	Rhodesia	Mutambara.	1 M F	4	4	..	..	..	317	..	..	..	..	..	..	..	317
illage Schools.	Rhodesia	Mutambara.	18 M F	6	34	..	..	..	1288	..	..	..	..	..	..	..	1288
irfield School, Old Umtali.	Rhodesia	Old Umtali.	1 M F	4	4	..	..	..	289	58	..	..	..	..	..	..	347
illage Schools.	Rhodesia	Old Umtali.	40 M F	5	38	..	..	..	2823	..	..	..	..	..	..	..	2823
Total.			154	..	38	148	..	..	8979	58	..	..	..	..	..	..	9037
artzell Girls' School, Inhambane.	Southeast Africa.	Inhambane.	1 F	2	4	..	..	..	87	..	..	..	..	..	..	..	87
illage Schools.	Southeast Africa.	Inhambane.	89 M F	..	106	..	..	..	2852	..	..	..	..	..	..	..	2852
illage Schools.	Southeast Africa.	Limpopo.	81 M F	..	82	..	..	..	1978	..	..	..	..	..	..	..	978
illage Schools.	Southeast Africa.	Transvaal.	80 M F	..	123	..	..	..	1459	..	..	..	..	..	..	..	1459
Total.			251	..	2	315	..	..	6376	..	..	..	..	..	..	..	6376
Board.	Africa.		531	..	52	640	..	..	20118	473	16	..	..	..	..	815	21422
Society.	Africa.		5	..	16	14	..	..	831	133	..	..	..	..	..	..	964
Total.			536	..	68	654	..	..	20949	606	16	..	..	..	..	815	22386
CHINA																		
ay Schools.	Central China.	Chinkiang.	5 M F	..	10	..	..	..	180	12	..	..	..	..	..	..	192
ong Deh Middle School, Chinkiang.	Central China.	Chinkiang.	1 M	..	8	..	..	..	90	50	..	..	..	..	..	..	140
ong Shih Middle School, Cninkiang.	Central China.	Chinkiang.	1 M F	4	13	..	..	..	51	31	66	..	..	..	..	..	148
ay Schools.	Central China.	Kiangning.	10 M	..	16	..	..	..	175	66	..	..	..	..	..	..	241
ay Schools.	Central China.	Kiangning.	6 F	..	8	..	..	..	143	11	..	..	..	..	..	..	154
ay Schools.	Central China.	North Anhwei.	6 M F	..	10	..	..	..	105	59	..	..	..	..	..	..	164
istrict Day Schools.	Central China.	North Anhwei.	4 M F	..	7	..	..	..	117	5	..	..	..	..	..	..	122
iddle School, Hochow.	Central China.	North Anhwei.	1 M	..	4	..	..	..	11	12	12	..	..	..	..	..	35
ay Schools.	Central China.	Nanking.	5 M F	..	17	..	..	..	256	117	..	..	..	..	..	..	373
onference Academy, Nanking.	Central China.	Nanking.	1 M	2	7	..	..	..	..	..	96	..	..	..	..	..	96
wei Wen Middle School, Nanking.	Central China.	Nanking.	1 F	5	20	..	..	..	..	..	235	..	..	..	..	..	235
itt Training School, Nanking.	Central China.	Nanking.	1 F	2	9	..	..	..	18	27	35	..	..	..	..	..	80
omen's Bible School (Union), Nanking.	Central China.	Nanking.	1 F	10	9	..	..	..	..	..	..	..	..	..	91	..	91
ay Schools.	Central China.	Ningkwofu.	6 M F	..	16	..	..	..	226	27	3	..	..	..	..	..	256
ay Schools.	Central China.	Ningkwofu.	1 M F	..	3	..	..	..	65	15	..	..	..	..	..	..	80
iddle School, Ningkwofu.	Central China.	Ningkwofu.	1 M	..	18	..	..	..	..	30	125	..	..	..	..	..	155
ay Schools.	Central China.	Wannan.	1 M F	..	2	..	..	..	34	6	..	..	..	..	..	..	40

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)							Other	Total Pupils
						Foreign	National	Kindergarten	Lower Primary	Higher Primary	Middle					
CHINA																
Day Schools.....		Central China.....	Wuhu.....	12	M F	219			312	67						377
Day Schools.....		Central China.....	Wuhu.....	6	M F	14			285	37						322
Green Hill School, Wuhu.....		Central China.....	Wuhu.....	1	F	2	9			37						37
Total.....				71		25	219		1978	649	622				91	3344
Day Schools.....		Chengtu.....	Chengtu.....	22	M F	27			654							654
Day Schools.....		Chengtu.....	Chengtu.....	16	F	28			625	4						629
Day Schools, City, Chengtu.....		Chengtu.....	Chengtu.....	4	M F	14	56		236							292
Boarding School, Chengtu.....		Chengtu.....	Chengtu.....	1	F	4	15			39	71					111
Asbury Woman's School, Chengtu.....		Chengtu.....	Chengtu.....	1	F	4			24	6						30
Higher Primary Schools.....		Chengtu.....	Chengtu.....	2	M	1	8			99						99
Day Schools.....		Chengtu.....	Tzechow.....	18	M	22			612							612
Higher Primary Schools.....		Chengtu.....	Tzechow.....	7	M	10				165						165
Middle School, Tzechow.....		Chengtu.....	Tzechow.....	1	M	1	7				79					79
Caldwell School, Tzechow.....		Chengtu.....	Tzechow.....	1	F	2	8			72	55					127
Day Schools, City, Tzechow.....		Chengtu.....	Tzechow.....	3	M F	8			230							232
Day Schools.....		Chengtu.....	Tzechow.....	15	F	30			735							735
Total.....				91		8	181	56	3116	385	205					3766
Day Schools.....		Chungking.....	Chungking.....	5	M	10			200							200
Day Schools.....		Chungking.....	Chungking.....	19	F	1	37		896							896
Higher Primary Schools.....		Chungking.....	Chungking.....	5	M	15				136						136
Higher Primary Schools.....		Chungking.....	Chungking.....	4	F	8				23						23
Middle School, Chungking.....		Chungking.....	Chungking.....	1	M	5	12				146					146
Middle School, Chungking.....		Chungking.....	Chungking.....	1	F	2	6			42	40					82
Kindergartens.....		Chungking.....	Chungking.....	4	M F	1	9	134								134
Industrial School, Chungking.....		Chungking.....	Chungking.....	1	F	1	2								25	25
Woman's School, Chungking.....		Chungking.....	Chungking.....	1	F	2									19	19
Day Schools.....		Chungking.....	Hochow.....	4	M	4			184							184
Day Schools.....		Chungking.....	Hochow.....	6	F	8			284							284
Higher Primary Schools.....		Chungking.....	Hochow.....	4	M	6				78						78
Higher Primary Schools.....		Chungking.....	Hochow.....	5	F	9				27						27
Day Schools.....		Chungking.....	Jungchang.....	6	M	9			242							242
Day Schools.....		Chungking.....	Jungchang.....	6	F	12			367							367
Higher Primary Schools.....		Chungking.....	Jungchang.....	5	M	9				55						55
Higher Primary Schools.....		Chungking.....	Jungchang.....	2	F	4				18						18
Day Schools.....		Chungking.....	Suining.....	10	M	10			323							323
Day Schools.....		Chungking.....	Suining.....	15	F	1	25		616							616
Higher Primary Schools.....		Chungking.....	Suining.....	7	M	8				177						177
Higher Primary Schools.....		Chungking.....	Suining.....	8	F	1	10			58						58
Middle School, Suining.....		Chungking.....	Suining.....	1	M	2	5				67					67
Middle School, Suining.....		Chungking.....	Suining.....	1	F	2	8			35	51					86
Kindergarten, Suining.....		Chungking.....	Suining.....	1	M F	1	2	42								42
Total.....				122		17	230	176	3112	649	304				44	4288
Day Schools.....		Foochow.....	Binghu.....	8	M F	10			175	8						183
Day Schools.....		Foochow.....	Binghu.....	11	F	1	14		175	5					4	180
Day Schools.....		Foochow.....	Bingtang.....	1	M F	3			60							60
Day Schools.....		Foochow.....	Bingtang.....	11	F	14			146							146
Higher Primary School, Bingtang.....		Foochow.....	Bingtang.....	1	M	6			42	30						72
Higher Primary School, Bingtang.....		Foochow.....	Bingtang.....	1	F	1	7			37						37
Day Schools.....		Foochow.....	Foochow.....	19	M F	36			598							598
Day Schools.....		Foochow.....	Foochow.....	13	M F	18			298							298
Siong-lu-Dong Kindergarten, Foochow.....		Foochow.....	Foochow.....	1	M F	6	70									76
Higher Primary School, Foochow.....		Foochow.....	Foochow.....	2	M	17			12	130						142
Higher Primary School, Foochow.....		Foochow.....	Foochow.....	2	M F	3	37		300	159						459
Mary E. Cook Kindergarten, Foochow.....		Foochow.....	Foochow.....	1	M F	4	140									144
Anglo-Chinese College, Foochow.....		Foochow.....	Foochow.....	1	M	4	39			110	76					186
Hwa Nan Middle School, Foochow.....		Foochow.....	Foochow.....	1	F	13	9			20	185					205
Woman's Bible School, Foochow.....		Foochow.....	Foochow.....	1	F	1	6								62	62
Normal and Mid. Sch. (Union), Foochow.....		Foochow.....	Foochow.....	1	M	1	8		32	12	60				3	105
Kindergarten Tr. Sc. (Union), Foochow.....		Foochow.....	Foochow.....	1	F	1	1								23	23
Day Schools.....		Foochow.....	Futsing.....	4	M	7			156							156
Day Schools.....		Foochow.....	Futsing.....	6	M F	11			166							166
Higher Primary School, Futsing.....		Foochow.....	Futsing.....	1	M	2	5		8	32						40
Higher Primary School, Futsing.....		Foochow.....	Futsing.....	1	F	8				61						61

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)						
						Foreign	National	Kindergarten	Lower Primary	Higher Primary	Middle	Other	Total Pupils	
CHINA														
Woman's Bible School, Futsing	Foochow.	Futsing.		1	F	1	5		30				30	
Day Schools	Foochow.	Kutien.		13	M F		13		264	8			272	
Day Schools.	Foochow.	Kutien.		24	M F	1	33		388	39		50	477	
Kindergarten, Kutien.	Foochow.	Kutien.		1	M F		2	26					26	
Higher Primary School, Kutien.	Foochow.	Kutien.		1	M	1	8			96			96	
Higher Primary School, Kutien.	Foochow.	Kutien.		1	F	1	10			74			74	
Day Schools.	Foochow.	Lungtien.		1	F	1	4		10			23	33	
Day Schools.	Foochow.	Lungtien.		4	M F		7		130				130	
Higher Primary School, Lungtien.	Foochow.	Lungtien.		3	M F		7		70				70	
Day Schools.	Foochow.	Mintsing.		1	M		8		30	79			109	
Day Schools.	Foochow.	Mintsing.		34	M		19		847	26			873	
Higher Primary School, Mintsing.	Foochow.	Mintsing.		18	F		25		481	19			500	
Higher Primary School, Mintsing.	Foochow.	Mintsing.		1	M	1	6		54	61			115	
Higher Primary School, Mintsing.	Foochow.	Mintsing.		1	F	1	6		10	44			54	
Woman's Bible School, Mintsing.	Foochow.	Mintsing.		1	F	1	3					18	18	
Day Schools.	Foochow.	Nguka.		5	M		6		165				165	
Day Schools.	Foochow.	Nguka.		2	M F		2		50				50	
Total.				200		35	430	236	4697	1050	321	18	6487	
Day Schools.	Hinghwa.	Hankong.		2	M		6		137				137	
Day Schools.	Hinghwa.	Hankong.		2	F		8	60	176				236	
Day Schools.	Hinghwa.	Hinghwa.		5	M		12		327				327	
Day Schools.	Hinghwa.	Hinghwa.		3	F	2	9	50	237				287	
Hamilton Boarding School, Hinghwa.	Hinghwa.	Hinghwa.		1	F	4	10			140			140	
Juliet Turner Training Sch., Hinghwa.	Hinghwa.	Hinghwa.		1	F	1	5	58					58	
Bible School, Hinghwa.	Hinghwa.	Hinghwa.		1	M	1	4					48	48	
Guthrie Mem. High School, Hinghwa.	Hinghwa.	Hinghwa.		1	M	2	42		150		415		565	
Junior High School, Hinghwa.	Hinghwa.	Ng Sauh.		1	M	2	11		179	64			243	
Day Schools.	Hinghwa.	Heoh Bing.		8	M		11		367				367	
Day Schools.	Hinghwa.	Heoh Bing.		2	F		2		36				36	
Day Schools.	Hinghwa.	Sienyu.		8	M		14		174				174	
Day Schools.	Hinghwa.	Sienyu.		7	F		9	43	180				223	
Frieda Knoechel Mem. Tr. Sch., Sienyu.	Hinghwa.	Sienyu.		1	F	1	5	60					60	
Isabel Hart Boarding School, Sienyu.	Hinghwa.	Sienyu.		2	F	3	20		198	58			256	
Boys' Boarding School, Sienyu.	Hinghwa.	Sienyu.		1	M	1	12		136	103			239	
Total.				46		17	180	271	2297	225	555	48	3396	
Day Schools.	Kiangsi.	North Kiangsi.		12	M F		34	82	652				734	
William Nast College, Kiukiang.	Kiangsi.	North Kiangsi.		1	M	5	13	7	165	44			216	
Rulson High School, Kiukiang.	Kiangsi.	North Kiangsi.		1	F	4	17	40	152	83			275	
Knowles Bible Training Sch., Kiukiang.	Kiangsi.	North Kiangsi.		1	F	4	12		71	57			128	
Day Schools.	Kiangsi.	Nanchang.		5	M F		10		122				122	
Central Church Higher Pri., Nanchang.	Kiangsi.	Nanchang.		1	M		3			25			25	
Central Church Evening Sch., Nanchang.	Kiangsi.	Nanchang.		1	M		4	32					32	
Nanchang Academy, Nanchang.	Kiangsi.	Nanchang.		1	M	6	18		119	201			320	
Baldwin Girls' School, Nanchang.	Kiangsi.	Nanchang.		1	F	5	13		64	131		12	207	
Day Schools.	Kiangsi.	Hwangmei.		11	M F		25	45	387				432	
Boys' Higher Primary, Taihu.	Kiangsi.	Hwangmei.		1	M		9			69			69	
Girls' Higher Primary, Taihu.	Kiangsi.	Hwangmei.		1	F		3		6	20			26	
Day Schools.	Kiangsi.	Kienchang.		8	M F		14		250				250	
Boys' Higher Primary, Fuchow.	Kiangsi.	Kienchang.		1	M		4		6	24			30	
Day School.	Kiangsi.	Kan River.		1	M F		1		33				33	
Boys' Higher Primary, Changshu.	Kiangsi.	Kan River.		2	M F		6		50	32			82	
Total.				49		24	186	206	2077	686		12	2981	
Day Schools.	North China.	Chingchao.		3	M		3		67				67	
Day Schools.	North China.	Chingchao.		7	F		7		113				113	
Boarding Schools.	North China.	Chingchao.		3	M		8			79			79	
Day Schools.	North China.	Lanhsien.		19	M		19		665				665	
Day Schools.	North China.	Lanhsien.		16	F		19		300				300	
Boys' Higher Primary, Lanhsien.	North China.	Lanhsien.		1	M		6			104			104	
Industrial School, Lanhsien.	North China.	Lanhsien.		1	M		1					14	14	
Holt Boarding School, Lanhsien.	North China.	Lanhsien.		1	F		4		36	30			66	
Day Schools.	North China.	Peking.		8	M F		10		175				175	
Day Schools.	North China.	Peking.		5	M F	1	13		241				241	

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)						
						Foreign	National	Kindergarten	Lower Primary	Higher Primary	Middle	Other	Total Pupils	
CHINA														
Higher Primary, Chushihkou		North China	Peking	1	M		8		84	113				197
Higher Primary, Shunehihmen		North China	Peking	1	M		7		74	111				185
Higher Primary, Peking		North China	Peking	1	M		14			420				420
Peking Academy, Peking		North China	Peking	1	M	8	59			497	370			867
Mary Porter Gamewell School, Peking		North China	Peking	1	F	5	18			171	45			216
Women's Training School, Peking		North China	Peking	1	F	1	4					45		55
Kindergartens		North China	Peking	4	M F	1	4	56						46
Day Schools		North China	Shanhaikuan	12	M F		12		425					425
Day Schools		North China	Shanhaikuan	10	F		17		297	20				317
Middle School, Shanhaikuan		North China	Shanhaikuan	1	M	1	9		106	72				178
Middle School, Changli		North China	Shanhaikuan	1	M	2	10		41	204	76			321
Alderman Memorial School, Changli		North China	Shanhaikuan	3	F	3	12		100	120				220
Thompson Memorial School, Changli		North China	Shanhaikuan	3	F	1	4	30						30
Day Schools		North China	Tientsin	21	M F		26		854					854
Day Schools		North China	Tientsin	13	M F		18		377	44				421
Middle School, Tientsin		North China	Tientsin	1	M	8	15			215	100			315
Higher Primary, Tientsin		North China	Tientsin	1	M	2	6			144				144
Keen Memorial School, Tientsin		North China	Tientsin	1	F		7	26	38	123	48			235
Day Schools		North China	Tsunhua	2	M		3		70					70
Day Schools		North China	Tsunhua	11	F		12		173					173
Boarding School, Tsunhua		North China	Tsunhua	1	F		4		38	19				57
Total				155		35	359	112	4274	2486	639	59		7570
Day Schools		Shantung	Taianfu	35	M		48		878	226				1104
Day Schools		Shantung	Taianfu	7	F		9		190					190
Middle School, Taianfu		Shantung	Taianfu	1	M	1	17			339				339
Middle School, Taianfu		Shantung	Taianfu	1	F	3	9			53	120			173
Women's Training School, Taianfu		Shantung	Taianfu	1	F	1	2		18					18
Day Schools		Shantung	Yenchow	16	M		18		332	51				383
Day Schools		Shantung	Yenchow	7	F		9		175	3				178
Total				68		5	112		1593	333	459			2385
Day Schools		South Fukien	Tatien	10	M F		11		194					194
Higher Primary, Tatien		South Fukien	Tatien	1	M F		8		61	31	7			99
Day Schools		South Fukien	Tehwa	20	M F		23		406	18				424
Higher Primary, Tehwa		South Fukien	Tehwa	1	M F		7		60	32	33			125
Day Schools		South Fukien	Yungchun	33	M F		48		928	42				970
Bible School, Yungchun		South Fukien	Yungchun	1	M	2	3					12		12
Hardy Boys' School, Yungchun		South Fukien	Yungchun	1	M	3	10		30	32	27			89
Girls' Boarding School, Yungchun		South Fukien	Yungchun	1	F	1	6		57	30				87
Women's School, Yungchun		South Fukien	Yungchun	1	F	1	2	20						20
Kindergarten, Yungchun		South Fukien	Yungchun	1	M F	1	2	40						40
Total				70		8	120	60	1736	185	67	12		2060
Day Schools		Yenping	Changhufan	2	M		8		103	22				125
Day Schools		Yenping	Changhufan	1	F		3		48					48
Day Schools		Yenping	Shahsien	3	M		8		92	8				100
Day Schools		Yenping	Shahsien	5	F		6		100	3				103
Day Schools		Yenping	Shunchang	3	M		8		143	7				150
Day Schools		Yenping	Shunchang	2	F		5		86	5				91
Day Schools		Yenping	Yenping	3	M		9		149	40				189
Day Schools		Yenping	Yenping	5	F		6		175	4				179
Nathan Sites Mem. Acad., Yenping		Yenping	Yenping	1	M	3	12			68	20	12		100
Emma Fuller Memorial Sch., Yenping		Yenping	Yenping	1	F	3	7			43	15			58
Women's Bible School, Yenping		Yenping	Yenping	1	F	1	5					39		39
Day Schools		Yenping	Yuki	3	M		8		78	22				100
Day Schools		Yenping	Yuki	2	F		6		69	7				76
Day Schools		Yenping	Yungan	2	M		5		79	12				91
Day Schools		Yenping	Yungan	2	F		8		97	4				101
Total				36		7	102		1219	245	35	51		1550
Board		China		529		72	1202	352	15056	4821	2101	134		22464
Society		China		379		109	917	765	11043	2072	1106	366		15352
Total				908		181	2119	1117	26099	6893	3207	500		37816

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)								Other	Total Pupils
						Foreign	National	Kindergarten	Lower Elementary	Higher Elementary	Secondary						
EUROPE AND NORTH AFRICA																	
Girls' School, Lovetch	Bulgaria			1	F	4	14		86	34							120
Orphanage, Epila	Finland			1	M F		2		7	11							18
Orphanage, Viborg	Finland			1	M F		2		6	11							17
Boys' Home School, Charvieu	France			1	M		8		40			15			18		73
Girls' Home School, Grenoble	France			1	F		2		30								30
Casa Materna (Orphanage), Naples	Italy			1	M F		5		110						80		190
Collegio Monte Mario, Rome	Italy			2	M		12		47			80			8		135
Crandon Hall, Rome	Italy			1	F		31	72	111	75						111	369
Industrial Institute, Venice	Italy			1	M		8			31	8					26	65
Girls' Training School, Novi Sad	Jugo-Slavia			1	F	1	6									60	60
Evangelical Schools, Seville	Spain			2	M F		5									200	200
Board	Europe			10		1	48		210	53	103					392	758
Society	Europe			3		9	47	72	227	109						111	519
Total				13		10	95	72	437	162	103					503	1277
Elementary Schools	Madeira			5	M F		5									165	165
Boys' Home, Algiers	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				45	45
Girls' Home, Algiers	North Africa			1	F	At	tend	Gov	ernm	ent	Sch	ools				41	41
Student Hostel, Algiers	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				10	10
Boys' Home, Constantine	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				32	32
Girls' Home, Constantine	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				25	25
Boys' Home, Tunis	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				24	24
Girls' Home, Tunis	North Africa			1	F	At	tend	Gov	ernm	ent	Sch	ools				12	12
Carpet School, Il Maten	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				12	12
Indust. and Agri. School, Sidi Aich	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				4	4
Day School, Ouadhias	North Africa			1	F	At	tend	Gov	ernm	ent	Sch	ools				22	22
Bible Institute, Algiers	North Africa			1	M	At	tend	Gov	ernm	ent	Sch	ools				5	5
Board	North Africa			7												132	132
Society	North Africa			4												100	100
Total				11												232	232
INDIA AND BURMA																	
								Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College				
Primary Schools	Bengal	Asansol		12	M		13	288	22								310
Primary Schools	Bengal	Asansol		7	F		11	198	10								208
Boys' School, Ashabaree	Bengal	Asansol		1	M	1	7					76					76
Girls' School, Ashabaree	Bengal	Asansol		1	F	1	7					89					89
Boys' School, Calcutta	Bengal	English		1	M		14	61	36				71				168
Girls' School, Calcutta	Bengal	English		1	F		19	242	79				78				399
Primary Schools	Bengal	Birbhum		5	M		5	147	5								152
Primary Schools	Bengal	Birbhum		6	F	1	14	141									141
Primary Schools	Bengal	Calcutta-Bengali		6	M		13	156	12	8							176
Primary Schools	Bengal	Calcutta-Bengali		11	F		20	517	8								525
Collins Boys' School, Calcutta	Bengal	Calcutta-Bengali		1	M		20	52	65		79	210					406
Lee Memorial, Calcutta	Bengal	Calcutta-Bengali		3	F	1	21	130	40		24	22	19				235
Primary Schools, Calcutta	Bengal	Cal-Hindustani		2	M F		2	66									66
Primary Schools	Bengal	Pakaur		17	M		23	366	5								371
Primary Schools	Bengal	Pakaur		2	F		4	126	8								134
Primary Schools	Bengal	Tamluk		2	M F		6	109	11	5	1	4					130
Total				78		4	199	2599	301	13	269	385	19				3586
Primary Schools	Burma	Pegu-Burmese		1	M		1	7	5								12
Primary Schools	Burma	Pegu-Burmese		2	M F		2	52	3								55
Boys' School, Rangoon	Burma	Rangoon-Burmese		1	M		20	207	299		346	149					1001
Girls' School, Rangoon	Burma	Rangoon-Burmese		2	F		40	165	66		72	46					349

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)								Total Pupils
						Foreign	National	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other		
INDIA AND BURMA																
Boys' School, Syriam	Burma	Rangoon-Burmese	1	M	F	8	37	61	65							10
Boys' School, Thongwa	Burma	Rangoon-Burmese	2	M		6	33	31	70							14
Girls' School, Thongwa	Burma	Rangoon-Burmese	1	F		5	32	21	10							6
Boys' Schools, Twante	Burma	Rangoon-Burmese	3	M	F	9	120	65	51							22
Primary School, Pegu	Burma	Chinese	1	M		2	10	9								1
Boys' School, Rangoon	Burma	Chinese	1	M		8	70	41	9							12
Girls' School, Rangoon	Burma	Chinese	1	F		7	162	20	4							10
Girls' High School, Rangoon	Burma	English	1	M	F	2	16	190	60			20				20
Primary School, Thandaung	Burma	English	1	M	F	2	12	24	11							2
Primary Schools	Burma	Indian	8	M	F	2	13	366	27							30
Total			26			4	135	1454	738	11	635	215				205
Primary Schools (B.F.M. & W.F.M.S.)	Bombay	Basim	3	M	F		6	118								11
Boys' Middle School, Basim	Bombay	Basim	1	M			4	28	11		22	4	1	1		6
Boarding School, Basim	Bombay	Basim	1	F			5	42	7	2	3					5
Girls' School, Basim	Bombay	Basim	1	F			5	41	9							5
Primary Schools (Gujarati)	Bombay	Bombay	3	M	F		5	88								2
Primary Schools (Marathi)	Bombay	Bombay	4	M	F		9	171								17
Primary Schools	Bombay	Nagpur	7	M	F		19	442								44
Middle School, Nagpur	Bombay	Nagpur	1	M		1	5	50	22	58	5	4				14
Primary Schools	Bombay	Nagpur	3	F			5	125								12
Primary and Middle Schools, Nagpur	Bombay	Nagpur	1	M	F	2	5	75	26	13	7		1	4		12
Normal Training School, Nagpur	Bombay	Nagpur	1	F		2										1
Primary Schools (B.F.M. & W.F.M.S.)	Bombay	Poona	3	M	F		5	150	62					15		22
Primary Schools	Bombay	Poona	2	F			4	65	20							8
Taylor High School, Poona	Bombay	Poona	1	F			10	72	35	33		6				14
Hillman Memorial School, Telegaon	Bombay	Poona	1	M	F	1	9	66		30						10
Primary Schools (B.F.M. & W.F.M.S.)	Bombay	Puntamba-Igat'ri	5	M	F		5	90								9
Boarding School (B.F.M. & W.F.M.S.)	Bombay	Puntamba-Igat'ri	1	M	F		5	100	17		21	4				15
Biblical Institute (Marathi), Igatpuri	Bombay	Puntamba-Igat'ri	1	M		2	1							11		1
Total			40			5	109	1740	212	142	55	10	2	35		220
Primary Schools (B.F.M. & W.F.M.S.)	Central Provinces	Balaghat	2	M	F		8	170	16							180
Coed Middle Schs. (B.F.M. & W.F.M.S.)	Central Provinces	Balaghat	4	M	F		11	116	27		36					13
Primary Schools (B.F.M. & W.F.M.S.)	Central Provinces	Gadawara	4	M	F		4	52								52
Primary Schools	Central Provinces	Jagdalpur	2	M	F		2	17								17
Middle School, Jagdalpur	Central Provinces	Jagdalpur	1	M			5	60	15		15	2				92
Alderman Girls' School, Jagdalpur	Central Provinces	Jagdalpur	1	F			77	37			1	1				123
Primary Schools (B.F.M. & W.F.M.S.)	Central Provinces	Jubbulpore	1	M	F		1	15								15
Thoburn Biblical Institute (B.F.M. and W. F. M. S.), Jubbulpore	Central Provinces	Jubbulpore	1	M	F	1	1							18		19
Hardwicke Boys' High Sch., Narsinghpur	Central Provinces	Jubbulpore	4	M		1	22	95	42	3	130	90				360
Primary Schools	Central Provinces	Jubbulpore	2	F			8	85	15							103
Johnson Girls' High School, Jubbulpore	Central Provinces	Jubbulpore	2	F		4	19	170	42		97	35				347
Christian Normal School, Jubbulpore	Central Provinces	Jubbulpore	1	F			4							32		32
Primary Schools	Central Provinces	Khandwa	4	M	F		4	66								66
Middle School, Khandwa	Central Provinces	Khandwa	1	M			4	80	15	30						125
Primary School	Central Provinces	Khandwa	1	F			1	8								8
Middle School, Khandwa	Central Provinces	Khandwa	1	F			7	51	24	15				4		94
Primary Schools	Central Provinces	Raipur	6	M	F		7	103								111
Middle School, Raipur	Central Provinces	Raipur	1	M		1	7	40	19	25						87
Primary School	Central Provinces	Raipur	1	F			3	67								67
Stevens Girls' School, Raipur	Central Provinces	Raipur	1	F		1	9	50	49		49					148
Total			42			8	140	1335	304	76	336	128		54		2231
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Ahmedabad	60	M	F		130	2190	6							2196
Industrial School, Nadiad	Gujarat	Ahmedabad	1	M		1								23		23
Vernacular School, Nadiad	Gujarat	Ahmedabad	1	M		1		104	32							131
Boys' High School, Baroda City	Gujarat	Baroda	1	M		1	6					141				140
Boys' School, Baroda Camp	Gujarat	Baroda	1	M			5				150					136
Teacher-Training School, Baroda City	Gujarat	Baroda	1	M												9
W. & B. Mem. Girls' School, Baroda City	Gujarat	Baroda	2	M	F	2	29	227	26		55	27		4		339
Butler Mem. Nurse Tr. Sch., Baroda City	Gujarat	Baroda	1	F			2									8
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Baroda	32	M	F		38	665								665
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Central	27	M	F		32	882								881
Primary Schools	Gujarat	Kathiwar	9	M	F		12	231								231

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NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)								Total Pupils
						Foreign	National	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other		
INDIA AND BURMA																
Primary Schools (B.F.M. & W.F.M.S.)	Gujarat	Godhra	39	M F	57	860								860		
Primary School	Gujarat	Godhra	1	M	6	115								115		
Middle School (Practising), Godhra	Gujarat	Godhra	1	F	11	123	49							177		
Normal College, Godhra	Gujarat	Godhra	1	F	1	5							46	46		
Total			188		10	332	5396	113		185	168		90	5952		
Primary Schools	Hyderabad	Bidar	2	M F	2	26								26		
Boarding School, Bidar	Hyderabad	Bidar	1	M	7	35	16		16	8			1	76		
Primary Schools (B.F.M. & W.F.M.S.)	Hyderabad	Bidar	35	M F	34	445	12							457		
Boarding School, Bidar	Hyderabad	Bidar	1	F	1	7	76			4			12	92		
Primary Schools	Hyderabad	Hyderabad	15	M F	15	285								285		
High School, Hyderabad	Hyderabad	Hyderabad	1	M	2	119					123	1	1	244		
Primary Schools	Hyderabad	Hyderabad	34	M F	31	449								449		
Manley Girls' High School, Hyderabad	Hyderabad	Hyderabad	1	F	2	86	110			98	41			335		
Primary Schools	Hyderabad	Hyderabad	2	M F	2	18								18		
Boarding School, Sironcha	Hyderabad	Sironcha	1	M F	12		212	22	20	5				259		
Primary Schools (B.F.M. & W.F.M.S.)	Hyderabad	Sironcha	1	M F	3	38								38		
Frances Davis Boarding School, Sironcha	Hyderabad	Sironcha	1	F	1	6				92		3	2	97		
Primary Schools	Hyderabad	Tandur	11	M F	11	144								144		
Primary Schools (B.F.M. & W.F.M.S.)	Hyderabad	Tandur	22	M F	22	367								367		
Crawford Boys' School, Vikarabad	Hyderabad	Vikarabad	1	M	1	9				97				97		
Primary Schools	Hyderabad	Vikarabad	25	M F	24	346								346		
Mary Knott Girls' School, Vikarabad	Hyderabad	Vikarabad	1	F	10					146				146		
Primary Schools	Hyderabad	Yellandu	4	M F	4	107								109		
Total			159		7	238	2465	428	114	381	180	1	16	3585		
Bowen Memorial Hostel, Ajmer	Indus River	Ajmer	1	M		32	33			7	5			77		
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Ajmer	19	M F	17	197	47							244		
Mary Girls' School, Ajmer	Indus River	Ajmer	1	M F	9	94	31			18				143		
Mary Wilson Sanitorium Sch., Tilaunia	Indus River	Ajmer	1	F	5	18	21							39		
Baluchistan Chris. Inst., Sheikh Mandah	Indus River	Baluchistan	1	M	5	23	5			1			27	56		
Bible Training School, Sheikh Mandah	Indus River	Baluchistan	1	M	1								2	2		
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Batala	8	M F	9	157								157		
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Bhantinda	17	M F	17	224								224		
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Bikanir	7	M F	9	65								65		
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Hissar	5	M F	5	72								72		
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Lahore	10	M F	13	254	11	10						275		
Christian Institute, Raewind	Indus River	Lahore	1	M	8	37	30			57				124		
Lucie Harrison Girls' School, Lahore	Indus River	Lahore	1	F	9	92				33	2			126		
Primary Schools (B.F.M. & W.F.M.S.)	Indus River	Lahore	7	M F	7	107								107		
Total			80		1	114	1371	178	10	116	7		29	1711		
Primary Schools	Lucknow	Arrah	6	M	1	8	92							92		
Boarding School, Arrah	Lucknow	Arrah	1	M	1	4				27	4			31		
Primary Schools	Lucknow	Arrah	2	F	1	5	55	3						58		
Primary Schools	Lucknow	Balla	2	M	2	25								25		
Primary Schools	Lucknow	Buxar	1	M		12								12		
Primary Schools	Lucknow	Cawnpore	26	M	1	38	404	84						488		
Central Middle School, Cawnpore	Lucknow	Cawnpore	1	M	5	7	37							37		
Hudson Memorial School, Cawnpore	Lucknow	Cawnpore	1	M F	2	25				6				31		
Girls' High School, Cawnpore	Lucknow	Cawnpore	1	M F	2	13	52	33		23	28			136		
Lucknow College, Lucknow	Lucknow	Lucknow	1	M	9	31						503		503		
Boys' School, Lucknow	Lucknow	Lucknow	1	M	2	16				175				175		
Lal Bagh School, Lucknow	Lucknow	Lucknow	1	F	3	13				313				313		
Primary School, Lucknow	Lucknow	Lucknow	1	F	1	28								28		
Isabella Thoburn High Sch., Lucknow	Lucknow	Lucknow	1	F	15	10					124			124		
Primary Schools	Lucknow	Rae-Bareilly	2	M F	3	62								62		
Indian Girls' School, Muzaffarpur	Lucknow	Tirhoot	1	F	1	7				59				59		
Total			49		41	161	792	120		603	156	503		2174		
Boys' Middle School, Bareilly	North India	Bareilly	1	M	1	13				203				203		
Girls' Boarding School, Bareilly	North India	Bareilly	1	F		14		141	42		23			205		
Training School, Shahjahanpur	North India	Bareilly	1	M	1	4							5	5		
Boys' Middle School, Shahjahanpur	North India	Bareilly	1	M		30		76		330	138			553		

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						Foreign	National	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other		
INDIA AND BURMA																
Industrial School, Shahjahanpur.	North India.	Bareilly.	1	M	7	6									92	
Primary Schools.	North India.	Bareilly.	2	M		15	72	120								1
Primary Schools.	North India.	Bareilly.	7	F		4	42									1
Boarding School, Bijnor.	North India.	Bijnor.	2	M F	1	10	82	25			5	17			9	
Primary Schools.	North India.	Bijnor.	4	M		4	121									
Primary Schools.	North India.	Bijnor.	7	F		7	67									
Training Schools, Budaon.	North India.	Budaon.	4	M F		9									59	
Boarding School, Budaon.	North India.	Budaon.	1	M		16					164	2				
Boarding School, Budaon.	North India.	Budaon.	1	F	1	5					63					
Primary Schools.	North India.	Budaon.	12	M		12	189									1
Primary Schools.	North India.	Budaon.	14	F		12	233									2
Primary Schools.	North India.	Chandausi.	6	M F		6	88									
Gill School, Gadoli.	North India.	Garhwal.	1	M F		8	50	29			19					
High School, Pauri.	North India.	Garhwal.	1	M	1	20		228			114	53				3
Primary Schools.	North India.	Garhwal.	13	M		22	267	81								8
Boarding School, Hardoi.	North India.	Hardoi.	1	M F	2	8	40	33			21					
Boarding School, Almora.	North India.	Kumaon.	1	M	2	35	35	110			272	126			5	
Boarding School, Almora.	North India.	Kumaon.	3	F	2	15	127	26			31	12			1	
Boarding School, Dwarahat.	North India.	Kumaon.	1	M		11	17	48			88				1	
Boarding School, Dwarahat.	North India.	Kumaon.	2	F		8	33	8			13					
High School, Naini Tal.	North India.	Kumaon.	1	M	10		28	44			72	54			1	
High School, Naini Tal.	North India.	Kumaon.	1	F	10		36	23			34	38			1	
Boarding School, Pithoragarh.	North India.	Kumaon.	1	M		6		45			37					
Boarding School, Pithoragarh.	North India.	Kumaon.	1	F		6		20			12					
Boarding School, Ranikhet.	North India.	Kumaon.	1	F		6					155				1	
Primary Schools.	North India.	Kumaon.	12	M		24	365								3	
Primary Schools.	North India.	Kumaon.	4	F		8	267								2	
Parker High School, Moradabad.	North India.	Moradabad.	1	M	1	17		89			193	60				
Parker Branch School, Moradabad.	North India.	Moradabad.	1	M	1	6	142									
Normal School, Moradabad.	North India.	Moradabad.	1	F		5									15	
Girls' School, Moradabad.	North India.	Moradabad.	1	F	2	11	41				183					
Primary Schools.	North India.	Moradabad.	16	M		21	274	5							2	
Primary Schools.	North India.	Moradabad.	12	F		20	207	3							2	
Primary Schools.	North India.	Pilibhit.	7	M		7	74									
Primary Schools.	North India.	Pilibhit.	2	F		2	32									
Boarding School, Sitapur.	North India.	Sitapur.	1	M	1	8	66	22								
Boarding School, Sitapur.	North India.	Sitapur.	1	F	2	8	54	23			25					
Primary School, Lakhimpur.	North India.	Sitapur.	1	F	3	2	77									
Total.			153		48	451	3126	1199	42	2043	523			180	711	
Industrial Institute, Aligarh.	Northwest India.	Aligarh.	1	M	1	10								39		
Middle School, Aligarh.	Northwest India.	Aligarh.	1	M	1	6		40			3					
Middle School, Aligarh.	Northwest India.	Aligarh.	1	F	2	10		93	32	21					14	
Primary Schools.	Northwest India.	Aligarh.	34	M		36	617								61	
Primary Schools.	Northwest India.	Aligarh.	22	F		18	285								28	
Primary Schools.	Northwest India.	Anupshahr.	5	M		5	64								6	
Primary Schools.	Northwest India.	Anupshahr.	1	F		1	11								1	
Primary Schools.	Northwest India.	Bulandshahr.	9	M		12	146								14	
Primary Schools.	Northwest India.	Bulandshahr.	3	F		3	28								2	
Primary School.	Northwest India.	Delhi.	1	F		6	30	5							3	
Training School, Meerut.	Northwest India.	Meerut.	1	F	1	2								18		
Middle School, Meerut.	Northwest India.	Meerut.	1	M	3	10		27			90				11	
Middle School, Meerut.	Northwest India.	Meerut.	1	F	2	10		38			29	38			10	
Primary Schools.	Northwest India.	Meerut.	30	M		35	603								60	
Primary Schools.	Northwest India.	Meerut.	6	F		10	154								15	
Training Schools, Muttra.	Northwest India.	Muttra.	2	F	4	7									6	
Middle School, Muttra.	Northwest India.	Muttra.	1	M		12					165				16	
Middle School, Muttra.	Northwest India.	Muttra.	1	F	1	12					123				12	
Primary Schools.	Northwest India.	Muttra.	25	M		30	429								42	
Primary Schools.	Northwest India.	Muttra.	6	F		7	49								4	
Primary Schools.	Northwest India.	Muzaffarnagar.	5	M		5	101								10	
Primary Schools.	Northwest India.	Muzaffarnagar.	7	F		7	66								6	
Boarding School, Roorkee.	Northwest India.	Roorkee.	1	M	1	4		9			9				16	
Boarding School, Roorkee.	Northwest India.	Roorkee.	1	F	1	5		29				3			3	
Primary Schools.	Northwest India.	Roorkee.	16	M		12	289								28	
Primary Schools.	Northwest India.	Roorkee.	4	F		4	103								10	
Primary Schools.	Northwest India.	Sonepat.	6	M F		7	107								10	
Total.			192		17	286	3082	241	32	440	41			117	395	

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						Foreign	National	Lower Primary	Upper Primary	Vernacular Middle	Anglo-Vernacular Middle	High	College	Other			
INDIA AND BURMA																	
Primary Schools.	South India.	Bangalore.	5	M F	10	197											197
Normal and Industrial Institute, Kolar.	South India.	Bangalore.	1	M	1	2										9	9
Boarding School, Kolar.	South India.	Bangalore.	1	M	9	43		37			53	6					139
Baldwin High School, Bangalore.	South India.	Bangalore.	1	M	10			41			53	19					133
Training School (B.F.M. & W.F.M.S.).	South India.	Bangalore.	1	M F	1											9	9
Primary Schools.	South India.	Bangalore.	17	M F	40	591											591
Nurses' Training School, Kolar.	South India.	Bangalore.	1	F	5												12
Kindergarten and Baby Fold, Kolar.	South India.	Bangalore.	1	M F	1	2		16									16
Boarding School, Kolar.	South India.	Bangalore.	1	F	10	80		36	72			18					213
Baldwin High School, Bangalore.	South India.	Bangalore.	1	F	1	8		24	45		32	17				7	119
Training Institute (B.F.M. & W.F.M.S.).	South India.	Bangalore.	1	M F	1												43
Primary Schools.	South India.	Belgaum.	9	M F		150											150
Primary Schools (B.F.M. & W.F.M.S.).	South India.	Belgaum.	15	M F	15	243											243
Beynon Smith High School, Belgaum.	South India.	Belgaum.	1	M	20						202	347					639
Primary Schools.	South India.	Belgaum.	7	M F	26	236		29									265
Sherman Girls' School, Belgaum.	South India.	Belgaum.	1	F	16	82		8									90
Taylor Smith High School, Belgaum.	South India.	Belgaum.	1	F	7						29	17					46
Industrial School, Gokak Falls.	South India.	Belgaum.	1	M													9
Primary Schools (B.F.M. & W.F.M.S.).	South India.	Belgaum.	34	M F	39	723		32									745
Primary Schools.	South India.	Gulbarga.	9	M F	9	30											33
Boarding School, Gulbarga.	South India.	Gulbarga.	1	M	3	51		7			7	2					67
Industrial School, Gulbarga.	South India.	Gulbarga.	1	M	1												9
Boarding School, Gulbarga.	South India.	Gulbarga.	1	M F	8	29		36		4							69
Primary Schools.	South India.	Gulbarga.	1	F	1	2											2
Primary Schools.	South India.	Madras.	32	M F	54	1188		44									1232
Boarding School, Madras.	South India.	Madras.	1	M	1	8		35	12	27	5					1	101
Primary Schools.	South India.	Madras.	5	M F	22	355		36	5								394
Skidmore Mem. Girls' School, Madras.	South India.	Madras.	1	F	12	69		35		28	5					20	157
Boarding School, Raichur.	South India.	Raichur.	1	M	2	8		18									26
Primary Schools.	South India.	Raichur.	17	M F	17	196											192
Boarding School, Raichur.	South India.	Raichur.	1	M F	10	97		19	22							4	142
Total.			171		15	381	4424	456	115	521	436		124				6076
Board.	India.		517		88	1143	10743	2388	158	3670	1774	524	298				19555
Society.	India.		319		71	908	8741	1672	387	1863	479	1	262				13405
Jointly Operated.	India.		342		1	495	8208	230	10	54	4		85				8681
Total.			1178		160	2546	27782	4290	555	5587	2257	525	645				41641
JAPAN																	
								Kindergarten	Primary	Middle	High	College					
To-O-Gijuku, Hirosaki.	East Japan.	Tohoku	1	M	4	21				490							490
Jo Gakko, Hirosaki.	East Japan.	Tohoku	1	F	2	16					202						202
Alexander Memorial, Hirosaki.	East Japan.	Tohoku	1	M F	1	3		55									55
Aiko Kindergarten, Hirosaki.	East Japan.	Tohoku	1	M F	1	3		45									45
Iai Jo Gakki, Hakodate.	East Japan.	Hokkaido.	1	F	2	19					289						289
Dickerson Memorial, Hakodate.	East Japan.	Hokkaido.	1	M F	1	6		90									90
Pascoe Memorial, Hokodate.	East Japan.	Hokkaido.	1	M F	3	36											36
Kanagawa Kindergarten, Yokohama.	East Japan.	Tokai.	1	M F	3	62											62
Creches, Oizawa.	East Japan.	Tokai.	2	M F	7											120	120
Aoyama Jo Gakuin, Tokyo.	East Japan.	Tokyo.	1	F	5	47					950						950
Training School, Tokyo.	East Japan.	Tokyo.	1	F	1	9										15	15
Chinzei Gakuin, Nagasaki.	West Japan.	North Kyushiu.	1	M	2	20					500						500
Jo Gakko, Fukuoka.	West Japan.	North Kyushiu.	1	F	2	18					305						305
Kwassei Jo Gakko, Nagasaki.	West Japan.	North Kyushiu.	1	F	5	32					369						420
Kwassei College, Nagasaki.	West Japan.	North Kyushiu.	1	F	3	8						93					93
Kindergartens.	West Japan.	North Kyushiu.	2	M F	7	168											168
Kindergartens, Kumamoto Station.	West Japan.	South Kyushiu.	6	M F	6	122											122
Kindergartens, Kagoshima.	West Japan.	South Kyushiu.	1	M F	3	68											68
Board.	Japan.		2		6	41				490	500						990
Society.	Japan.		23		23	190	646				2115	93		186			3040
Total.			25		29	231	646			490	2615	93		186			4030

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools		Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)							Other	Total Pupils
									Kindergarten	Primary	High	College					
							Foreign	National									
KOREA																	
Primary Schools.....	Korea.....	Chemulpo.....	6	M	21	640											640
Primary School.....	Korea.....	Chunan.....	1	M	2	40											40
Primary School, Haiju.....	Korea.....	Haiju.....	1	M	6	260											260
Primary School, Kalsan.....	Korea.....	Hongsung.....	1	M F	2	100											100
High School, Kongju.....	Korea.....	Kongju.....	1	M	2	70											70
Primary School, Kongju.....	Korea.....	Kongju.....	1	M	2	130											130
Primary Schools.....	Korea.....	Pyongyang.....	38	M	103	3760											3760
Primary Schools.....	Korea.....	Pyongyang.....	13	F	27	923											923
Kindergartens.....	Korea.....	Pyongyang.....	17	M F	28	850											850
Pai Chai High School, Seoul.....	Korea.....	Seoul.....	1	M	9	15			773								773
Kindergartens.....	Korea.....	Seoul.....	4	M F	3	320											320
Primary Schools.....	Korea.....	Seoul.....	4	M	3	1411											1411
Bible School (Union), Seoul.....	Korea.....	Seoul.....	1	M												50	50
Ewha Haktang, Seoul.....	Korea.....	Seoul.....	5	F	8	29	120	339	225							35	711
Primary School, Suwon.....	Korea.....	Suwon.....	1	M		4	270										270
High School, Yengbyen.....	Korea.....	Yengbyen.....	1	M	1	7			80								80
Primary Schools.....	Korea.....	Yengbyen.....	4	M F	11	254											254
Boys' School, Kwangju.....	Korea.....	Yichun.....	1	M F	2	40											40
Primary Schools.....	Korea.....	Yichun.....	7	M F	21	40	99									132	277
Board.....	Korea.....		58		15	222	1411	5240	923							85	7655
Society.....	Korea.....		50		11	109	1330	1615	225							132	3301
Total.....			108		26	331	2741	6855	1448							217	10968
LATIN AMERICA																	
Day Schools.....	Mexico.....	Central.....	6	M F	12	340											340
Sarah L. Keen School, Mexico City.....	Mexico.....	Central.....	1	M F	5	14	54	130	94	45						6	323
Industrial School, Mexico City.....	Mexico.....	Central.....	1	F	4	4		32	31								66
Bible Training School, Mexico City.....	Mexico.....	Central.....	1	F	3	1										8	18
Day Schools.....	Mexico.....	Central.....	2	M F	4			173	10								183
Day Schools.....	Mexico.....	Northern.....	5	M F	9	39	195	6									240
Velasco Institute, Queretaro.....	Mexico.....	Northern.....	1	M F		6	15	65	20								100
Villagran School, Pachuca.....	Mexico.....	Northern.....	1	M	12	20	123	40									183
Ludlow Institute, Pachuca.....	Mexico.....	Northern.....	1	M F	4	11	60	175	71								306
Colegio Juarez, Guanajato.....	Mexico.....	Northern.....	1	M F	2	7	23	34	18								75
Day School.....	Mexico.....	Northern.....	1	M F		2	26	61									83
Day Schools.....	Mexico.....	Puebla.....	18	M F	23	82	636	18									731
Methodist Mexican Institute, Puebla.....	Mexico.....	Puebla.....	1	M	3	18		130	199								322
Day Schools.....	Mexico.....	Puebla.....	3	M F	5	85	113	24									222
Normal Institute, Puebla.....	Mexico.....	Puebla.....	1	M F	7	19	70	336	217								621
Board.....	Mexico.....		32		3	80	156	1489	283								1920
Society.....	Mexico.....		12		25	67	318	1054	465	45						14	1890
Total.....			44		28	147	474	2543	748	45						14	3820
Pan-American Institute, Panama City.....	Central America.....	Panama.....	1	M F	5		100	17	40							30	187
Pan-American Institute, David.....	Central America.....	Panama.....	1	M F	3	2	17		12							32	60
Methodist School, Alajuela.....	Central America.....	Costa Rica.....	1	M F	2	2	31									6	30
Methodist School, San Jose.....	Central America.....	Costa Rica.....	1	M F	4	4	71	14								4	89
Total—Board.....			4		14	14		219	31	52						72	377
American Institute, Pa Paz.....	Bolivia.....	La Paz.....	1	M F	10	16	328	178	24								530
American Institute, Cochabamba.....	Bolivia.....	Cochabamba.....	1	M F	7	10	97	42	51								190
Night Schools.....	Bolivia.....	Cochabamba.....	2	M F		4	220										220
Total—Board.....			4		17	30		645	220	75							940

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of TEACHERS		PUPILS (DAY AND BOARDING)									
						Foreign	National	Kindergarten	Primary	High	College	Other	Total Pupils				
LATIN AMERICA																	
Santiago College, Santiago.	Chile.	Central	1	F	7	22	54	201	65					4	324		
Colegio Americano, Concepcion.	Chile.	Concepcion.	1	M	6	9		42	37	29				11	119		
Concepcion College, Concepcion.	Chile.	Concepcion.	1	F	6	7	20	31	62					64	164		
Bunster Farm Agri. Inst., Angol.	Chile.	Southern.	2	M F	4	2		26						24	150		
Total—Board.			5		23	40	74	300	164	29				103	670		
Colegio American e Institute Commercial Ward, Buenos Aires.	East'n So. Amer.	Buenos Aires.	2	M	6	25		160	86	35					281		
Training School (Union), Buenos Aires.	East'n So. Amer.	Buenos Aires.	1	M	2	1							2	2			
Instituto Modelo, Buenos Aires.	East'n So. Amer.	Buenos Aires.	1	F	2	4		11						11			
Evangelical School, Buenos Aires.	East'n So. Amer.	Buenos Aires.	1	M F		2								35	35		
Orphanage and Agri. Inst., Mercedes.	East'n So. Amer.	Buenos Aires.	1	M		3								57	57		
Primary Schools.	East'n So. Amer.	Northern.	3	M	1	3		112							112		
Gleason Institute, Rosario.	East'n So. Amer.	Northern.	1	F		2		163							163		
Colegio Americano, Rosario.	East'n So. Amer.	Northern.	3	M F	4	16		70	54					31	155		
Evangelical Schools.	East'n So. Amer.	Northern.	3	M F		6		108							108		
Colegio Rivadavia, San Luis.	East'n So. Amer.	Cuyo.	1	M F		3		68							68		
Evangelical School, Mendoza.	East'n So. Amer.	Cuyo.	1	M F		1	15	20						9	44		
Crandon Institute, Montevideo.	East'n So. Amer.	Uruguay	1	F	9	19	25	107	238					49	419		
North American Academy, Montevideo.	East'n So. Amer.	Uruguay	1	M	4	6		31	47	56				6	140		
Pan-American Inst. (Cerro), Montevideo.	East'n So. Amer.	Uruguay	1	M F		3	20	38							58		
Howard Evan. Sch. (Cerro), Montevideo.	East'n So. Amer.	Uruguay	1	M F		1		31							31		
Board.	East'n So. Amer.		17		15	58	35	579	133	91				109	947		
Society.	East'n So. Amer.		3		13	37	25	340	292					80	737		
Total.			20		28	95	60	919	425	91				189	1684		
Anglo-American School, Callao	North Andes.	Coast.	1	M F	2	13	60	320							380		
Victoria School, Lima	North Andes.	Coast.	1	M F	2	3		161							161		
Girls' School, Lima	North Andes.	Coast.	1	M	6	7		135	30						165		
Board.	North Andes.		2		4	16	60	481							541		
Society.	North Andes.		1		6	7		135	30						165		
Total.			3		10	23	60	616	30						706		
Board.	Latin America		64		76	238	325	3713	831	247				284	5400		
Society.	Latin America		16		44	111	343	1529	787	45				94	2798		
Total.			80		120	349	668	5242	1618	292				378	8198		
MALAYA																	
Chinese School, Ayer Tewar	Malaya	Fed. Malay States	2	M F		3	20	32	5						57		
Anglo-Chinese School, Ipoh.	Malaya	Fed. Malay States	2	M	2	28	193	316	171	75					755		
Chinese School, Kajang.	Malaya	Fed. Malay States	1	M		1	25								25		
Anglo-Chinese School, Kampar.	Malaya	Fed. Malay States	1	M F		12	131	137	65						333		
Anglo-Chinese School, Klang.	Malaya	Fed. Malay States	1	M	2	14	98	264	103	22					487		
Methodist School, Kuala Lumpur.	Malaya	Fed. Malay States	2	M	4	19	146	305	163	37					651		
Anglo-Chinese School, Parit Buntar.	Malaya	Fed. Malay States	1	M F		11	65	134	83	10					292		
Anglo-Chinese School, Port Swettenham.	Malaya	Fed. Malay States	1	M F		4	38	45							83		
Chinese School, Pusing.	Malaya	Fed. Malay States	1	M		2	51								51		
Anglo-Chinese School, Sitiawan.	Malaya	Fed. Malay States	1	M F		4	37	60	18						115		
Anglo-Chinese School, Ipoh.	Malaya	Fed. Malay States	1	F	3	7	121	110	38	14					283		
Methodist School, Klang.	Malaya	Fed. Malay States	1	F	1	4	48	22	5						75		
Methodist School, Kuala Lumpur.	Malaya	Fed. Malay States	1	F	4	8	214	131	61	11					417		
Teacher School, Taiping.	Malaya	Fed. Malay States	1	F	2	6	51	66	23	2					142		
Anglo-Chinese School, Telok Anson.	Malaya	Fed. Malay States	1	M F		11	81	150	74	19					324		
Chinese School, Asahan.	Malaya	Malacca.	1	M F		1	10	10							20		

Report of the Board of Education

NAME	PLACE	CONFERENCE	DISTRICT	Number of Schools	Sex of Pupils	No. of Teachers		PUPILS (DAY AND BOARDING)									Total Pupils
						Foreign	National	Primary	Lower Elementary	Higher Elementary	Cambridge	Industrial	Commercial	Other			
MALAYA																	
Anglo-Chinese School, Malacca.	Malacca	Malacca	Malacca	1	M	2	8	53	128	15	9					205	
Anglo-Chinese School, Seremban	Malacca	Malacca	Malacca	1	M F	1	7	65	82	56	11					214	
Chinese Schools, Malacca	Malacca	Malacca	Malacca	3	M F		3	20	16						31	67	
Suydam Schools, Malacca	Malacca	Malacca	Malacca	1	F	2	6		139	12	9					160	
Anglo-Chinese School, Bukit Mertajam.	Malacca	Penang	Penang	1	M		6		158							158	
Anglo-Chinese School, Dato Kramat.	Malacca	Penang	Penang	1	M		4		131							131	
Anglo-Chinese School, Nebong Tebal.	Malacca	Penang	Penang	1	M		7		185							185	
Anglo-Chinese School, Penang	Malacca	Penang	Penang	2	M	5	57		1183	345	155					1683	
Lindsay School, Penang	Malacca	Penang	Penang	1	F	3	14		373	36	14					423	
All Schools	Malacca	Sarawak.	Sarawak.	17	M F	1	29		450	50						500	
Anglo-Chinese School, Singapore.	Malacca	Singapore.	Singapore.	1	M	4	40		665	553	113		20			1351	
English Schools, Singapore.	Malacca	Singapore.	Singapore.	2	M F	1	16		541	56						597	
Oldham Hall, Singapore.	Malacca	Singapore.	Singapore.	2	M	1	7		256	37						293	
Continuation School, Singapore.	Malacca	Singapore.	Singapore.	1	M		13		299	101						400	
Short Street School, Singapore.	Malacca	Singapore.	Singapore.	1	F	4	14		312	133	22					467	
Fairfield Girls' School, Singapore.	Malacca	Singapore.	Singapore.	1	F	1	12		320	54						374	
Nind Home, Singapore.	Malacca	Singapore.	Singapore.	1	F	1	4		99							99	
Gaylang School, Singapore.	Malacca	Singapore.	Singapore.	1	F		2		78							78	
Board.	Malacca	Malacca	Malacca	48		23	307	1033	5547	1895	451		20	31		8977	
Society	Malacca	Malacca	Malacca	10		21	77	434	1650	362	72					2518	
Total.				58		44	384	1467	7197	2257	523		20	31		11495	
NETHERLANDS INDIES																	
Vernacular Schools	Netherl'nds Indies	Java.	Java.	14	M F		18	433	36	7						476	
Training School.	Netherl'nds Indies	Java.	Java.	1	M	1	2			27						27	
English School, Buitenzorg.	Netherl'nds Indies	Java.	Java.	1	M	3	7	65	127	49			10			251	
English School, Palenbang.	Netherl'nds Indies	Java.	Java.	1	M F	1	5	53	48	42						143	
English School, Malang.	Netherl'nds Indies	Java.	Java.	1	M	2			6	9	1		5			21	
Girls' School, Baitoni.	Netherl'nds Indies	Java.	Java.	2	F	2	2	14	21	7				18		60	
Girls' School, Buitanzorg.	Netherl'nds Indies	Java.	Java.	1	F	3	5	68	40	30	4					142	
Vernacular Schools	Netherl'nds Indies	West Borneo.	West Borneo.	1	M F		5	127								127	
Board.	Netherl'nds Indies	Netherl'nds Indies	Netherl'nds Indies	23		7	37	678	217	134	1		15			1045	
Society	Netherl'nds Indies	Netherl'nds Indies	Netherl'nds Indies	3		5	7	82	61	37	4			18		202	
Total.				26		12	44	760	278	171	5		15	18		1247	
NORTH SUMATRA																	
District Schools	North Sumatra.	Asahan	Asahan	7	M F		7	35	62	7							
Boys' School, Medan.	North Sumatra.	Medan.	Medan.	1	M	12	4	106	196	60	1				10	114	
Girls' School, Medan.	North Sumatra.	Medan.	Medan.	1	M F	1	5	62	25	16						363	
District Schools	North Sumatra.	Medan.	Medan.	4	M F		12	120	153	35					7	103	
Total—Board.				13		13	28	323	436	118						315	
															17	895	
PHILIPPINE ISLANDS																	
Harris Memorial Training Sch., Manila	Philippine Islands	Central	Central	1	F	3	6								50	50	
Training School—Bible Women, Lingayen	Philippine Islands	Pangasinan	Pangasinan	1	F	3	5								45	45	
Total—Society.				2		6	11								95	95	
Grand Total—Board	All Fields.			1809		550	4410										
Grand Total—Society.	All Fields.			849		366	2407									94776	
Jointly Operated.	India.			342		1	495									42561	
Grand Total.	All Fields.			3000		917	7312									8681	
																146918	

Report of the Board of Education

MEDICAL STATISTICS, 1925

Union Hospitals are starred. Only those Hospitals and Dispensaries of the Board of Foreign Missions from which statistics have been received are reported here. All sums of money are in United States currency.

NAME AND LOCATION	STAFF								HOSPITAL							OUT-PATIENTS					DISPENSARY					
	FOREIGN				NATIONAL				Number of Beds	Number of In-Patients	Number of Patient Days	Average Days Per Patient	Number of Major Operations	Number of Minor Operations	Obstetrical Cases	First Visits	Return Visits	Obstetrical Cases	Number of Itinerary Treatments	Total Out-Patient Treatments	First Calls	Return Calls	Total Treatments	Number of Minor Operations	Number of Preventive Inoculations	
	Missionary Doctors	Missionary Nurses	Other Doctors	Total	Doctors	Nurses	Other Workers	Total																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
EASTERN ASIA																										
CHINA																										
Central China																										
Tunkin General	1	1	1	1	5	6	12	92	1587	17	18	84	5	7	5	1	4	16	1532	3683	5213	53	80			
Wuhu General	2	1	3	4	6	8	18	42	901	13144	14	356	63	19	146	114	7	262	4321	9546	13867	207				
Univ. of Nanking (Union)	4	5	2	11	7	8	7	22	150	2964	38042	13	1132		69			3000	15940	31591	47531					
Chungking																										
Syracuse-in-China	1	2	1	3	1	7	26	34	75	435	8731	20	70	787	49	174	25	94	199	1199	2292	3491				
Foochow																										
Wiley General, Kutien	1	1	2	3	2	5	50	465	7132	15	75	150		195	525	10	315	1045	1586	3401	4987	340	300			
Kiangsi																										
Ensign Mem'l, Nanchang	2	2	4	2	2	7	11	25	385	6000	16	86	11		47			47	6672	22452	29124	235	148			
Water of Life, Kiukiang	1	1	1	3	2	22	26	80	1101	16303	15	328	27		73	233		306	6997	14866	21900	317	106			
North China																										
Changli General	1		1	1	2	2	5	27	306	4753	15	152	515	3	265	176		78	516	1526	4341	5867		21		
Hopkins Mem'l, Peking	5	2	7	8	6	70	84	67	795	15156	19	192	320		25			78	25	10479	31581	42060	1050	250		
General, Shanhaikwan	1	1	2	2	3	7	32	126	1520	12	56	405		128	91		200	419	1854	9270	11124					
General, Tientsin	1	2	3	1	2	19	22	35	736	8109	11	47		108	2363	1445	73		3808	3877	6456	10333	256	609		
Shantung																										
General, Tsouhsien					1	1	2	12	150	12	3								1949	2429	4378					
General, Feicheng					1	1	2	12											365	120	485					
Yenping																										
Speare Mem'l, Yenping	1	1	2	2	15	19	55	759	9350	75	142	124	4	17	64	18	3	202	1365	3762	5127	212	840			
General, Yungan					1	2	25	84	1856	22	37	34		44	21	6		71	635	2340	2972	144	98			
Dispensary, Changhufan					1	1	2							82	42	3		124	2140	4280	6420	124	124			
Dispensary, Shabsien					1	2	4	16	182	11	26	72		74	186	3		263	786	1755	2541	177	92			
Dispensary, Kwei Hua					1	3	26	559	19	33	52			98	229			327	1952	2090	4042	153	118			
General, Yuki					1	2	10	24	440	18	17	8		25		4		29	526	2059	2585	32	76			
Hinghwa																										
Jackway Dispensary, Ng Sauh					1	4	5		85	1131					76	127		79	282	637	3982	4619				
KOREA																										
Norton Mem'l, Haiju	2	1	3	2	5	10	17	20	156	1871	12	15	135	5	64	53		117	2232	5408	7640	29				
Christian Dispens'y, Kongju	1	1	2	1	2	3	6		13	170	13				99	917	26	1703	2719	606	5230	5839	44	10		
Union Christian, Pyengyang	2	2	4	4	5	56	65	54	925	11693	13	331	2160	12					974	10493	20987	31480		2858		
Severance Union, Seoul	11	4	15	22	39	107	168	92	2057	26464	13	738	793						516	18308	40123	58431				
SOUTHEASTERN ASIA																										
NETHERLANDS INDIES																										
Methodist Mission, Tjisaroeca	1	1	2	17	1	18	60	425	13525	37	72	25	7						4903			1550	1	825		
SOUTHERN ASIA																										
INDIA																										
Gujarat																										
Thoburn Mem'l, Nadiad	1	3	4	9	10	19	100	1498			713	785														
Hyderabad																										
Methodist Hospital, Bidar	1	1	1		4	4	17	188	1614	4	109	216	1	2207	2325	3		4532	4589	3211	7800	216	2588			
Crawford Mem'l, Vikarabad	1	1	2	1	4	11	16	27	252	2020	8	24	42	6	68	32	3	81	181	2779	2746	5525	48	2221		
AFRICA																										
CONGO																										
Dispensary, Kabongo	1		1	6	1	7	12	99	2768	27		33	3	1442	2201	2	2500	5145	3823	5369	9192					
Garrett Mem'l, Kapanga	1	1	2	5	1	6	20	125	8030	64		19	26	27	51		164	242	12000	13800	15800					100
Rhodesia																										
Washburn Mem'l, Nyadisi	1	1	2	2	3	5	17	179	3725	20	3		8		3							3725				
LATIN AMERICA																										
MEXICO																										
Latin America (Un.), Puebla	2	3	5	14	1	15	41	373	5595	15	121	26	19	825	1550	3	30	2405								
North Andes-Peru																										
British-American, Callao	4	6	10	6	41	36	83	72	897	15557	17	568										6716				

Report of the Board of Education

REPORT OF THE BOARD OF EDUCATION

National Homes, Schools, and Settlements of the Woman's Home Missionary Society of the Methodist Episcopal Church in which Educational Work and Industrial Training are provided

HOMES, SCHOOLS, AND SETTLEMENTS	LOCATION	SUPERINTENDENT	Expense	Faculty	PUPILS 1927-1928			
					Resident Students	Day Students	Total	Total
<i>Alaska</i>								
Jesse Lee Orphanage.....	Seward.....	Rev. Chas. T. Hatten.....	\$31,565	9	120	...	120	
<i>Children's Homes</i>								
Mothers' Jewels Home and School.....	York, Neb.....	Rev. John Calvert.....	30,765	13	110	...	110	
Sager-Brown Orphanage.....	Baldwin, La.....	Rev. H. C. Seidel.....	15,346	9	44	77	121	
<i>Chinese Work</i>								
Chinese Home.....	San Francisco, Cal.....	Miss Isabel Fleming.....	15,015	6	34	100	134	
<i>City Missions</i>								
Italian Kindergarten.....	New Orleans, La.....	Miss Emily Hauschild.....	900	1	...	30	30	
Blodgett Community House.....	Hazleton, Pa.....	Miss Glenna Ford.....	7,660	5	...	214	214	
Italian Mission.....	Utica, N. Y.....	Miss Helen Edick.....	7,855	4	...	214	214	
East Saint Louis Settlement.....	East Saint Louis, Ill.....	Miss Lallie Sheffer.....	8,200	6	...	214	214	
Unity Mission.....	Berwick, Pa.....	Miss Edith Orvis.....	3,720	2	...	64	64	
Italian Mission.....	Barre, Vt.....	Miss Blanche Kinison.....	5,485	4	...	107	107	
E. E. Marcy Center.....	Chicago, Ill.....	Miss Anna Heistad.....	18,260	11	...	275	275	
Campbell Settlement.....	Gary, Ind.....	Rev. Buel Horn.....	10,295	4	...	189	189	
Mothers' Memorial Social Center.....	Cincinnati, Ohio.....	Mrs. John Boomgard.....	8,705	5	...	72	72	
Portland Industrial Settlement.....	Portland, Ore.....	Miss Cila G. Davis.....	11,375	7	...	163	163	
Rock Springs Settlement.....	Rock Springs, Wyo.....	Miss Dorothy Burns.....	2,840	3	...	125	125	
Bingham Canyon Settlement.....	Bingham Canyon, Utah.....	Miss Ida Volz.....	4,340	...	...	62	62	
<i>Indian Work</i>								
Navajo Industrial School.....	Farmington, N. M.....	Mr. James H. Odle.....	17,650	11	105	...	105	
<i>Japanese and Korean Work</i>								
Catherine P. Blaine Home.....	Seattle, Wash.....	Mrs. Mae Holcomb.....	5,050	3	...	48	48	
<i>Negro Work</i>								
Thayer Home.....	Atlanta, Ga.....	Miss Emma Bass.....	10,445	5	50	109	159	
Haven Home.....	Savannah, Ga.....	Miss E. Mae Comfort.....	17,320	10	94	20	114	
Boylan Home.....	Jacksonville, Fla.....	Miss Bertha Losee.....	26,375	17	100	134	234	
Atlanta Mission.....	Atlanta, Ga.....	Mrs. Hattie Carmichael.....	1,050	1	...	55	55	
E. L. Rust Home.....	Holly Springs, Miss.....	Miss Nellie Carson.....	11,295	4	72	49	121	
Allen Home and School.....	Asheville, N. C.....	Miss Louisa A. Bell.....	18,660	13	41	156	197	
Browning Home and School.....	Camden, S. C.....	Mrs. E. O. Zellers.....	21,435	15	62	144	206	
Bennett College.....	Greensboro, N. C.....	David D. Jones, Pres.....	10,500	18	66	145	211	
Eliza Dee Home.....	Austin, Tex.....	Miss Clara I. King.....	8,160	5	26	16	42	
Adeline Smith Home.....	Little Rock, Ark.....	Mrs. Hilda Nasmith.....	14,420	5	51	37	88	
Peck Home.....	New Orleans, La.....	Miss Elinor Neal.....	9,955	5	35	134	169	
Faith and Zion Kindergartens.....	New Orleans, La.....	Mrs. Elma Allen.....	3,520	6	...	160	160	
Friendship Home Kindergarten.....	Cincinnati, Ohio.....	Miss Hilda Faye McDonald.....	2,690	3	...	60	60	
<i>National Training Schools for Missionaries and Deaconesses</i>								
Lucy Webb Hayes, including Sibley Memorial Hospital†.....	Washington, D. C.....	Rev. Chas. S. Cole, D.D., Pres.....	290,510	*33	163	...	163	
Kansas City National Training School.....	Kansas City, Mo.....	Miss Anna Neiderheiser, D.Ped., Pres.....	39,820	*10	89	61	150	
San Francisco National Training School†.....	San Francisco, Cal.....	Rev. E. V. DuBois, D.D., Pres.....	18,510	*6	20	2	22	
McCrum Slavonic Training School.....	Uniontown, Pa.....	Miss Emma White.....	12,400	*3	11	...	11	
Iowa National Bible Training School†.....	Des Moines, Ia.....	Rev. Amos E. Griffith, D.D., Pres.....	21,220	*8	28	2	30	
Dwight W. Blakeslee Memorial Training School†.....	New Haven, Conn.....	Rev. James B. Berry, B.D., Pres.....	11,115	2	8	...	8	
<i>Spanish-American Work</i>								
Harwood Home and School.....	Albuquerque, N. M.....	Miss Verr Zelfi.....	17,925	10	108	...	108	
Mary J. Platt Home and School.....	Tucson, Ariz.....	Miss Winifred Myser.....	14,006	7	42	...	42	
Frances De Pauw Home and School.....	Los Angeles, Cal.....	Miss Jennie Mathias.....	20,205	13	125	...	125	
Rose Gregory Houchen Settlement.....	El Paso, Tex.....	Miss Emma Branderberry.....	10,775	8	...	260	260	
George O. Robinson Orphanage.....	San Turce, Porto Rico.....	Mrs. James C. Murray.....	24,365	7	90	...	90	
Day Schools (4).....	Porto Rico.....	...	...	5	...	300	300	
<i>White Work</i>								
Elizabeth Ritter Home.....	Athens, Tenn.....	Mrs. R. P. Cummings.....	17,460	5	90	48	138	
Ebenezer C. Mitchell Home and School.....	Misenheimer, N. C.....	Miss Caroline F. Youngs.....	26,405	16	102	135	237	
Bennett Academy.....	Mathiston, Miss.....	Rev. Jasper Weber, Pres.....	38,525	18	103	75	178	
Rebecca McCleskey Home.....	Boaz, Ala.....	Miss Catherine Ten Eyck.....	16,082	8	105	66	171	
Erie Home and Aiken Hall.....	Olive Hill, Ky.....	Mrs. F. A. Hendricks.....	22,165	13	86	174	260	
Epworth School for Girls.....	Saint Louis, Mo.....	Miss Eloise A. Hafford.....	15,440	7	45	...	45	
Total.....			\$977,779	389	2,225	4,296	6,521	

* Non-Resident Teachers and Lecturers not included, except where full-time service is given.

† This school excluding hospital also listed under schools of Board of Hospitals, Homes, and Deaconess Work.

‡ See also report of Board of Hospitals, Homes, and Deaconess Work.

Report of the Board of Education

Deaconess Training Schools of the Methodist Episcopal Church

	Faculty	Students	Value of Property	Endowment	Income	Expense
Chicago Training School, L. F. W. Lesemann, President, Chicago, Ill.	22	132	\$360,374	\$329,159	\$84,152	\$45,560
The Cincinnati Missionary Training School, Rev. C. E. Schenk, D.D., President, Cincinnati, Ohio.	9	71	126,000	109,127	18,949	20,369
Dorcas Institute, Rev. Frederick Schaub, D.D., Principal, Cincinnati, Ohio.	7	21	20,000	12,500	6,500	6,000
Iowa National Bible Training School, Rev. A. E. Griffith, D.D., Superintendent, Des Moines, Iowa.	8	30	250,000	.....	.....	21,220
Kansas City National Training School, Miss Anna Neiderheiser, President, Kansas City, Mo.	10	150	500,000	8,700	37,811	39,820
Dwight W. Blakeslee Memorial Training School, Rev. James B. Berry, President, New Haven, Conn.	2	8	25,000	.....	7,007	11,115
National Missionary Training School, Rev. E. V. DuBois, D.D., President, San Francisco, Cal.	6	22	127,000	.....	31,882	18,510
Northwest Training School, Miss Ruth A. Fogle, Superintendent, Seattle, Wash.	5	27	42,000	.....	12,507	9,842
Lucy Webb Hayes National Training School, Rev. Charles S. Cole, D.D., President, Washington, D. C.	33	163	594,323	.....	.....	57,000
	102	624	2,044,697	459,486	198,808	229,436

Deaconess Educational Schools of the Methodist Episcopal Church

	Faculty	Students	Value of Property	Endowment	Income	Expense
Chaddock Boys' School, Mrs. Eva C. Fields, Superintendent, Quincy, Ill.	14	70	\$160,000	\$123,000	\$28,000	\$41,000
Monnett School for Girls, Miss Mary A. Sager, Principal, Rensselaer, Ind.	4	40	40,000	.....	11,145	10,924
Montana Deaconess School, Miss Roxana Beck, Superintendent, Helena, Mont.	12	75	175,000	20,000	60,000	25,000
Jennings Seminary, Miss Bertha Barber, Superintendent, Aurora, Ill.	15	67	105,000	36,000	39,295	37,460
	45	252	480,000	179,000	138,440	114,384
Grand Total.	147	876	2,524,697	638,486	337,248	343,820

REPORT OF THE EDITOR OF CHURCH SCHOOL PUBLICATIONS

*To the General Conference of the Methodist Episcopal Church,
Meeting in Kansas City, May, 1928:*

FATHERS AND BRETHREN:

Education to-day has as its objective the interpretation, control and enrichment of human experience. It seeks, as did the older education, to transmit to each younger generation the rich social and spiritual heritage of the past. More particularly, it seeks the full, rounded development of persons through their intelligently directed participation with other persons in the gradual mastery of their common inheritance, in the discovery of new truth and in the progressive reconstruction of human society. Man learns to do by doing. He learns to live by living. Learning begins in life situations that stimulate interest and call forth responses. It results from purposeful activities carried through to successful outcomes in the solving of problems and the completion of individual and group enterprises. It is the task of formal education to accelerate the process of learning by controlling and changing the environment in which that process takes place, in such a way that interesting and worthwhile problems and enterprises will emerge naturally and in a sequence advantageous to the uninterrupted development of the learner.

In harmony with this conception of educational process, Christian education undertakes to safeguard, stimulate and guide the unfolding religious experience of children and young people. In so doing, it seeks to transmit to each younger generation the living faith and spiritual wisdom of the Fathers. More especially it seeks the progressive realization of the Christian way of life in human society. Religious education, therefore, is pupil-centered and society-centered. The chief objective is the cultivation of intelligent, Christ-like attitudes and conduct in the pupils. Its contents and methods are determined by the religious development and spiritual needs of the individual and the group to whom it ministers. The Christian teacher recognizes that the Bible is a divine-human record of divine-human experiences, written in terms of the thought and forms of expression of people who lived many centuries ago. It reflects man's faltering but successful search for God and his gradual and often imperfect solution of the problems of individual and group conduct in the light of his discovery of God. The place and use of any narrative or other passage of the Bible in the work of

Report of the Editor of Church School Publications

Christian teaching is to be determined by the question whether a consideration of the event or experience which the passage portrays is best adapted to promote growth toward mature Christian character. Used in this selective and graded manner, the Bible records yield their largest returns for the enrichment of the religious life of the pupil by the portrayal of classic examples of typical religious experiences which the problems and projects of the pupil's immediate environment do not provide.

THE TEACHING PROGRAM OR CURRICULUM

It is for the task of Christian education conceived in this vital way as a guiding force in the developing religious experience of children, young people and adults that the teaching program and Church School literature of the Methodist Episcopal Church are now prepared. The program itself is intended definitely

To bring all who come under the influence of this teaching to an increasingly rich and fruitful personal experience of faith and fellowship in the Christian way of life by leading them

(1) To a knowledge of God and of his will and purpose for men through a diligent study of his Word and of his revelation of himself in nature, in human experience, and in Jesus Christ;

(2) To a transforming and vitalizing experience of faith, personal communion, trust and obedience; and

(3) To an understanding and a daily practice of the Christian way of life in all human relationships and a whole-hearted participation in the work of establishing the kingdom of God among men.

The teaching materials and study courses, by means of which it is sought to attain these results in personal experience, are determined by the Committee on Curriculum of the Board of Education.

The Committee on Curriculum

Because of this responsibility for the religious educational program served by the Church School publications, it seems appropriate to include in this report a brief statement concerning the work of the Committee on Curriculum since its organization in May, 1925, following the legislation of the last General Conference creating the present Board of Education. At the time of the organization of the Committee certain important problems of adjustment and procedure were pending, namely:

a. The closer co-ordination of the teaching program and courses of instruction in the Church School with those provided by the Epworth League and the missionary agencies of the Church.

b. The problem of the further development of lesson courses for the Church School with reference to the relative emphasis to be placed upon Uniform, Closely Graded, and Group lessons.

The consideration of these immediate problems had much to do in determining the working organization of the committee which in its personnel represents not only the Board of Educa-

Report of the Editor of Church School Publications

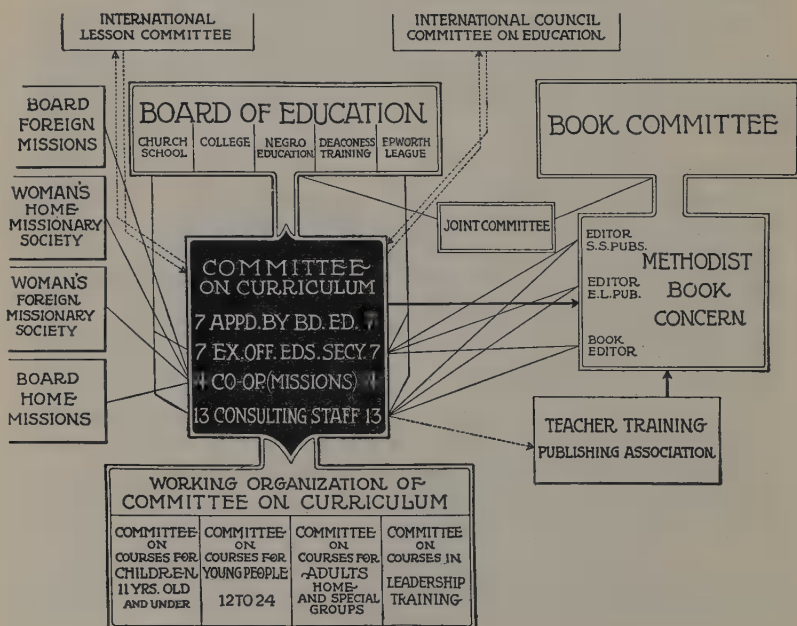
tion but also the four major missionary agencies of the Church, namely: the Board of Foreign Missions, the Woman's Foreign Missionary Society, the Board of Home Missions, and the Woman's Home Missionary Society. In its ex-officio membership are represented the administrative departments of Church Schools and the Epworth League of the Board of Education and the editorial offices of The Methodist Book Concern responsible for the production of religious educational literature for the Church. In its working organization, however, the Committee steadfastly has avoided organizational groupings of its members and has carried on its work through three standing age-group committees:

- I. The Committee on Courses for Children.
- II. The Committee on Courses for Young People.
- III. The Committee on Courses for Adults, Home and Special Groups.

To these age-group committees was added

- IV. The Committee on Courses in Leadership Training.

The Committee has thus succeeded in placing major emphasis upon the developing religious life of the pupil, consideration for which has been central in the work of the Committee from the beginning. The constitution and relationships of the Committee are graphically set forth in the accompanying chart:



Report of the Editor of Church School Publications

Inventory and Survey

Since its organization the Committee has reaffirmed a long established policy of co-operation with the Methodist Episcopal Church, South, the International Sunday School Lesson Committee, the Committee on Education of the International Council of Religious Education, and other similar denominational and interdenominational groups. This co-operation has been maintained to the fullest extent consistent with denominational initiative and freedom of action. A careful analysis of existing courses of study for Sunday Schools, Epworth Leagues, week-day and vacation schools and for missionary study classes has made possible the adjustment and closer co-ordination of all curriculum materials in the interests of a more unified and effective teaching program for the whole Church. Since the organization of the Committee no new lesson courses or teaching materials for either the Church School or the Epworth League have been promulgated which have not been approved by the Committee on Curriculum.

Results

The results thus far achieved include the following: *Duplicating courses have been eliminated.* This does not mean a curtailment of available material or the elimination of desirable variety in such materials. It means rather that there can be no longer a serious question of over-production or of unnecessary duplication of similar courses for different organizational groups. Ultimately it will mean a greater and more carefully adapted variety of teaching literature for all age-groups in the Church.

A definite policy for the further development of the Church School curriculum has been established. This policy recognizes the *Closely Graded Courses* as the ideal or standard system of instruction for Methodist Church Schools. At the same time it provides *Group Lessons*, a simpler system of consecutive instruction in which all the children within a given age group or department study one and the same lesson at the same time. For children under 12 years of age; that is, for those in the Beginners, Primary and Junior grades, Group Lessons and Closely Graded Lessons are available. For older boys and girls in the Intermediate and Senior grades, ages 12 to 17 inclusive, the *International Uniform Lessons* with appropriate adaptations, are provided in addition to the Closely Graded and Group Lessons. For Young People and Adults, ages 18 and over, a large variety of elective courses in inexpensive book form is provided, in addition to the International Uniform Lessons. With the acceptance of the principles of gradation and variety in teaching materials, the traditional unity of the Church School

Report of the Editor of Church School Publications

is preserved by the use of a common *Service of Worship and Devotional Reading* which the Committee on Curriculum has provided, and which is printed in all lesson periodicals and in a separate Service and Lesson Leaf.

There has been a substantial increase in the missionary emphasis in Uniform, Group and Graded Lessons. For this happy result we are indebted to the wise counsel and guidance of the co-operating members representing the foreign and home missionary agencies of the Church. The closer co-ordination of the teaching materials and programs of the Epworth League, Church School and missionary agencies has resulted in reciprocal courses and joint programs of activity, while at the same time the particular program of each group has been planned and executed with a full knowledge of the programs of other groups, and in a spirit of friendly co-operation.

Authorizations

Since its organization the Committee on Curriculum has approved the revision of the Closely Graded Lessons, comprising in all twenty-eight textbooks (for pupils and teachers). Outlines have been approved for fourteen annual courses of fifty-two lessons each in the International Group Lesson series (Primary and Junior 1928, 1929, 1930, and Intermediate and Senior 1927 to 1930), and three annual courses (1928, 1929, 1930) of the International Uniform Lessons. Epworth League outlines and topics have been approved for Junior, Intermediate and Senior groups for 1926, 1927 and 1928, including also the first half of 1929. Twelve Epworth League textbooks, eight elective courses for the Church School, and five reciprocal courses for joint use in the Epworth League and Church School have been authorized. The largest single group of authorizations has been that of leadership training texts, of which twenty-nine have been approved, either for new production or revision.

THE CLOSELY GRADED CHURCH SCHOOL COURSES

One of the major tasks during the quadrennium has been the re-writing of the Closely Graded Lessons on the basis of new outlines approved by the Committee on Curriculum. The textbooks of the Closely Graded Courses used in Methodist Church Schools are produced jointly by The Methodist Book Concern, the publishing house of the Methodist Episcopal Church, South, and the Congregational Publishing Society. They are used in addition by a larger group of denominations not officially participating in their production. The present re-writing of these courses is being carried out in full recognition of recent progress in religious educational theory and practice, on the basis of actual experimental teaching and with the

Report of the Editor of Church School Publications

closest possible collaboration of all of the writers. Among the distinctive features of the new courses are the re-enforcement of the Sunday lessons in the Beginners' Course and Courses I-VII (1) by the provision of materials for one supplementary Midweek Session for each grade each week during the school year, October to June, and (2) by the selection of themes and materials for the Sunday lessons of the summer months with a view to the expansion of the Sunday lessons of early summer into a closely co-ordinated course of instruction for Vacation Church Schools. Thus, the new Closely Graded Courses make possible a co-ordinated Sunday, Week-Day and Daily Vacation teaching program for the local church.

As expressed by those responsible for their production, the general purpose of the new *Closely Graded Courses* is

To stimulate and guide the developing religious experience of children and young people in such a way that they shall (1) discover and realize for themselves the Christian Way of Life and (2) attain unto that measure of spiritual growth which belongs to each stage of normal development in Christian character, and to effectiveness of Christian conduct in all the relationships of life.

This purpose it is sought to realize

By providing opportunities, stimulation and guidance for growing experience in

1. Rich and abundant appreciation of God's gifts and of his revelation of himself, through the Holy Scriptures, through nature and in human experience.

2. Knowledge of and vital relationship with God the Father and His Son, our Lord and Saviour, Jesus Christ.

3. The formation of habits and ideals of Christian behavior in all the relationships of life.

4. Joyous participation in the interests and enterprises of the worldwide community and fellowship of Christ's followers, with increasing appreciation of and loyalty to the Christian Church.

5. Courageous and independent facing of the problem presented by new and changing conditions of life and creative efforts toward solving these problems in the spirit of Jesus.

The great contribution to religious education made by the original Graded Lessons was their recognition of the continuous development of the individual life through successive stages of interests and abilities. In this sense these courses have always been "pupil-centered." The new courses are more truly pupil-centered in that the new graded "lesson" is a co-operative adventure shared by the group of pupils and teacher. The pupil, as well as the teacher, is a molding force in an enterprise into which he purposefully enters and to which he creatively contributes. Success is measured not by how closely the conduct of a session corresponds with the plan prepared by the teacher, but by evidences of growing insight, initiative and skill in Christian living manifested by each pupil, by his ability to live

Report of the Editor of Church School Publications

and work more happily and helpfully in all social relationships. The curriculum, in materials, activities and arrangement, is integrated around developing personality.

This procedure involves a much wider selection of Biblical materials. In addition, stories from nature, literature, history and current experiences are more plentiful and of a finer quality. Pictures are more numerous, richer in content, of a size better adapted for teaching use, and more beautifully colored. Material from nature and science is chosen to keep pace with advancing discovery. Songs, prayers, symbolism and other worship material are more fitting and worthy. Activities are not mere written or verbal "expression" to test the pupils' acquisition of facts that teacher or textbook have imparted, but are part of the pupils' own vital Christian experience, as rich and meaningful as life itself. There is an underlying faith that the human soul taught from childhood to live and think in loving companionship with the heavenly Father and gladly to co-operate with his Son in his supreme interest in helping and saving the world will be "enabled by his spirit in the inner man" visibly and measurably to bring to realization the kingdom of God on earth. Pupils are expected to learn how to utilize the power of God unto salvation, not only of individual persons, but of all spheres of human activity, of business, of industry and government, and to trust the leadership of Jesus in all fields of human thought and endeavor.

In seeking to accomplish these high objectives we are not unmindful that the measure of their accomplishment differs somewhat with the different yearly courses. It must inevitably differ also with the skill, industry and consecration of the individual teacher. The new Closely Graded Courses are like the old in that they will not teach themselves. Central in all the work of Christian education is the personality and devotion of the teacher. But given earnest, consecrated and diligent teachers, the better working tools at their command in these new Closely Graded Courses will make possible the realization of the hope and the promise of the new day upon which we are even now just entering.

CHURCH SCHOOL PUBLICATIONS

The editorial preparation and supervision of our Church School literature is conducted under three age group departments, including (1) Children's Publications for pupils and teachers of pupils in the Cradle Roll, Beginners, Primary and Junior departments of the Church School, ages up to and including 11; (2) Young People's Publications for pupils and teachers of pupils in the Intermediate, Senior and Young People's departments, ages 12 to 24; (3) Adult and Home Publications for adults in the Church School, parents and special groups.

Report of the Editor of Church School Publications

Children's Publications

The personnel of the Department of Children's Publications is as follows: Associate Editor, Ethel L. Smither; Assistant Editors, Josephine L. Baldwin, Jessie Eleanor Moore, Ida Angelman and Grace I. Alston.

The publications in this department include *First Steps in Christian Nurture* (New, established 1926), a quarterly magazine for Cradle Roll workers and parents of little children; *The Picture Story Paper* (established 1869), an illustrated weekly story paper for little children; *The Primary Quarterly* (1905), for children and teachers using the Primary Group Lessons; *The Boys' and Girls' Quarterly* (1902), for children and teachers using the Junior Group Lessons; *The Elementary Magazine* (established 1927), an illustrated magazine for teachers of all age groups from Cradle Roll to Junior and carrying teachers' materials for both Group and Closely Graded Courses; *Textbooks in the Closely Graded Courses*, for pupils and teachers in the Beginners, Primary and Junior age groups; *Leadership Training Texts* for teachers and superintendents of departments from Cradle Roll to Junior.

The record of changes and progress in this department includes the appointment of the Associate Editor for the department in 1926; the launching of two new publications, *First Steps in Christian Nurture* in 1926, and the *Elementary Magazine* in 1927; the discontinuance of the *Primary Teacher* and the *Junior Teacher* and the transfer of the service which these earlier publications rendered to the *Elementary Magazine*; editorial supervision of the revisions of the Closely Graded Lessons, and the editing of book publications for this department.

Young People's Publications

The personnel of this department is as follows: Associate Editor, E. Leigh Mudge; Assistant Editors, Alfred D. Moore, Mary E. Moxcey, Wilma K. McFarland, Cecil D. Smith, Gladys E. Meyerand and Anne M. Buntain.

The publications include the *Illustrated Quarterly* (established 1897), carrying the International Uniform Lessons for Intermediate and Senior ages, 12 to 17; *Intermediate Quarterly* (1883), carrying the International Group Lessons for pupils, ages 12 to 14; *Studies for Youth* (established 1926), a pupil's quarterly carrying the Senior Group Lessons for pupils from 15 to 17; the *Church School Journal* (continuing the Sunday School Journal established in 1868), a monthly magazine for teachers of young people and adults, ages 12 years and over; the *Portal*, a weekly story paper for girls of late Junior and Intermediate ages; the *Target*, a weekly story paper for boys of late Junior and Intermediate ages, publication of both begun

Report of the Editor of Church School Publications

in 1922. Together the Target and Portal continue the Sunday School Advocate, first published in 1840. The *Classmate*, a weekly story paper for young people, first published in 1893; *Closely Graded Lessons* for pupils and teachers in the Intermediate and Senior age groups, first published in 1909; *Elective Courses for Young People*; *Leadership Training Texts* for teachers and other workers with young people.

The record of changes and progress in this department for the quadrennium should include the change in the content of the *Intermediate Quarterly* from Uniform to Group Lessons for Intermediates; the launching of *Studies for Youth* in 1927; the change from the *Sunday School Journal* to the *Church School Journal* in 1926 in enlarged and improved form; editorial supervision of revisions of the Closely Graded Lessons for Courses VII-XII inclusive, and the editing of book publications for this department.

Adult and Home Publications

The personnel of this department is as follows: Associate Editor, Jonathan B. Hawk; Assistant Editors, Lyndon B. Phifer and Alpheus B. Austin.

The publications in this department include the *Senior Quarterly*, carrying the exposition of the International Uniform Lessons for older young people and adults, first published in 1872; the *Home Quarterly and Visitor*, an illustrated magazine and lesson quarterly carrying expositions of the International Uniform Lessons for Home Departments; the *Adult Bible Class Monthly*, first published in 1907, a monthly magazine for adult classes and departments carrying the expositions of the International Uniform Lessons for adults; *World Neighbors*, a monthly magazine of missionary education devoted to missionary materials and methods for use in the Church School, first published as Missionary Education in 1921.

The record of changes and progress in this department during the quadrennium includes the appointment of Jonathan B. Hawk as Associate Editor in 1924; the discontinuance of *The Officer* as of December, 1927, and the transfer of the service which it rendered to the *Church School Journal*; editorial supervision of elective courses for adults.

Additional staff members include Edwin S. Lewis, Contributing Editor, and George E. Smith, Art Editor.

A list of textbooks for the Church School use published during the quadrennium include the following:

TEXTBOOKS PUBLISHED DURING THE QUADRENNIUM

1924

<i>Christian Neighborliness</i>	Davis
<i>Our American Churches</i>	Sweet
<i>The Coming Kingdom</i>	Rall

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<i>Deuteronomy, a Prophetic Lawbook</i>	Longacre
<i>Stewardship for All of Life</i>	Lovejoy
<i>Christianity for To-day</i>	Hill
<i>Christian Ideals in Industry</i>	Johnson-Holt
<i>Chinese Lanterns</i>	Meyer
<i>Training for Leadership and Teaching</i>	Barclay
<i>The Organization and Administration of the Intermediate Department</i>	Harris
<i>The Lesson Handbook for 1925</i>	Meyer
<i>The Superintendent's Helper</i>	Barclay

1925

<i>A Christian in the Countryside</i>	Felton
<i>The Country Church and Its Program</i>	Roadman
<i>The Christian's Personal Religion</i>	Craig
<i>Psychology of Middle Adolescence</i>	Moxcey
<i>The Adult Worker and Work</i>	Barclay-Phifer
<i>The Lesson Handbook for 1926</i>	Meyer

1926

<i>Agencies for Religious Education of Adolescence</i>	Monroe
<i>Youth Organized for Religious Education</i>	Maus
<i>Alcohol and the New Age</i>	Pickett
<i>Pioneers of the Kingdom</i>	High
<i>New Testament Women and Problems of To-day</i>	Miller
<i>Making Life Count</i>	Reid
<i>Principles and Technique in Religious Dramatics</i>	Edland
<i>Psychology of Later Adolescence</i>	Mudge
<i>Organization and Administration of the Adult Department</i>	Barclay
<i>The Negro in American Life</i>	King
<i>Out of Their Own Mouths</i>	Buck
<i>Church School Methods. Part II—Introduction</i>	Bartlett
<i>The Lesson Handbook for 1927</i>	Meyer-Nesbit

1927

<i>Makers of a New World</i>	Stowell
<i>Church School Methods. Part II—A Working Program</i>	Le Sourd
<i>Recreational Leadership for Boys</i>	La Porte
<i>Parenthood and the Character Training of Children</i>	Galloway
<i>Prohibition in Outline</i>	Johnson-Warner
<i>The Lesson Handbook for 1928</i>	Meyer-Nesbit
<i>Worship Training for Juniors</i>	Baldwin
<i>How to Teach Seniors</i>	Shaver
<i>Study of Babyhood</i>	Haviland

With the re-writing of the Graded Lessons nearing completion, much time has necessarily been given to this important enterprise in which The Methodist Book Concern has a major interest, and in which, necessarily, both Publishing Agents and Editor bear important responsibilities. We are able to report the following new Closely Graded Courses nearing completion for use in Methodist Sunday Schools, beginning October of this year, 1928:

Beginner's Courses

The Little Child and the Heavenly Father. Parts I-IV.

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Primary Courses

- Course I.—God's Friendly World.
- Course II.—Working with the Heavenly Father.
- Course III.—Learning to Live as God's Children.

Junior Courses

- Course IV.—At Work in God's World.
- Course V.—Hero Stories and Being Heroic.
- Course VI.—Jesus and His Helpers.

Intermediate Courses

- Course VII.—Religion in Everyday Life.

The remaining courses for the Intermediate and Senior groups—Courses VIII, IX, X, XI and XII—are in process of preparation and will be completed for use beginning October, 1929.

CO-OPERATION AND SYNDICATION

The four years covered by this report have been marked by a continuance and extension of co-operation with the Departments of Church Schools and the Epworth League of the Board of Education, with the four major missionary agencies of the Church and the World Service Commission, the Board of Temperance, Prohibition and Public Morals, and the Methodist Federation for Social Service. This inter-board co-operation has resulted in a greater emphasis on missionary, temperance and social teaching, as well as in the closer co-ordination of all the teaching literature of the Church. A World Service Number of all of the Church School periodicals was issued in January, 1928. A similar Temperance Number of all Church School periodicals is planned for the fall (1928), just preceding the coming Presidential election. The Committee on Curriculum has provided a natural and effective channel of co-operation with all teaching agencies within the Church, as well as with the International Sunday School Lesson Committee and other interdenominational groups.

Editorial co-operation with other denominations is through the Editorial and Publishers' sections of the International Council and the subsection of Story Paper Editors; through the Graded Lesson Syndicate, engaged in the re-writing of the International Graded Lessons; through the Teacher Training Publishing Association and by direct personal conference with the executive editors of other denominations and their associates. At the request of the Story Paper Editors, made at their annual meeting in May, 1927, the Editorial Office of the Methodist Book Concern at Cincinnati is now serving as the purchasing agent for a larger group of denominational story papers. The result of this arrangement in increased syndication is reflected in the substantial improvement of the Sunday School story papers of

Report of the Editor of Church School Publications

all the denominations sharing in the enterprise. Equally effective co-operation has been maintained in connection with the lesson quarterlies, several of which are syndicated with one or more denominations, and to a lesser extent in the case of the monthly magazines for which special articles and lesson materials are frequently secured for simultaneous publication. Because of the numerical strength of the Methodist Episcopal Church and its better editorial and publishing facilities, we are privileged to extend our literature service beyond the circulation limits of our own Methodist constituency. This service we have reason to believe is contributing to a growing unity of spirit and of purpose among the Protestant evangelical forces of America.

CHURCH SCHOOL LITERATURE AND EVANGELISM

The General Conference of 1924 expressed a justifiable concern for the loyalty of the Church School literature to the doctrinal standards of Methodism and instructed the Editor diligently to safeguard these standards. This mandate of the General Conference the Editor and his associates have sought to obey both in spirit and in letter, remembering always that saving faith in Christ is a living, ever-deepening and expanding personal experience of grace which cannot be circumscribed for any individual or generation by the symbols and thought forms of past generations. The spirit of Methodism, in so far as it is the spirit of Christ, constantly demands new forms of expression in harmony with the growing knowledge and experience of the Church. In its teaching as in its preaching, Methodism has always emphasized Christian experience more than creeds. It has exalted the Christian way of life above dogma and ritual. Its central purpose and its distinguishing message have been evangelistic and personal rather than theological and general. In harmony with these teaching objectives of Methodism the Church School Publications have sought to stimulate and enrich, to interpret and guide personal religious experience. They have been prepared and edited with a view to their use as effective tools of evangelism conceived of as the task of bringing individuals and groups of individuals into conscious personal relationship with God through Jesus Christ.

This educational-evangelistic purpose has determined the selection of lesson writers and contributors. The list of these during the past four years, has included one-third of the members of the Board of Bishops, most of the executive secretaries of benevolent boards and societies of the Church, representative presidents and professors of Methodist seminaries and colleges and a goodly number of representative pastors and laymen from all parts of the Church. These responsible leaders and servants of the Church have been the teachers of Methodism through its Church School literature. The literature itself has

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been constantly before the Church and is available for the consideration of members of this Conference in bound volumes including all periodicals and textbooks published during the quadrennium.

ACKNOWLEDGMENTS

In submitting this report with the publications to which it refers, we acknowledge with appreciation the efficient services of associates and assistants on the editorial staff. We are indebted likewise to the cordial and effective co-operation of the Board of Education and its Committee on Curriculum, to the generous and constructive policy of the Book Committee and to the brotherly counsel and assistance of the Publishing Agents.

Respectfully submitted,

HENRY H. MEYER,
Editor Church School Publications.

BOARD OF PENSIONS AND RELIEF

JOSEPH B. HINGELEY, Corresponding Secretary

CHICAGO, ILLINOIS, FEBRUARY 15, 1928.

To the Members of the Board of Pensions and Relief and the Delegates of the 1928 General Conference of the Methodist Episcopal Church:

DEAR BRETHREN: I herewith present my report as Corresponding Secretary. Charles R. Oaten will report the business operations of the Board and the activities of the field workers; Mrs. Moore, the operations of the Board in behalf of the Supply Pastors, and Thomas A. Stafford, the Complete Text of the Ministers' Reserve Pension Fund and a "Technical Report on the Pension Situation."

The Treasurer, Robert W. Campbell, will make the financial report and present the audit and matters related to the finances.

MEMBERS OF THE BOARD OF PENSIONS AND RELIEF

LAYMEN

- Mr. John E. Andrus, Yonkers, N. Y.; manufacturer and capitalist, charter member of the Board.
- Mr. James E. Kavanagh, Mount Vernon, N. Y.; Vice-President of the Metropolitan Life Insurance Company.
- Mr. Robert W. Campbell, Chicago; banker and investor; attorney for the Illinois Steel Corporation.
- Mr. Oscar P. Miller, Rock Rapids, Ia.; banker of 60 years' experience; large investor of trust funds; Treasurer of the General Conference.
- Mr. Charles E. Waterman, Dolton, Ill.; banker; wholesale producer and dealer in agricultural products.
- Mr. Charles A. Parmalee, Los Angeles; proprietor of department stores on the Pacific Coast.
- Mr. Achalis M. Legg, Pontiac, Ill.; manufacturer; an active and efficient member of the Executive Committee.

Mr. Benjamin F. Adams, Bloomington, Ind., deceased, was a man of sterling worth and keen business capacity. His useful life closed while in attendance on the Executive Committee.

MINISTERS

- Bishop Frederick T. Keeney, resident Bishop of the Omaha Area.
- Dr. Joseph B. Hingeley, Corresponding Secretary; member of the Northern Minnesota Conference.
- Dr. James R. Gettys, Nebraska Conference; World Service representative in the Omaha Area.
- Dr. Samuel J. Greenfield, Utica, N. Y.; Financial Secretary of the Northern New York Conference.
- Dr. C. Oscar Ford, Winthrop, Mass., New England Conference; familiar with Church law and procedure.
- Dr. Henry L. Davis, Indianapolis, Ind.; in charge of the Conference Claimants' interest of the Northwest Indiana Conference.
- Dr. Robert E. Meader, Kalamazoo, Mich.; District Superintendent; Chairman of the Committee on Supply Pastors.
- Dr. Edgar R. Heckman, Clearfield, Pa.; Central Pennsylvania Conference; pastor and Conference leader.
- Dr. John W. Holland, Saint Paul, Minn., pastor, Minnesota Conference; devoted to the Cause.

Board of Pensions and Relief

During the quadrennium Mr. Joseph B. Morrell, a valued member of the Board, resigned. The vacancy was filled by the election of Mr. James E. Kavanagh, one of the Vice-Presidents of the Metropolitan Life Insurance Company. The vacancy caused by the resignation of Mr. E. H. Wilson was filled by the election of Mr. Achalis M. Legg. In November, 1926, Mr. Benjamin F. Adams died. The vacancy has not been filled.

THE TREASURER

The obligations of the Board to Mr. Robert W. Campbell, Treasurer, cannot be overstated. Willing, enthusiastic, accurate and conscientious in the performance of his duties as Treasurer, he has exalted his duties into a high type of Christian service. It is all the easier to urge this busy man to continue in his place of high responsibility, because he finds in it the compensating delight of accomplishing a task to which he is devoted. Holding him in high personal esteem, we greatly admire his skill and accuracy. In every possible way his burdens have been lightened by his assistant, Thomas A. Stafford.

OFFICE PERSONNEL

I congratulate the Church on the high character of the office personnel and record my appreciation of their faithful services.

Charles R. Oaten, Business Representative for twelve years, is in every way worthy of the high opinion every member of the Board has of him. His assistants, engaged in activities outside of the office, are able, industrious and successful: Drs. Benson M. Powell, William M. Jeffers and Edmund M. Jones. Miss Mabel VanderPloeg is his competent and efficient office assistant.

Thomas A. Stafford, Recording Secretary and Statistician, deserves the credit of investigating and setting up the new modern, scientific *Ministers' Reserve Pension Fund*. Miss Josephine Holmes, thoroughly equipped and competent as accountant, relieves him in part of his responsibilities; Miss Irene Flesner makes the actuarial computations of valuations for the new Pension Fund, and Miss Luella VanCleve is engaged in special statistical research and secretarial work.

Mrs. Helen E. Moore, since 1908, has had charge of the office, including the work of the Supply Pastors. Miss Myrtle Strider has been associated with her for many years and is thoroughly familiar with the reports of the Conference Claimants and other assignments. Miss Edith Stull renders valuable services as stenographer and Miss Harriet Ida Sheldon, a former employee of Mr. Nitchie, has charge of information, addressing and the switchboard.

The Corresponding Secretary finds in Miss K. Elizabeth Mackenzie a highly-trained, competent and reliable assistant and private secretary.

Board of Pensions and Relief

ROBINSCROFT

Steady progress is being made in the development of "*Robinscroft*," Pasadena, the property given by Mrs. Jane Bancroft Robinson, to be divided into lots for the purpose of making it possible for Methodist preachers to locate amid the beautiful surroundings of Pasadena.

The beautiful dream of Mrs. Robinson is being realized to the increasing joy of many ministers and their families.

While enjoying the fragrance and beauty of a delicate flower, I learned that its name was *diosia*—"breath of heaven," but it was not more fragrant or beautiful than the purpose of this gracious Christian woman, who has learned long since that the alabaster box must be broken if the odor is to be enjoyed.

Mr. Oaten has disclosed great skill in the administration of this enterprise, in which he is loyally supported by the Board.

BUSINESS OPERATIONS

A review of the business operations of the Board for the fiscal year ending December 31, 1927, reveals the fact that the financial affairs of the corporation are in excellent condition. The total investments now approach nearly \$2,000,000. In this are included \$1,654,999.16 in the Permanent Fund, \$60,000 held in trust for various Annual Conferences and the balance in other trust funds held under contract. The investments are diversified as follows:

Real Estate Mortgages.....	\$322,000
Public Utility Bonds.....	421,000
Railroad Corporation Bonds.....	542,000
Industrial Corporation Bonds.....	177,000
Municipal and Foreign Government Bonds....	306,000
	<hr/>
	\$1,768,000

Of the corporation bond holdings 41.36 per cent carry Aaa rating, 26.33 per cent Aa rating, 28.46 per cent A rating, 3.24 per cent Baa rating and .71 per cent Ba rating.

The investments are all made under rigid restrictions and careful expert advice, both the Moody and Standard Statistics Corporation services being employed.

The vice-president of one of the outstanding trust companies in America, having reviewed our entire bond holdings, says:

"I have been looking over the report on bonds held by the Board of Pensions and Relief as of December 31, 1927, and in my opinion this list represents an unusually good combination of a high degree of security and good marketability, with a reasonably high yield. It is well diversified as to classes of investment and individual issues. There is not a security in the list that could be considered doubtful."

We are gratified to be able again to report that the average earning rate of our investments for the past year was 5.8 per cent, a remarkable showing in view of the high character of the investments.

Board of Pensions and Relief

FOUR-YEAR COMPARATIVE BALANCE SHEET

For the Quadrennium 1924-1927

ASSETS				
CURRENT ASSETS:				
Cash—	Dec. 31, 1924	Dec. 31, 1925	Dec. 31, 1926	Dec. 31, 1927
Petty Cash on Hand.....	\$200.00	\$200.00	\$200.00	\$200.00
Cont'l Nat'l Bank & Trust Co. (General Account).....	29,099.29	11,841.68	33,728.04	40,624.91
Lake Shore Trust & Savings Bank (Off. Exp. Acc't).....	3,000.00	3,000.00	3,000.00	3,000.00
City National Bank of Evanston (Trust Fund).....	1,454.75	255.50	287.00	.....
Accounts Receivable.....	5,504.14	8,531.57	8,810.98	9,159.41
OTHER BOOK AND MISCELLANEOUS ASSETS:				
Expense Advances.....	650.00	350.00	450.00	350.00
Expenses Prepaid.....	400.00	375.00	250.00	515.36
INVESTMENTS:				
Bonds (Book Value—as affected by Prem. and Disc't).....	1,031,924.98	1,255,467.01	1,350,352.34	1,402,798.25
Mortgages.....	409,462.43	288,425.23	242,980.11	245,189.25
Notes Receivable.....	15,786.74	15,720.67	6,754.67	6,702.00
Miscellaneous.....	8,900.00	10,225.00	26,752.07	31,454.28
Real Estate.....	102,641.00	101,042.00	101,043.00	118,078.06
FIXED ASSETS:				
Office Furniture and Equipment.....	6,590.12	6,319.82	11,962.78	10,227.98
Technical Library (set up separately in 1927).....	.....	.....	.....	1,007.26
	\$1,615,613.45	\$1,701,753.48	\$1,786,570.99	\$1,869,306.76
LIABILITIES				
CURRENT LIABILITIES:				
Accounts Payable.....	\$180.00	\$482.27	\$516.63	\$1,109.00
Conference Stewards' Trust Funds.....	1,454.75	255.50	287.00	274.00
Special Annual Conference Funds.....	822.17	2,100.34	3,235.88	1,402.80
General Interest Income.....	53,303.41	55,284.08	56,631.26	60,344.68
Reserve for Interest payable on Trust Funds	1,643.21	2,445.21	4,000.00	3,500.00
Undivided Princ. and Int. paid on Wright Note.....	20.00	10.00	10.00	10.00
Matured Annuity Bond Fund—Interest Income.....	7,619.96	3,528.95	3,936.74	4,969.96
FUND BALANCES:				
General Distribution Fund (Annual Conferences).....	16,735.38	12,566.40	14,912.42	14,607.92
Supply Pastors' Distribution Fund (for appropriation).....	9,703.86	9,747.96	9,970.00	11,500.00
General Fund.....	3,497.27	4,009.47	4,216.98	5,091.40
Invested Funds—Special Contracts.....	.....	.....	1,849.63	2,158.73
Ministers' Reserve Pension Funds (Personal Accounts).....	.....	.....	1,604.75	6,782.65
Supply Pastors' Annuity Funds (Personal Accounts).....	.....	.....	30.58	83.11
Staff Fund Credits.....	.....	.....	.....	2,187.40
ENDOWMENT FUNDS HELD IN TRUST:				
Colored Conferences.....	30,125.50	38,127.09	45,781.38	51,935.78
Lexington Conf. Preachers' Association.....	.....	1,000.00	1,600.00	1,600.00
White Conferences.....	2,076.67	26,234.43	35,427.30	45,185.10
Miscellaneous Endowment Funds.....	1,226.06	1,308.39	1,446.29	1,565.07
PERMANENT FUNDS:				
Endowment Fund.....	990,735.14	994,660.68	997,720.45	1,004,956.72
Activity Annuity Bond Fund.....	442,281.42	486,500.57	527,071.35	555,173.83
Matured Annuity Bond Fund (including Depreciation Fund).....	54,188.65	63,492.14	76,372.35	94,868.61
	\$1,615,613.45	\$1,701,753.48	\$1,786,570.99	\$1,869,306.76

N.B. The detailed Annual Reports of the Treasurer for the past Quadrennium will be open for inspection at the seat of the General Conference.

METHODISM'S TWENTY YEARS' ADVANCE—1907-1927

The Board of Conference Claimants and the present Retirement System were born in Baltimore at the General Conference of 1908. Its provisions are liberal, but it was not scientifically constructed or based on an actuarial study of costs, methods or

Board of Pensions and Relief

results. The adoption of the annuity principle registered a great advance, the annuity being fixed at one-seventieth of the average salary, at that time \$700. The annuity rate of \$10 was considered visionary, extravagant and beyond attainment. Since 1908, however, salaries have trebled, and the average annuity rate now is \$21, and in a few prosperous Conferences \$25 to \$32.

GROWTH OF INCOME—1907-1927

The total money distributed has steadily increased, as is shown by the following payment by quadrenniums:

First Quadrennium	.....1900-1903.....	\$1,183,000
Second	“1904-1907.....	1,473,000
*Third	“1908-1911.....	3,171,000
Fourth	“1912-1915.....	4,431,000
Fifth	“1916-1919.....	5,497,000
Sixth	“1920-1923.....	9,849,000
Seventh	“1924-1927.....	12,647,000

Total.....1900-1927.....	\$38,251,000
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Almost \$36,000,000 of the above has been paid since the establishment of the Board, a third of it during the quadrennium that has just closed.

The advance made by the Church since 1908 has been rapid, but has been accomplished without hindering other causes. The notable advance made in the third quadrennium over the second, and the advance of each succeeding quadrennium, has been largely due to co-operative work between the Board and the Annual Conferences. Taking as a standard the amount paid during the immediately preceding quadrennium, 1904-1907, the money paid during the third quadrennium, 1908-1911, was *twice* as much; during the fourth quadrennium, 1912-1915, *three times* as much; during the fifth quadrennium, 1916-1919, *four times* as much; during the sixth quadrennium, 1920-1923, *seven times* as much; and during this, the seventh quadrennium, 1924-1927, *eleven times* as much!

The strong hold that the cause has on the hearts of liberal-minded Methodists is shown by the fact that during the last two decades, 1908-1928, they raised \$36,000,000 for current distribution and \$22,000,000 for endowment. If only the standard of 1907 had been maintained the total current distribution would have been \$7,365,000, instead of \$38,000,000.

The laymen are kind to the cause because of their love for the veteran ministers, but they are impatient with out-of-date, unscientific and unbusinesslike methods which make it necessary for them to raise so much more money than they would have to do if the *Reserve Fund* were in operation and compound

*Board operations began in 1908.

Board of Pensions and Relief

interest harnessed to the work. No business concern would think of using our present antiquated, expensive and impracticable methods, but at any cost would substitute a modern, scientific, actuarial plan, such as that now presented to the General Conference—a plan which will both protect the claims of those who are retired and will set up a reserve to pay the future pensions of those who are now in the active service.

The following comparative statements are of great interest:

QUADRENNIAL ANALYSIS OF THE TABULATIONS 1923-1927

	1923	1927	Increase Decrease*
Average Salary.....	\$1,396.00	\$1,496.00	\$100.00
Average Annuity Rate.....	19.67	21.01	1.34
Total Service Years.....	167,684	176,210	8,526
Total Annuity Claims.....	\$3,967,983.00	\$4,413,915.00	\$445,932.00
Total Annuities Paid.....	2,586,336.00	3,069,343.00	483,007.00
Average Annuity Rate Paid.....	12.77	14.43	1.66
Percentage Paid.....	59%	69%	10%
Total Paid to Necessitous Cases.....	\$197,076.00	\$171,226.00	*\$25,850.00
Number of Retired Ministers.....	3,441	3,516	75
Number of Widows.....	3,939	4,097	158
Number of Orphans.....	888	917	29
Total Conference Claimants.....	8,268	8,530	262
Ministers receiving less than \$200.....	486	464	*22
Ministers receiving \$201-\$600.....	1,780	1,554	*226
Ministers receiving \$601-\$1,000.....	994	1,230	236
Ministers receiving \$1,000 or more.....	113	231	118
Total receipts from Churches.....	\$1,930,805.00	\$2,221,325.00	\$290,520.00
Total receipts from Investments.....	530,044.00	671,062.00	141,018.00
Grand Total Receipts.....	3,001,270.00	3,519,749.00	518,479.00
Apportionments to Charges.....	2,206,492.00	2,576,764.00	370,272.00
Paid by Charges.....	1,955,873.00	2,273,600.00	317,727.00
Total Pension Claims.....	4,165,059.00	4,585,181.00	420,122.00
Total Pension Distribution.....	2,783,981.00	3,240,609.00	456,628.00
Deficit or Shortage.....	1,381,068.00	1,344,572.00	*36,496.00
Investments by Annual Conferences and Societies.....	16,317,456.00	20,649,126.00	4,331,670.00
Investments of Board.....	1,539,766.00	1,804,221.00	264,455.00
Grand Total of Investments.....	\$17,857,222.00	\$22,453,347.00	\$4,596,125.00

The complete tabulations of the Pension Statistics of the American Conferences during 1927, appended to the report, merit careful study. See page 460. Note that the number of annuity years steadily increases. During the quadrennium the number of service years increased 8,526 years—more than eighty-five centuries! “What Will the Harvest Be” in 1937? 8,526 annuity years at the average annuity rate of \$21 represent annuities of \$179,046, equivalent to an endowment of \$3,500,000. Watch us grow—in debt!—unless we repent.

HIGH PENSIONS 1907-1917-1927

A comparative study of the growth of the pensions paid by twenty-five large Conferences, whose reports for 1907, 1917, 1927 are before us, bear witness to the success of the Church's pension work. The basis of comparison is the average of the largest five pensions.

Board of Pensions and Relief

TABLE SHOWING THE AVERAGE OF THE HIGHEST FIVE PENSIONS
PAID IN 1907-1917-1927

CONFERENCE	Retired Ministers			%Increase 1907-1927	—Widows—			%Increase 1907-1927
	1907	1917	1927		1907	1917	1927	
Baltimore.....	336	504	1,326	395%	235	214	815	346%
C. New York.....	236	386	1,240	525	160	271	840	525
Cent. Penna.....	213	448	1,305	612	207	200	862	416
Des Moines.....	297	370	762	256	179	309	516	288
Erie.....	248	336	1,099	443	145	243	762	525
Genesee.....	235	384	1,293	453	174	263	657	377
Illinois.....	209	408	1,099	525	200	342	763	381
Kansas.....	270	266	900	333	174	192	600	344
New England.....	270	389	1,210	448	210	181	825	392
New Jersey.....	261	315	868	332	221	265	535	242
New York.....	438	480	1,116	254	225	337	756	336
New York East.....	450	581	1,462	325	222	276	961	432
Newark.....	358	492	1,336	373	221	253	890	402
North Indiana.....	395	721	1,040	263	183	323	732	400
Northern Minnesota.....	144	494	853	585	166	377	502	302
Ohio.....	241	357	789	327	234	313	607	259
Philadelphia.....	330	374	1,255	380	289	298	836	289
Pittsburgh.....	316	590	1,260	398	139	373	778	559
Rock River.....	400	535	1,378	344	230	338	769	334
Southern California.....	317	484	1,220	384	162	308	776	479
Troy.....	282	380	1,047	371	122	217	680	557
S. W. Kansas.....	92	420	1,050	1,141	43	396	710	1,651
Upper Iowa.....	251	382	812	323	198	275	596	301
West Virginia.....	195	275	686	351	146	169	491	336
Wisconsin.....	229	324	1,115	486	175	199	276	157

Central New York, Central Pennsylvania, Illinois, Northern Minnesota, Baltimore, Erie, Genesee, New England, Pittsburgh, Wisconsin, increased approximately *five-fold*; Kansas, New York East, Newark, Ohio, Philadelphia, Rock River, Southern California, Troy, Upper Iowa, *four-fold*; California, Colorado, Des Moines, New York, North Indiana, *three-fold*. The actual cash average increase in the Baltimore, Central New York, Central Pennsylvania, New York East and Rock River Conferences was \$1,000 or more.

NECESSITOUS CASES

Both actually and relatively the money paid to "necessitous cases" is decreasing, as it should, because larger annuities are being paid. In 1923, \$197,088 was paid to "necessitous cases"; in 1927, \$171,266, a decrease of \$25,822. Almost one-third of this money was paid by the Board of Pensions and Relief. Ultimately all necessitous allowances will be paid by it. This was one of the purposes for which the Board was created—"that the preachers and people of the stronger Annual Conferences might be united with those of the weaker Conferences in one connectional or general plan, in order that by such co-operation a more equitable and general support may be secured for retired ministers and other Conference Claimants, especially for those in the more needy Conferences." Hence the appropriations are made "according to need."

The wisdom of this Christ-like connectional provision is evident when we consider the old age situation of ministers who serve in weak and poor Conferences. The greatest needs are in Conferences that have the smallest resources. The Board of Pensions and Relief is Methodism's strong right-hand reached

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out to help them. The scope of the legislation should be enlarged, so as to make it possible for the Board to relieve individual ministers who are in the midst of distressing emergencies. This could be done by striking out the word "not" in the last line of ¶488, §1, and inserting the words "or at its discretion." Then the Board would exercise for the whole Church the Christ-like function of relieving special distress by "hidden charity"—the right hand not knowing what the left hand was doing—and humiliating public appeals at Annual Conferences would cease.

DISCRIMINATIONS

One of the inherent evils of the present "Retirement System" is the discriminations in the Conferences. In 1927, of the 3,516 retired ministers, 237 received pensions of \$1,000 or more, while 243 received \$100 or less. Four hundred and thirty-seven received \$90 a month and 715 did not receive \$25 a month; 243 of them less than \$10 a month!

Of the 4,097 widows, 57 received \$800 or more, and 1,549 received less than \$100!

The discriminations may be visualized by taking the first twenty white conferences in the alphabetic list. The annuities are: \$5, \$26, \$7, \$6, \$2.16, \$12, \$16, \$25, \$14, \$5.21, \$3, \$22, \$16, \$16, \$16, \$20, \$13.60, \$11, \$24. Should an aged minister be blamed if he seeks membership in a Conference that pays \$26 in preference to remaining in one that pays \$3? Should another aged minister be blamed if he complain of having his own old age resources diverted to others, however worthy? An annuity of \$700 is paid to a claimant in a certain Conference in which not 10 per cent of his services was rendered. Had he not transferred a few months before, his pension would have been less than \$75.

"Privileged classes" will disappear when the new *Ministers' Reserve Pension Fund* is established; for the Plan covers the entire ministry—Bishops, District Superintendents and "detached" ministers, as well as Pastors. All will be under the same law and all organizations and institutions employing members of the *Fund* will contribute to it. Today 1,000 preachers are not serving pastoral charges and yet are prospective pension beneficiaries of the funds paid by the churches. No pension plan can survive a "Free List." The charges served must pay their share of the pension support, and this will be done when the new *Fund* functions. Changes in Conference relationship will not affect the pension, because the contributions will be credited to the individual pension accounts and will provide definite pensions for specified individuals. The administration will be confidential and, ultimately, almost automatic, and divorced from the Church's benevolent program.

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TRANSFERS

Pension difficulties growing out of transfer are disturbing, being especially acute in certain Conferences in which an excessive number of transfers has greatly increased the pension obligations. In one Conference the transfers during a quadrennium swallowed up the entire income on \$300,000 that had been added to the endowment. A more rational administrative policy is necessary, and curative legislation will be sought. A minister with forty service years was transferred and after a brief service retired, to the embarrassment of the Stewards and loss to the claimants. Another, fatally ill when transferred, left the burden of the pension support of his family on a Conference in which he never served. The valuation of these two obligations is \$15,000. So expensive is a drop of ink on a Bishop's pen! This one drop costs the old preachers and widows \$1,000 per year! A heavy draft on the lean purses of the claimants.

An analysis of the transfers in the fall of 1926 and the spring of 1927 shows the following:

1. Conferences which had no transfers, *in* or *out*: Alabama, Blue Ridge-Atlantic, Philadelphia, California German, Western Norwegian-Danish.

2. Conferences in which the same number were transferred *in* and *out*: Central New York, Central Pennsylvania, Georgia, Kentucky, Maine, New Mexico.

3. Conferences in which more were transferred *in* than *out*:

	<i>Trans- ferred In</i>	<i>Trans- ferred Out</i>
Baltimore.....	2	1
California.....	6	5
Central German.....	3	1
Chicago-Northwest.....	3	1
Colorado.....	18	15
Columbia River.....	9	4
East German.....	1	0
Genesee.....	9	6
Holston.....	6	3
Illinois (combined).....	14	11
Indiana.....	11	8
Iowa.....	11	4
Kansas.....	30	1
Michigan.....	11	7
Minnesota.....	6	4
Missouri.....	6	4
Nebraska.....	36	10
New York.....	4	1
New York East.....	8	1
Newark.....	6	1
North Indiana.....	2	1
Northern New York.....	3	2
Northwest Kansas.....	11	7
Ohio (combined).....	19	6
Oklahoma.....	8	5

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	<i>Trans- ferred In</i>	<i>Trans- ferred Out</i>
Oregon.....	10	8
Pacific Swedish.....	1	0
Pittsburgh.....	3	2
Puget Sound.....	6	4
Rock River.....	11	8
Saint Johns River.....	2	0
Saint Louis.....	30	16
Southern California.....	7	5
Southwest Kansas.....	12	6
Troy.....	5	3
Upper Iowa.....	5	3
Vermont.....	5	4
Wisconsin.....	9	6
	<hr/> 349	<hr/> 174

4. Conferences in which more were transferred *out* than *in*:

Central Tennessee.....	0	1
Dakota.....	4	6
Des Moines.....	8	9
Detroit.....	4	9
Eastern Swedish.....	0	1
Erie.....	8	9
Inter-Mountain.....	1	2
Montana.....	2	7
New England.....	0	1
New England Southern.....	4	5
Maine.....	1	6
New Jersey.....	4	6
North Dakota.....	3	4
North-East Ohio.....	9	12
Northern Minnesota.....	5	9
Northern Swedish.....	1	2
Northwest Indiana.....	5	7
Northwest Iowa.....	6	7
Pacific German.....	1	2
Southern Illinois.....	3	5
Western Swedish.....	0	1
West Virginia.....	1	3
West Wisconsin.....	1	2
Wyoming.....	1	5
Wyoming State.....	1	4
	<hr/> 73	<hr/> 125

Some suggestions made with a view of greater equity in the matter of transfers, while relieving the situation create administrative difficulties. However, one suggestion which has been submitted to scores of ministers in different parts of the country meets with general approval, namely: that after the day of adjournment of the General Conference of 1928 the responsibility for service liabilities accrued prior to that time will remain with the Conference in which the minister held his membership at that time; and that thereafter the Conference or Con-

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ferences in which the minister served would be liable for his pension for subsequent service years, either under the "Original Pension System" of 1908 or as a member of the new Reserve Pension Fund. This suggestion so generally approved was approved by the Board of Pensions and Relief, and sent as a memorial to the General Conference. It will conserve the equities among all the Annual Conferences, and in the long run will not work hardship to any Conference or minister.

RELIEF OF AGED AND DISABLED SUPPLY PASTORS

The work of the Board in behalf of Supply Pastors is under the immediate direction of Mrs. Helen E. Moore, office manager, in association with Drs. Robert E. Meader, chairman; Charles A. Gage and William C. Bloomquist. This Special Committee in a careful, systematic way, appropriates \$10,000 per year to aged or disabled Supply Pastors and their widows. The distribution is difficult because only \$10,000 is available for this purpose, and five times that amount is needed. The beneficiaries, divided into four classes, receive the following amounts, 10 per cent more than last year:

Class A—34 preachers and	6 widows who received	\$132 per year
Class B—23 preachers and	7 widows who received	88 per year
Class C—25 preachers and	10 widows who received	55 per year
Class D—12 preachers and	3 widows who received	44 per year

The number of beneficiaries is 120 and the total distribution, \$10,505. A small amount is left for emergencies. During the last six years \$60,990 has been paid to 145 Supply Pastors and 39 widows, of whom 23 preachers and 4 widows have been on the list from the beginning.

There are 6,622 Methodist local preachers, of whom 2,678 are Supply Pastors. One-sixth of the 15,419 pastoral charges are served by them, and salaries of \$2,062,188 were paid to them last year, an average of \$843. Five years ago the average was \$712, an average increase of \$131. At that time 50 Conferences paid to them an average salary of \$600; today 65 Conferences do so. Then only 4 received a salary of \$1,000; now 17 receive \$1,000 or more. The highest average salary paid is in the Erie Conference, \$1,208.

The average term of service of the Supply Pastors helped by the Board was 21 years, and of the widows, 24 years. That of the retired ministers is 28 years, the shorter term of Supply Pastors being due to a late start and irregular service. The problem is difficult, but we are making progress, and after the new *Pension Fund* has been adopted there will be a great improvement. More than anything else we need authoritative action by the General Conference, adopting the Plan of the new *Ministers' Reserve Pension Fund*.

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PENSION PROGRESS AMONG THE DENOMINATIONS

Remarkable progress in the matter of providing for the retired ministers and widows has been made by many denominations as well as our own, which, on account of its larger size, distributes the most money. The following tabulation made by Dr. Charles S. Mills, Chairman of the Conference of Pension Secretaries, is significant. All Churches share in the advance, and the work is co-ordinated by the Conference of Denominational Secretaries. More than \$8,000,000 was distributed to 27,516 beneficiaries; the largest group being our own with 8,458 beneficiaries. Ten years ago no church had a modern, scientific pension system, but under inspirational leadership and the success of the *Church Pension Fund*, many churches have adopted the reserve principle, and have either perfected a plan or are in the process of adapting the accumulation-reserve principle to their pension operations.

TABULATION OF PENSION FUNDS—1927

Denomination	Assets	Distribution	Beneficiaries
Baptist—Northern Convention.....	\$13,526,513	\$520,065	3,905
Baptist—Southern Convention.....	2,470,487	156,516	1,204
Congregational.....	9,730,343	351,738	1,160
Disciples of Christ.....	1,062,332	103,568	382
Evangelical.....	1,500,000	64,500	255
Lutheran—Augustana Synod.....	1,060,922	61,772	250
Lutheran—Missouri Synod.....	2,700,000	240,106	1,280
Lutheran—Norwegian Synod.....	667,000	77,496	275
Lutheran—United.....	252,010	155,800	748
Methodist Episcopal.....	19,000,000	3,252,930	8,458
Methodist Episcopal South.....	7,500,000	726,000	2,500
Presbyterian—Northern.....	12,348,181	755,160	2,415
Presbyterian—Southern.....	1,654,138	180,339	452
Presbyterian—United.....	689,460	40,933	147
Protestant Episcopal.....	20,649,669	604,215	2,100
Reformed Church in U. S.....	887,994	53,622	212
Reformed Church in America.....	990,717	49,426	208
United Brethren.....	75,000	35,486	245
United Church—Canada.....	4,179,405	649,565	1,320
	<hr/> \$100,944,171	<hr/> \$8,079,237	<hr/> 27,516

The Denominational Secretaries are a unit in commending the new *Ministers' Reserve Pension Fund*. They write:

I am struck favorably by the increased percentage of allocation to the smaller salaries. The men who serve in sacrificial positions should receive the greater return. Another splendid feature is the Death Benefit, which will be a great relief to many a woman in her hour of sorrow and suffering.

The salient points of the Plan which you have devised with such care, take advantage of all that has gone before, and make improvements thereon.

The adoption by the Methodist Episcopal Church of the participation and reserve principles will have weighty significance in the development of pensions in the United States, and will merit highest congratulations.

You are on the right track. The basis is sound and will work out ultimately to the satisfaction of all.

You are making real progress. We feel much interested because we are on the eve of larger things ourselves.

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The Reserve Fund is the only practical solution of this important proposition. I am much interested in your Plan.

I congratulate you on the inauguration of the Plan and on the lucidity with which you have presented it for the rank and file readers.

SEPARATE DENOMINATIONAL PENSION BOARDS

Most denominations have a separate, independently organized denominational Board of Pensions. The Northern Presbyterians have four general divisions of their denominational activities:

1. National Missions.
2. Foreign Missions.
3. Christian Education.
4. *Relief and Sustentation (Pensions)*.

The Southern Presbyterians also have four divisions:

1. Foreign Missions.
2. Education and Sabbath Schools.
3. Christian Education.
4. *Ministerial Relief (Pensions)*.

The Northern Baptists have a five-fold division:

1. Foreign Missions.
2. Home Missions.
3. Publications.
4. *Ministers' Benefit Board (Pensions)*.
5. Education.

The Methodist Episcopal Church, South, has eleven divisions, one of which, the "*Board of Finance*," is the denominational Pension Board.

The Methodist Episcopal Church has seven divisions:

1. Foreign Missions.
2. Home Missions.
3. Education.
4. *Pensions and Relief*.
5. Temperance, Prohibition and Public Morals.
6. Hospitals and Homes and Deaconess Work.
7. The American Bible Society.

THE CONGREGATIONAL CHURCH

Through the courtesy of a leader of the Congregational Church we present the following condensed statement of their new plan of organizing their denominational work into two groups:

1. *One Foreign Missionary Society*, consisting of the "American Board," unified in administration with the three Women's Foreign Missionary Societies. Executive control is lodged in the "Prudential Committee," consisting of thirty-six Directors, at least one-third of whom must be women. Each Corporation continues its identity; in order to protect its trust funds.

2. *One Home Board*.—Administrative unity is secured by

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electing an identical Board consisting of the same thirty-six Directors as the Prudential Committee. The Home Board serves:

(a) The Church's three Extension Boards, consisting of the "Congregational Home Missionary Society," "Congregational Church Building Society," "Congregational Church Sunday School Extension Society."

(b) "American Missionary Association."

(c) "Congregational Educational Society," including the funds for education in schools and colleges.

(d) "Congregational Board of Ministerial Relief." (Necessitous help.)

The "*Annuity Fund for Congregational Ministers*," corresponding to the Methodist Board of Pensions, is not included in the new organization, but has its own separate Board of Trustees, elected by its members. The *Plan of the "Annuity Fund"* was highly approved by the National Council, and was left without change at any point. The Prudential Committee believed that it would be unwise, if not altogether impracticable, to include it as a department of the overhead benevolent organization, since its work is in a technical field and involves relations with its members.

THE METHODIST EPISCOPAL "COMMITTEE OF NINE".

The "Committee of Nine" (§408, §3), Bishop McConnell, chairman, was appointed by the World Service Commission, by order of the General Conference, to consider modifications, if any, of the present plan of the World Service Commission. In a preliminary report the "Committee of Nine" recommended

That upon the inauguration of the new Plan of the Board of Pensions and Relief, the operating expenses of said Board be provided out of its own funds; it being understood that such action will render the Board of Pensions and Relief independent of the Co-operative Administrative Staff.

We could not more clearly state our own judgment of what should be accomplished ultimately, but the endowment funds of the Board of Pensions and Relief (its only reliable source of income at present) are tied up to connectional appropriations made to Annual Conferences, and the Board is without funds to do the important work which must be done during the coming quadrennium, except as provided by the General Conference.

Our recommendation, modeled after the above carefully drawn statement of the Committee, would be:

After the inauguration of the new Plan of the Board of Pensions and Relief, which will call for the carrying out of a carefully considered program during the next quadrennium, the expenses of said Board shall be provided out of its own funds, as far as possible; it being understood

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that such action will render the Board of Pensions and Relief independent of the Co-operative Administrative Staff and the World Service Commission. Meanwhile an adequate preferential amount shall be placed in the budget of the World Service Commission for the expenses of the Board of Pensions and Relief, for setting up the new Plan throughout the Church and for the relief of Supply Pastors.

To the Board and the General Conference we report the *Complete Plan of the new Ministers' Reserve Pension Fund*.

As to pensioning Deaconesses, Medical and Lay Missionaries (§484, §4; §591) our services were offered to the organizations concerned and substantial expert help was given to the Board of Hospitals, Homes and Deaconess Work.

The item, "Other Church Workers" (§591) covers pension provisions for non-ministerial employees of Methodist organizations and institutions. The actuaries have worked out a pension plan for them which is being worked out successfully with the employees of the Board and which can be applied either to the entire group of Methodist employees or to the segregated groups; a fine outgrowth of the Christian principles of social justice.

Our task has been accomplished by intense study, the employment of trained actuaries and discussions with every group of ministers and laymen that could be reached, and we now come to the General Conference with the *Complete Text of the Plan*. The reactions of ministers and laymen have been sought, and their suggestions for the solution of difficulties have been given careful consideration.

THE MINISTERS' RESERVE PENSION FUND

In this brief statement of the Plan of the *Ministers' Reserve Pension Fund*, we do not attempt to give a technical explanation of the actuarial processes by which it was prepared or will be operated, because, ultimately, the *Fund* rests on the unchallengeable ability of pension experts—scientifically trained actuaries—whose names are a guarantee of permanency, reliability and scientific accuracy, who, by order of the General Conference, were selected to set up an adequate "Contributory Reserve Pension Plan."

Thomas A. Stafford will make a full actuarial report of the Plan of the *Ministers' Reserve Pension Fund* under the title, "*Technical Report on the Pension Situation, With Text of the New Plan.*"

Fortunately we are not sailing over uncharted seas, for other Churches have adopted the contributory reserve principle and are now operating modern pension plans on safe, sound and scientific lines. The principal differences among them grow out of the different forms of ecclesiastical organization in the Protestant Episcopal, Baptist, Presbyterian, Congregational, Disciples of Christ, United Brethren, United Church of Canada,

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British and Australian Wesleyan Conferences and the Established Church of England.

The Board of Pensions and Relief, acting under the authority of the General Conference, will administer the *Ministers' Reserve Pension Fund*, under State supervision, safeguarded in every way. The *Fund* now stands on its own merits before the calm judgment of Methodist laymen and ministers, and for it we solicit sympathetic and helpful understanding and co-operation. From them have come rational and practical suggestions with regard to methods of adjusting the new *Reserve Fund* and the old *Retirement System*, by processes more or less gradual. But in the end the entire pension task will be connectional or general, not limited as now in its operation and benefits to the Annual Conferences. Some ministers need to disabuse their minds of the notion that the *Fund* is complicated or difficult to understand. Compared with the present plan it is so simple that it can be stated in two paragraphs:

First: The *Fund* is supported by annual contributions made by the pastoral charges of graduated amounts of 6 per cent to 9 per cent of the salaries, which will provide both pensions and valuable contingent benefits covering death, disability, widowhood and orphanage. The contributions will be allocated to the several ministers' pension accounts in an approximately *inverse ratio to their salaries*, so that those whose salaries have been small will receive larger and more liberal pensions than at present.

Second: The *Ministers' Reserve Pension Fund* will be administered connectionally as a reserve by the Board of Pensions and Relief, according to actuarial principles tested by long experience. The connectional character of the *Fund* gives hope and courage to all ministers and their families, especially to those who serve in hard places.

The plan and principles of the new *Fund* have been generally accepted, and sound methods of "carrying on" while the two plans will more or less overlap are being perfected in many Conferences. The Plan should be adopted in its entirety and a date fixed (January 1, 1929) when it will become effective for "New Entrants," who, having no acquired pension rights on account of ministerial service, are "clear on the books." They have no rights in the old "Retirement System" and become automatically members of the *Fund*. They enter a ministry in which the *Ministers' Reserve Pension Fund* is an essential part of its organic plan. For Methodism is an organism, not merely the agent of local churches, and its new pension system should be organic and should ultimately cover the entire ministerial group. Gradually, as in the Protestant Episcopal Church, the present uncertain "Retirement System" will give way to the new simple, modern, sure and self-adequate *Reserve Pension*

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Fund. Anything that an Annual Conference may do to hasten the process will be in the line of progress. Narrow, selfish thinking must give way to thinking for the greater good of all. Other Churches have found or are now finding their way to stable and satisfactory pension conditions by means of a Reserve, and we have too much confidence in the intelligence, integrity and business acumen of Methodist laymen and ministers to doubt a favorable issue. We need especially to avoid exalting the rights and comfort of the few who live on *Easy Street* and to emphasize the duty of all Methodists to all Methodist preachers and their families, especially to those that serve in hard places on small salaries. The new *Fund* is inspired by the most exalted spirit of ministerial democracy. Dr. Brummitt emphasizes this in an editorial on

"THE ERA OF TRUE PENSIONS"

He calls the new Pension Fund "The most sound and scientific plan thus far devised for adequate ministerial pensions. The Plan lifts the lowest salaried man's pension considerably above the present level, and comes nearer to equalizing pensions than we have yet come to equalizing salaries.

"When all special pleading has served its purpose, the pension question, as a matter of justice, must be answered by the pension expert, the actuary, and the tables of life-expectancy. Every pension plan ever devised, based on well-meaning but uninformed goodwill and impatient of 'cold business,' has failed or is failing—our own no less surely than others. Our present methods constitute a hindrance to the Church's other purposes.

"Here is a piece of legislation which has been more minutely scrutinized, more widely discussed, and owes more to the contributions of many expert and disinterested minds than any other that is likely to be presented at Kansas City. The manner in which it will be dealt with will furnish a revealing measure of Methodism's ability to unite the finest Christian brotherliness with an exact and workable system of pensioning its ministers."

INDISPENSABLE CONDITIONS

From the beginning certain indispensable conditions have governed the preparation of the new Plan: (1) Provision for commutation shall be made so that no Conference Claimant shall receive less than he receives at the time when the *Fund* goes into operation; (2) ministers who serve on small salaries shall receive relatively larger pensions and benefits; (3) disabled ministers and their families shall be provided for; (4) the same annuity standards that apply to Conference Claimants shall apply to the annuity claims of the effective ministers; (5) while the plan of the *Fund* shall be stated in exact, technical, scientific language, it shall also be stated in general terms; (6)

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the *Fund* shall be constructed with actuarial and scientific accuracy, the lack of which has wrecked hundreds of pension systems; (7) the financial basis of the *Fund* shall be an adequate reserve, sufficient to meet definite obligations to specified individuals. Endowments are inadequate to such a task. "*It is impossible to endow a growing service.*" Assets must increase as costs grow. In life insurance annual additions to the legal reserve by the payment of premiums, augmented by compound interest, are sufficient to fulfill the contractual obligation. The same will be true of the new *Pension Fund*. Mr. Rockefeller opposes the hoarding of endowments and deliberately plans to use both principal and interest in completing a particular task. To lock up money for 100 years is not the Rockefeller method. Since the adoption of their contributory reserve plan, Baptist laymen have paid \$10,000,000 to their Pension Fund.

On the other hand Mr. Carnegie gave \$10,000,000 as an endowment to the Teachers' Fund without investigating pension costs. Later he added \$5,000,000. But when it was discovered that \$15,000,000 more was needed, an actuarial examination was ordered, and it was discovered that an endowment of \$30,000,000 more would be required to fulfill the promises already made. So the pensions for teachers under forty-eight years of age were annulled, and the Fund established on a contributory reserve basis.

Later Mr. Sayre, assisted by Bishop Lawrence, Mr. Morgan and others, established the *Church Pension Fund* of the Protestant Episcopal Church on a strictly scientific, actuarial reserve basis, for they knew that "*it is impossible to endow a growing service and that a fixed income can never balance a growing expenditure*"—a financial law as changeless and unyielding as gravitation. In a scientifically planned pension fund a perpetual equipoise must be maintained.

How long are Methodist laymen going to stand for the present unbusinesslike, unscientific and expensive pension methods under which obligations are increasing every year and no reserve is set up to meet them? The Lay Delegates especially owe it to Methodism to see that the General Conference shall substitute the sound business principles of the new *Fund* for the hand-to-mouth practices of the old—practices they would not allow in their own private or corporate business. The Board of Pensions and Relief, pursuant to the order of the General Conference, has made "*the actuarial investigation necessary to apply the contributory reserve pension principle to our present system.*" The Plan has been "*prepared by actuaries and approved by the Board.*" The laymen owe it to the Church and to themselves to see that the new *Fund* is adopted and new and better practices employed. They desire a devoted and efficient ministry and should strengthen it by providing an adequate

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support for old age. As a social problem this outranks attempts to secure better political or social conditions in the ends of the earth.

HOW WE MAY "CARRY ON"

The one vexing problem is that of getting from where we now are to where we ought to be; to protect the present obligations while gradually bringing all ministers into the new *Fund*. The answer will be found in the Plan itself. We submit some suggestions.

(1) *The change cannot be accomplished in a day*, even as the problem did not develop in a day. It will take decades of intelligently guided co-operation to complete the change, but in the end every Methodist minister will be under the new Plan, the Church will be eased of intolerable burdens, and the pension work of a hundred Conferences will be merged into one great connectional *Fund*.

(2) We can cease adding to the obligations under the old system, by bringing all *new* men into the new *Fund*. They have no rights under the old "Retirement System" and never should have.

(3) If an Annual Conference desires to commute its annuity obligations and thereby hasten the slow progress of the years, it may do so; but there is no compulsion and no stereotyped method. The ideal plan would be to "wipe the slate" at once of all annuity claims by commuting them and then begin to commute the *present worth* of the pension obligations to the active ministers. A great layman suggests the largest possible commutation at an early date and then, instead of campaigning for large endowments, make a special apportionment with which to pay by installments the present worth of the claims of the active ministers. Laymen are no longer saying "*Pensions are the Preachers' Job*," but that "*Pensions are the Laymen's Job*"! They pay the bills and have too many good ways of spending their dollars to waste them by crude, out-of-date, unbusiness-like and extravagantly expensive methods which they would not employ in their private business.

The plan of a certain Conference is to commute first the annuity claims of the 131 Conference claimants, placing them under the protection of the life annuities of the *Fund*, leaving intact the current annual income (approximately \$80,000) which, increased if necessary, will be used to pay by installments the present worth of the claims of the 270 effective and supernumerary ministers, and their wives and children. With such a program the accrued obligations would disappear within fifteen years. They divide the ministers into five groups: *Group A*. Retired ministers and widows whose annuity claims will be commuted into the new *Fund*; *Group B*. Active ministers

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within ten years of retirement, aged 55 years or more, for whom will be kept a special reserve sufficient to commute their annuity claims at the time when they retire, thus preventing additions to the number of claimants; *Group C.* Ministers 35 years old or less, who will have thirty to forty years for compound interest to work. These will be asked to relinquish their few service years, the present worth of which is small; *Group D.* Ministers from 35 to 40 years of age, for each of whom the Conference will commute five years. This will leave only *Group E*, active ministers 40 to 55 years old, the present worth of whose accrued obligations will be commuted by installments. The disability benefits will provide for contingencies, and time, patience, and compound interest will save the situation. This generation will not be guiltless if, having inherited vicious pension practices, it does not correct them, but continues to add to its pension obligations and to pass them on; instead of measuring costs and laying up a reserve sufficient to meet the accumulating pensions. It must also discard the expensive and inadequate endowment method.

A QUIET TALK ON THE SITUATION

(1) If there were legal compulsion to enforce the payment of annuities, under the present system, not only the Church as a whole, but practically every Annual Conference, would be unable to finance its pension obligations, and if the insurance laws which require insurance corporations to maintain a legal reserve were enforceable, our doors would be closed, for we do not have resources sufficient to pay the full annuity rates, except at the expense of the provisions for the future pensions of the active ministers and their families. All that saves us is the fact that our pensions, like our other ministerial claims, are not legally collectible. We have no taxing or assessing power over our constituency. We may "estimate" the "support" and "apportion" the money, but the "inherent claim" cannot be enforced. "Salary" is used in the Discipline only in an accommodated sense, for Methodism is a voluntary organization and "*in no case shall the Church or Conference be held accountable for a final deficiency.*" Church property may be levied on to pay the sexton or the coal bill, but not the minister, a doctrine supported by court decisions. While "solvency" and "bankruptcy" can be used only in an accommodated sense, there are tests that can be applied to determine the adequacy of our pension resources, one of which is the test of a sufficient endowment, plus current resources, capitalized on a 5 per cent basis. My own Conference, Northern Minnesota, has annuity claims for 1,409 years which, at the disciplinary annuity rate of \$27, amount to \$38,043—equivalent to 5 per cent on an endowment of \$526,140. But the endowment is only \$106,000, which other capital assets bring up

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to \$165,000. After applying all of the current income the "deficit" is \$11,726, equivalent to an endowment of \$234,720. But this covers only the obligations to the fifty-nine Conference Claimants, and there are also 147 active ministers and approximately 150 wives and children whose pension obligations are larger than theirs, the present worth of which is \$476,000. For this, no provision is made. This may not be "insolvency," but it looks like it. The situation does not call for sensitiveness, but for a *Reserve Fund*.

(2) The Church reached its present financial situation by failing to balance its pension obligations and receipts and allowing its pension debts to accumulate. Hence, today we are trying to pay obligations for services rendered to our fathers or grandfathers, or to pass them on to our children and grandchildren. The new Pension Fund looks the facts squarely in the face. We are hopelessly embarrassed and must change our system. With a burdened spirit we stated our convictions to the last General Conference, which ordered an investigation, and today, after three years of study and discussion, we bring a workable plan and challenge the General Conference to approve it, improve it and make it the safest, sanest, surest, most scientific and economical Pension Plan ever devised, thereby anticipating the day when the pension obligations will be provided almost automatically; when apportionments will decrease and pension matters be handled quietly, confidentially and thoroughly. Ministers and laymen can justify the new Plan before any group. Let us take time, and in the end all ministers will be members of the new *Fund*. For they will be members of a Church in which the *Fund* is a part of the connectional ecclesiastical organism.

EUROPEAN CONFERENCES

The advisability and possibility of applying the proposed Pension Plan in Europe has been discussed in consideration of the wishes of the European groups and the relation of the new *Fund* to national pension laws. Your representative presented the proposed plan to annual conferences and interviewed the local pension authorities; and if the European Conferences so desire, adjustment may be made, after a thorough investigation and the approval of the actuaries. In many European countries civil pensions have been a function of the Government for half a century. The new contributory reserve pension system of Sweden, constructed on a plan similar to ours, covers the old-age of every citizen. In Germany the Government is setting up a modern contributory reserve pension system, and welcomed us, not so much as seekers after light, but as being familiar with modern ideas concerning contributory reserve pension systems.

Board of Pensions and Relief

MINISTERS' RESERVE PENSION FUND
METHODIST EPISCOPAL CHURCH

FINAL REVISION, FEBRUARY, 1928

AUTHORIZATION BY THE GENERAL CONFERENCE OF 1924

"Whereas, It appears to be imperatively necessary that some fundamental, constructive changes be made in our present non-contributory system for the support of Conference Claimants; and

"Whereas, Many other Churches have found it necessary for similar reasons to adopt the contributory reserve pension principle; therefore be it

"Resolved, First. That the Board of Pensions and Relief be and is hereby authorized to make the actuarial investigation necessary to apply this principle to our present system; and that after the plan shall have been prepared by the actuaries, and approved by the Board, it shall be submitted to . . . the General Conference;

"Second. That the present provisions and income for Conference Claimants shall be applied for their support according to the provisions of the *Discipline*, as hitherto. Adopted May 28, 1924."

See General Conference Journal, 1924, pp. 427, 522; *Discipline*, ¶590.

TRANSMITTAL

To the Bishops and Delegates to the General Conference of the Methodist Episcopal Church, to be held at Kansas City, Missouri, on May 1, 1928:

DEAR BROTHERS AND SISTERS:

I herewith present to you the result of years of intense study and work by me and my associates, under the Authorization of the General Conference of 1924, and submit for your decision the "Complete Text of the Plan of the Ministers' Reserve Pension Fund"; also a copy of the proposed Enacting Resolution.

The *Complete Text of the Plan* follows the disciplinary form of statement and numbering; and, for the protection of the enlarging interests of the retired ministers and other pensioners, as well as to control the administration of the Fund, precise and definite language is used. The Plan has passed the scrutiny and discussion of hundreds of lay and ministerial gatherings and Annual Conferences and thousands of interested Methodist leaders. We pray that you, Delegates to the General Conference of 1928, who alone can register your decision by a vote, will adopt the Plan in its entirety.

The *Complete Text of the Plan* is herewith submitted, without comment. It is its own best interpreter. Let it speak for

Board of Pensions and Relief

itself. To inform yourself as to its principles, see the Report of the Corresponding Secretary and read the remarkable document by T. A. Stafford under the title, "*Technical Report on the Pension Situation*," which presents scientifically and actuarially the entire subject of ministerial pensions.

For the Board, the Staff, the Actuaries and myself, I unhesitatingly declare that we have done the best we could.

Respectfully submitted,

JOSEPH B. HINGELEY,
Corresponding Secretary of the Board of Pensions
and Relief.

MINISTERS' RESERVE PENSION FUND

Complete Text of Plan of the Ministers' Reserve Pension Fund—
Methodist Episcopal Church—Proposed Pension Legislation—1928
Additions to the Discipline of 1924—Part VII—Chapter VIII.

NOTE: The paragraph numbering used in this text is purely tentative, and has been adopted for the purpose of easy reference. It will be inserted immediately after the close of ¶ 489, on page 373 of the December, 1924, printing of the Discipline. Important words, inserted within quotation marks throughout the text, are defined in ¶ 491.

VII. MINISTERS' RESERVE PENSION FUND

1. ESTABLISHMENT AND ADMINISTRATION

¶ 490, § 1. On January 1, 1929, there shall be established a Reserve Pension System to be called the Ministers' Reserve Pension Fund of the Methodist Episcopal Church, hereinafter in this Chapter called the Fund.

§ 2. The Fund shall be administered by the Board of Pensions and Relief, which is hereby authorized and directed to adopt such rules and regulations as it may deem necessary for efficient and economical operation.

§ 3. The Board of Pensions and Relief shall have power to place the Fund under State supervision.

§ 4. The books and records of the Fund shall be subjected to public audit annually and actuarial examination quadrennially. The initial actuarial examination shall be made as of December 31, 1931.

2. DEFINITIONS

¶ 491, § 1. The following definitions shall apply in the interpretation of the legislation pertaining to the Ministers' Reserve Pension Fund contained in this Chapter, unless otherwise indicated by the context:

§ 2. "Original Pension System" shall mean the provisions for the support of Conference Claimants enacted by the General Conference of 1908 and amended by subsequent General Conferences.

§ 3. "Conference Claimant" shall mean any person who receives an Annuity, or a payment based on necessity, or both, under the "Original Pension System."

§ 4. "Effective Relation" shall mean the Annual Conference connection of a full member of the ministry of the Methodist Episcopal Church who is subject to Episcopal appointment.

§ 5. "Supernumerary Relation" shall mean the Annual Conference connection of a member of the ministry of the Methodist Episcopal Church who is temporarily unable to perform full work, or is permanently disabled, or who engages in any form of detached service not listed among the appointments a Bishop may make.

§ 6. "Retired Relation" shall mean the Annual Conference connection of a member of the ministry of the Methodist Episcopal Church, who

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at his own request, or by action of his Annual Conference has been retired from the Effective Relation.

§ 7. "Previous Entrant" shall mean any minister in good standing who shall have been received as a member in full connection in an Annual Conference before the date of the establishment of the Fund.

§ 8. "New Entrant" shall mean any minister who shall be received as a member in an Annual Conference of the Methodist Episcopal Church on or after the date of establishment of the Fund.

§ 9. "Employer" shall mean any board, organization, institution, or firm that receives the services of a member in the Effective Relation, in the ministry of the Methodist Episcopal Church in a non-pastoral capacity and pays therefor any form of salary, compensation, or allowance.

§ 10. "Support" shall mean the annual sum received by a minister from a Pastoral Charge in compensation for his services, plus an amount equivalent to 15 per cent thereof, if the minister occupy a Parsonage.

"Support" shall mean also the following payments to a minister in the Effective Relation:

(1) The salary of a Bishop received from the Episcopal Fund as compensation for his services, plus an amount equivalent to 15 per cent thereof, if he occupy an Episcopal residence.

(2) The salary of a District Superintendent received from the District as compensation for his services, plus an amount equivalent to 15 per cent thereof, if he occupy a District Parsonage.

(3) The total salary, or compensation of a minister of the Methodist Episcopal Church serving as pastor of a federated church, or of a church of another Denomination, plus an amount equivalent to 15 per cent thereof, if he occupy a Parsonage.

(4) Aid furnished by a Missionary Board, or other organization.

(5) Salary or compensation for services rendered to any "Employer" by a minister under Episcopal appointment.

§ 11. "Regular Interest" shall mean compound interest at the rate of 4 per cent per annum.

§ 12. "Annuity" shall mean an amount payable per year during life, or during a term of years, whether payment is made annually or by periodical instalments during the year. An "Annuity" of the Fund shall be payable only upon evidence that the annuitant is alive on the date on which any instalment thereof falls due, and the liability of the Fund thereunder shall cease with the last instalment payable before death of the annuitant, unless other provision be made in the Annuity Contract (see ¶ 496, § 8). All "Annuity" payments shall be made quarterly in advance.

§ 13. "Joint Life and Last Survivor Annuity" shall mean an "Annuity" payable during the joint existence of a minister and his wife, or of a minister and a nominated dependent relative, to be continued after the decease of one, during the after-lifetime of the survivor, for two thirds of the original amount payable during the joint existence.

§ 14. "Service Annuity" shall mean an "Annuity" payable quarterly during life, beginning after the date of Retirement, to be provided by the Fund on the basis of allocated credits accumulated therein at "Regular Interest."

§ 15. "Income Annuity" shall mean an "Annuity" payable quarterly during life, beginning after the date of Retirement, to be provided by the Fund on the basis of the personal Contributions of a member accumulated therein at "Regular Interest."

§ 16. "Pension" shall mean the total of the "Service Annuity" and the "Income Annuity."

§ 17. "Widow's Annuity" shall mean an "Annuity" payable quarterly in advance to the widow of a member of the Fund who dies before attaining Retirement, based on her attained age at the time of his death, and his total accumulated "Pension" credits.

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§ 18. "Child's Annuity" shall mean an "Annuity" payable to a minor orphan child of a member of the Fund. The word "orphan" shall mean a child bereaved of father, or bereaved of both parents. "Minor child" shall mean a child under twenty-one years of age. The meaning of the word "child" shall be interpreted so as to include a legally adopted child.

§ 19. "Disability Benefit" shall mean a monthly payment due at the end of the month on account of prematurely broken health or permanent injury of a member of the Fund, during the continuance thereof before attainment of age sixty-five. This benefit shall be dependent upon completion of one year of membership in the Fund.

§ 20. "Death Benefit" shall mean the amount payable in one sum to the widow of a deceased member of the Fund immediately upon proof of his death before attainment of age sixty-five. This benefit shall be dependent upon completion of one year of membership in the Fund.

§ 21. "Allocation" shall mean an allotment of the available moneys of the Fund to the "Service Annuity" credit of a member thereof as a part of the accumulation which will provide his "Service Annuity."

3. MEMBERSHIP

¶ 492, § 1. Those eligible to membership in the Fund shall consist of the following classes of ministers in Annual Conferences of the Methodist Episcopal Church the major part of whose members reside in the United States of America:

Class A. Class A shall consist of "New Entrants," who shall be admitted to the Fund without vote of an Annual Conference; provided, however, that men past forty-five years of age shall not be accepted as members of the Fund, unless an initial provision for "Service Annuity" shall be made in such amount as may be determined by the Board of Pensions and Relief.

§ 2. Before admission to membership in the Fund, "New Entrants" shall be required to pass a physical examination satisfactory to the medical department of the Board.

§ 3. *Class B.* Class B shall consist of "Previous Entrants" who may become members of the Fund upon approval by a majority vote of those present and voting at any regular or specially called session of the Annual Conference; provided, however, that the pension obligations accrued on their account shall have been satisfactorily funded in accordance with the appertaining rules and regulations of the Board of Pensions and Relief.

§ 4. The Board of Pensions and Relief is hereby authorized and directed to make such studies and enter into such arrangements and agreements with the Board of Foreign Missions and the Board of Home Missions and Church Extension, respectively, as shall provide for admission to membership in the Fund of the ministerial missionaries connected with the work carried on under the supervision of the aforesaid Boards, after giving due consideration to the peculiar conditions involved. This authorization shall include members of Annual Conferences in Europe.

§ 5. So long as needful, there shall be appointed yearly in each Annual Conference a Commission on Pensions consisting of not less than nine members, who may be either ministers in the Effective Relation or laymen, to which shall be committed all problems and matters pertaining to entry into the Fund of ministers in Class B. Before Class B, or any part thereof, shall be recommended to the Annual Conference for membership in the Fund, the Commission on Pensions shall obtain the approval of the actuarial department of the Board of Pensions and Relief with reference to any provision that may be proposed for the purpose of the reserve funding or commutation of the pension obligations accrued on account of the ministers concerned.

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4. CONTRIBUTIONS

(a) *By Pastoral Charges or "Employers"*

¶ 493, § 1. An annual Contribution, to be determined according to the following scale, shall be paid to the Fund by each Pastoral Charge or District served by a member thereof:

SCALE OF CONTRIBUTIONS

Estimated "Support" Current Conference Year	Contribution % of "Support"
Under \$ 500	6 %
\$ 500 up to 1,000	6½ %
1,000 up to 1,500	7 %
1,500 up to 2,000	7½ %
2,000 up to 3,000	8 %
3,000 and up	9 %

§ 2. In addition to the Contribution specified in § 1 of this paragraph, each Pastoral Charge served by a member of the Fund shall be apportioned annually an amount for the support of "Conference Claimants"; provided, however, that such additional apportionment, plus the Contribution required in § 1 of this Paragraph, shall not be less than the amount apportioned annually for support of "Conference Claimants" to a Pastoral Charge which pays a like salary and is served by a minister who is not a member of the Fund. (See Discipline, ¶ 337.)

§ 3. If a Pastoral Charge served by a member of the Fund shall fail to pay the total amount required under § 2 of this Paragraph, the Treasurer of the Annual Conference shall distribute equitably the receipts before transfer to the Treasurer of the Fund and to the Treasurer of the Conference Stewards respectively.

§ 4. The Contributions required from the Pastoral Charges and the Districts shall be made through the Treasurer of the Annual Conference who shall issue receipts therefor, and transmit the money to the Board of Pensions and Relief within 30 days after the session of the Annual Conference, together with a proper schedule of information as to the source in each case.

§ 5. An annual Contribution equivalent to the amount of "Allocation" as indicated in the Scale of Allocation (see ¶ 501, § 1) shall be paid quarterly in advance directly to the Treasurer of the Fund by, or on behalf of, the "Employer" of each member of the Fund who is engaged in non-pastoral work, such Contribution to be allocated to such members' "Service Annuity" credit.

§ 6. "Employers" who desire also to provide "Disability" and "Death Benefits" respectively, may do so by making an additional Contribution quarterly in advance at a rate to be fixed by the Board of Pensions and Relief.

§ 7. If there be doubt as to the amount of "Support" in the case of any Pastoral Charge, District, or "Employer," the required Contribution shall be made temporarily on the basis indicated by the Board of Pensions and Relief, and adjustment made subsequently according to the findings of the Board after careful investigation. Failure to comply with this requirement shall cause suspension of "Disability" and "Death Benefits" on account of the member concerned during the ensuing Annual Conference year.

(b) *By Members of the Fund*

¶ 494, § 1. A personal Contribution equivalent to at least 2½ per cent of his "Support" shall be paid directly to the Treasurer of the Fund annually by each member thereof in the Effective Relation who serves a Pastoral Charge, District, or "Employer." Such Contribution shall be applicable to "Income Annuity" credit only. The maximum amount

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of such annual Contribution shall be \$200. A member may divide his personal Contributions to the Fund into four quarterly instalments payable in advance on the following dates: February 15, May 15, August 15, and November 15.

§ 2. If a member of the Fund be a Bishop, he shall contribute annually to the Fund on the basis required in § 1 of this Paragraph.

§ 3. If a member of the Fund be a Bishop, the Episcopal Fund shall be responsible for payment to the Fund of an annual contribution at least equivalent to the amount indicated in the Scale of Allocation. (See ¶ 501, § 1.)

(c) Additional Provisions

¶ 495, § 1. The Contributions required in ¶¶ 493, 494 shall be due and payable to the Fund at the end of the first complete Annual Conference year subsequent to the date of adjournment of the General Conference of 1928, and annually thereafter.

§ 2. (a) When directed to do so by the Annual Conference, the Conference Stewards may make an annual apportionment to the Pastoral Charges sufficient to provide for special aid in deserving cases, in which as a result of untoward circumstances, any Pastoral Charge may have been unable to make the required Contribution on account of a member of the Fund. The Conference Stewards shall grant relief in such cases in accordance with the funds received on the aforesaid annual apportionment and shall require presentation of such evidence as they may deem wise before making a grant.

(b) The Board of Pensions and Relief may raise a special fund for the purpose of granting aid in such cases in the weaker Annual Conferences, or it may use such portion of the income of the Connectional Permanent Fund as may be available for such purpose. In such cases the money shall be used to supplement the insufficient payments made to the "Service Annuity" account.

§ 3. At each Quarterly Conference, it shall be the duty of the District Superintendent to urge payment in full of the Contributions required by the Fund.

§ 4. Upon ceasing to be a minister of the Methodist Episcopal Church prior to the Retirement and Pension, a member of the Fund shall receive, as a withdrawal value, in lieu of all other benefits, a sum equivalent to the total of his own Contributions to the Fund together with "Regular Interest."

§ 5. If a member of the Fund die prior to receipt of any instalment of his "Income Annuity," without leaving a widow or minor children, there shall be refunded to his estate a sum equivalent to the total of his own Contributions to the Fund together with "Regular Interest."

5. RETIREMENT AND PENSION

¶ 496, § 1. A member of the Fund may request the Retired Relation at the Annual Conference session nearest the 68th anniversary of his birth, or after 45 years of Contributions to the Fund made on his behalf by his Pastoral Charge, District, or "Employer."

§ 2. At its option, an Annual Conference may grant the Retired Relation to any member of the Fund at the Annual Conference session nearest the 65th anniversary of his birth, or at any session thereafter.

§ 3. After he has been granted the Retired Relation by his Annual Conference, a member of the Fund shall receive the "Service Annuity" actuarially equivalent to the total "Allocations" and interest accumulations thereon, made to his "Service Annuity" credit previously; such "Service Annuity" to be based on the attained age of the beneficiary, or ages of the beneficiaries, and the tables adopted and currently in use by the Board of Pensions and Relief at such time.

§ 4. In case a member of the Fund be single or a widower at the time

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of retirement, a "Service Annuity" may be paid to him during his own lifetime only; or at time of Retirement he may nominate another life as a Joint Beneficiary under an "Annuity" similar to that specified in § 5 of this Paragraph; provided, however, that the nominee shall be either his son, daughter, father, mother, brother, or sister, and wholly dependent upon him for support. Admittance of any other wholly dependent nominee shall depend on the judgment of the Board of Pensions and Relief. In case a Joint Beneficiary is not nominated by a member of the Fund who is single or a widower at time of Retirement, the "Service Annuity" shall be reduced one-third.

§ 5. In case a member of the Fund be married at time of Retirement, the "Service Annuity" shall be paid to him during the joint existence of himself and his wife, continuing after the death of either, to the survivor, during his or her after-lifetime, for two-thirds of the original amount.

§ 6. At the same time that a member of the Fund is granted a "Service Annuity," he shall be entitled to receive an "Income Annuity" in character identical with his "Service Annuity," the amount thereof to be based on his own Contributions to the Fund, together with "Regular Interest," and on the age-basis considered in fixing his "Service Annuity."

§ 7. If the female survivor under a "Joint Life and Last Survivor Annuity" contract marry, her "Survivor's Annuity" shall be terminated, and all liability of the Fund thereunder shall cease; provided, however, that she shall be entitled to a refund of the part of the deceased member's Contribution to the Funds with "Regular Interest" which has not been exhausted by the instalments of "Income Annuity" already paid. The amount of such refund shall be determined by the Actuary of the Fund, and the decision of the Board relative to such amount shall be final.

§ 8. Upon request of the member concerned, Annuity Contracts and Rates may be modified so as to provide for return to his estate of such portion of the accumulated personal Contributions as shall not have been consumed by the payment of "Income Annuities" to the annuitant or annuitants at time of death.

6. WIDOW'S ANNUITY

¶ 497, § 1. In the event that a member of the Fund die while in the Effective or Supernumerary Relation, an "Annuity" shall be paid to his widow, based on her own age and provided by the total of her deceased husband's personal Contributions, with "Regular Interest," and two-thirds of the total accumulated in his "Service Annuity" account at the time of his death. The provision for return to the estate made in ¶ 496, § 8 shall apply also to the "Widow's Annuity."

§ 2. If the "Annuity" of a widow whose husband died while he was in the Effective or Supernumerary Relation be less than \$300, at the discretion of the Board of Pensions and Relief, she may be granted aid in addition thereto; provided, however, that the "Annuity" plus the grant shall not exceed \$300 per annum.

§ 3. If the widow of a deceased member of the Fund remarry, her "Annuity" shall be terminated, and all liability of the Fund thereunder shall cease; provided, however, that she shall be entitled to a refund of that part of her deceased husband's contributions to the Fund, with "Regular Interest," which has not been exhausted by the instalments of "Income Annuity" paid to her. The amount of such refund shall be determined by the Actuary of the Fund, and the decision of the Board of Pensions and Relief relative to such amount shall be final.

§ 4. For limitations on "Widow's Annuity" in conjunction with "Child's Annuity," see ¶ 498, § 2.

7. CHILD'S ANNUITY

¶ 498, § 1. Each minor child of a deceased member of the Fund shall be entitled to an "Annuity" of \$75 until attainment of age 16; to be dis-

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continued thereafter unless said child be enrolled and in regular attendance at School or College. Upon proper annual certification of School or College attendance which in the judgment of the Board is creditable, a minor child may be granted an "Annuity" of \$150 from age 16 until attainment of age 21.

§2. If a member of the Fund die before attaining Retirement, the total "Annuities" payable to his widow and children shall not exceed the average "Support" during the years up to three which he served in the Effective Relation immediately preceding his decease. If he die while receiving a "Pension," the total of the "Annuities" payable to his widow and children shall not exceed the Pension which he was receiving prior to his decease.

§ 3. In the discretion of the Board of Pensions and Relief, a "Child's Annuity" may be paid to its mother, or its guardian, or to a responsible relative or caretaker, or to a District Superintendent or Pastor, to be administered on its behalf.

§ 4. In the event of the death of a member of the Fund holding either an Effective or a Supernumerary Relation and leaving no widow surviving him, the amount of the accumulation of personal Contributions standing to his credit may be used to provide for additional "Annuities" to be paid to each minor orphan child of said member, in such amount and manner as may be determined by the Board of Pensions and Relief.

8. DISABILITY BENEFIT

¶ 499, § 1. A "Disability Benefit" may be granted to a member of the Fund under age 65, on the following conditions: If disability has been plainly evident for a period of not less than 180 days, he shall submit to examination by a physician duly appointed to act in behalf of the Board of Pensions and Relief. If it appear from the physician's report, that his health has failed as a result of disease, disability, or injury, and that presumably such disease, disability, or injury, totally and permanently incapacitates him for both ministerial work and the support of his family, and has been plainly evident for a period of not less than the aforesaid 180 days, he may be granted a "Disability Benefit" based on the average "Support" received by him during the years up to three which he served preceding disablement, according to the following scale; provided, however, that in the case of a member of the Fund who is disabled between ages 60 and 65, the total annual payment of "Disability Benefit" shall not exceed the annual "Pension" which his "Income Annuity" and "Service Annuity" credits would purchase at age 65, assuming that the annual addition of such credit between age 60 and age 65 would be the same as that made during the last year of his Effective service prior to disablement.

SCALE OF DISABILITY BENEFITS

Average "Support" for Three Years	Monthly Benefit
Under \$ 500	\$25
\$ 500 up to 700	35
700 up to 1,000	45
1,000 up to 2,000	55
2,000 and up	65

§ 2. At the discretion of the Board of Pensions and Relief, the initial payment may be made to cover the waiting period of 180 days, or only the period following the termination of the aforesaid waiting period.

§ 3. If a disabled member of the Fund recover sufficiently to be able to resume ministerial work or to engage in a remunerative occupation, his "Disability Benefit" may be reduced or terminated by the Board of Pensions and Relief at its discretion. After the "Disability Benefit"

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has been terminated and after he has entered into a salaried relationship with a Pastoral Charge, District, or "Employer," he shall resume his personal Contributions to the Fund.

§ 4. In the event of continuance of disability until age 65 is attained, the "Disability Benefit" shall terminate and thereafter a disabled member of the Fund shall receive his "Pension," according to the provisions of ¶ 496.

§ 5. The provisions aforementioned in this paragraph shall be effective only for disability beginning after payment of the first yearly Contribution required to be made on the member's behalf in ¶ 493, § 1.

§ 6. During the continuance of total disability, the beneficiary may be required, while still under the age of 65 years, to have a medical examination annually, by a physician appointed to act in behalf of the Board of Pensions and Relief.

§ 7. Failure of his Pastoral Charge, District, or "Employer" to make the required Contribution during the latest completed Annual Conference year shall disqualify a member of the Fund for receipt of "Disability Benefit" if disabled during the next succeeding Annual Conference year. If the Contribution required in ¶ 493, § 1, be made in part, then the "Disability Benefit" shall be reduced proportionately.

§ 8. If his Pastoral Charge, District or "Employer," gratuitously continue his "Support" during the remainder of the first Annual Conference year of his disablement, the right of a member of the Fund to receive a "Disability Benefit" shall not be impaired.

§ 9. During the continuance of total disability, a member of the Fund shall be exempt from the requirement to contribute to the Fund and shall receive an annual "Allocation" to apply on his "Service Annuity" credit, such "Allocation" to be based on the "Support" received during the Annual Conference year preceding his disablement.

§ 10. A disabled member of the Fund shall be placed in the Supernumerary Relation by his Annual Conference while he is permanently disabled under age 65.

§ 11. If a disabled member be mentally incompetent as a result of his disability, the Board of Pensions and Relief at its discretion may pay his "Disability Benefit," or any portion thereof, to his wife or to some other competent representative, during continuance of such mental incompetence.

9. DEATH BENEFIT

¶ 500, § 1. Upon the death of a member of the Fund under age 65, there shall be paid immediately to his widow a "Death Benefit" of \$500; provided, however, that the Contribution to the Fund required to be made by the Pastoral Charge, District, or "Employer" he served shall not have been in default in the latest completed Annual Conference year of his ministry, and only in any case, after the full payment by his pastoral charge of the first yearly Contribution required to be made on his behalf in ¶ 493, § 1.

§ 2. If, in any case, the Contribution required in ¶ 493, § 1 be made in part, then the "Death Benefit" shall be reduced proportionately, and the decision of the Board of Pensions and Relief with regard to the amount of such benefit shall be final.

§ 3. If a deceased member of the Fund leave no widow, the Board of Pensions and Relief may grant the whole or part of the aforementioned "Death Benefit" to the District Superintendent, or Pastor, or to the guardian, responsible relative, or caretaker of the minor children, for administration in their behalf, or to defray the deceased member's funeral expenses; but if such grant be withheld, the Fund shall have no liability.

§ 4. Neither the estate of the deceased member, nor his widow's estate, nor the creditors of either, shall have any claim whatever upon the aforementioned "Death Benefit."

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10. ALLOCATION

¶ 501, § 1. An "Allocation" from available funds shall be made annually, as of December 31, to the "Service Annuity" credit of members of the Fund according to the following table. (See § 5 of this Paragraph):

SCALE OF ALLOCATION

"Support"	Amount to be allocated
Under \$ 500	\$ 40
\$ 500 up to 700	55
700 up to 1,000	70
1,000 up to 2,000	90
2,000 up to 3,000	110
3,000 up to 4,000	130
4,000 up to 5,000	150
5,000 up to 6,000	175
6,000 and up	200

§ 2. In the event that at the time of the aforesaid "Allocation," there be an insufficient amount in available funds to cover fully the "Allocations" according to the above scale, a proportionate reduction thereof shall be effected by the Actuary of the Fund.

§ 3. Special "Allocation" to "Service Annuity" credit of the members of the Fund of any surplus arising from unapportioned interest in excess of "Regular Interest," or any other source in the Fund, shall be made only in the year succeeding the quadrennial actuarial examination of the condition of the Fund. The amount of such quadrennial "Allocation" shall be fixed by the Board of Pensions and Relief, but shall not exceed the amount recommended by the examining actuary. Such quadrennial "Allocation" shall be made to the "Service Annuity" credit of the members of the Fund pro rata, according to the total allocated credits and accrued interest thereon standing in their respective "Service Annuity" credit accounts at the beginning of the quadrennium.

§ 4. In computation of amount available to provide the "Pension," members of the Fund, and widows of deceased members of the Fund who become annuitants before the close of any quadrennial examination period, shall be credited with an equitable share of the total undistributed surplus in hand at the close of the previous fiscal year of the Fund. The amount of such share shall be conservatively estimated by the Actuary of the Fund, and the decision of the Board of Pensions and Relief thereon shall be final.

§ 5. If, in any case, the Contribution by the Pastoral Charge required in ¶ 493, § 1, be made in part in any year, then the "Allocation" in that case, and for that year only, shall be reduced proportionately, and the decision of the Board of Pensions and Relief with regard to the amount of the reduction shall be final.

§ 6. Failure of a member of the Fund to make an annual personal Contribution thereto equivalent to at least $2\frac{1}{2}$ per cent of his "Support," on or before December 31 of any year, shall not affect the annual "Allocation" to his "Service Annuity" credit, but shall disqualify him for participation in the next quadrennial "Allocation" of surplus.

§ 7. The right to participate in the annual "Allocation" to the "Service Annuity" credit of members of the Fund shall be suspended during Leave of Absence duly granted by an Annual Conference, or attendance at school without salaried relationship to a Pastoral Charge; provided, however, that this limitation shall not affect the quadrennial Allocation in such cases

11. RELATION OF THE FUND AND ORIGINAL PENSION SYSTEM

(a) *Limitations*

¶ 502, § 1. The provisions of the Discipline regarding the "Original

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Pension System" and acts of the General Conference amendatory thereof, shall not govern the Fund, nor have any application thereto, except as may be expressly provided in the legislation pertaining to the Fund.

§ 2. Subsequent to the establishment of the Fund, changes in scales of benefits, and tables used for valuation of benefits, shall be made only by the Board of Pensions and Relief, after publication of same in the official papers of the Church, at least six months previous to the time such changes become effective. This provision shall not be construed so as to apply to the scale of "Allocation," which may be modified annually, if necessary, by the Actuary of the Fund in accordance with the amount available for such purpose. The scale of Contributions shall not be subject to change except by action of the General Conference, taken upon request of the Board of Pensions and Relief.

§ 3. "New Entrants" shall not be entitled to make any claim upon the Annuity Funds of the "Original Pension System," but may be granted Necessitous Relief thereunder by action of the Annual Conference.

(b) Accrued Obligations

¶ 503, § 1. All accrued obligations of "Previous Entrants" shall be provided by the Annual Conferences under the "Original Pension System" unless the actuarial equivalent of each of such obligations shall be transferred to a reserve fund, the principal and interest of which shall be used for the purpose of amortizing such obligations.

§ 2. The Board of Pensions and Relief is hereby authorized to function as a reserve funding agency on behalf of such Annual Conferences as may desire to transfer to it any or all of their annuity obligations at a fixed rate of annuity per year of service.

§ 3. The Board of Pensions and Relief is hereby directed to promote campaigns throughout the Church with a view to early funding of obligations accrued on account of "Previous Entrants."

12. FISCAL

¶ 504, § 1. Interest earned by the investments of the Fund shall be distributed annually as of December 31, according to the rules and accounting usages of the Board of Pensions and Relief.

§ 2. The Fiscal Year of the Fund shall be the calendar year.

SUPPLY PASTORS

VIII. SUPPLY PASTORS' DEPARTMENT

¶ 505, § 1. There shall be established on January 1, 1929, a separate department of the Ministers' Reserve Pension Fund to be called the Supply Pastors' Department.

§ 2. Supply Pastors under age 40, after the completion of not less than two full years of service as a Supply Pastor, and after passing a physical examination satisfactory to the medical department of the Board of Pensions and Relief, on recommendation of the Annual Conference may be admitted to membership in the Supply Pastors' Department of the Ministers' Reserve Pension Fund, under the following special provisions and limitations.

§ 3. During each year in which a member of the Supply Pastors' Department of the Ministers' Reserve Pension Fund shall serve a Pastoral Charge as its Pastor, such Charge shall comply fully with the requirement regarding Contributions to the Ministers' Reserve Pension Fund. See ¶ 493, § 1.

§ 4. Supply Pastors shall be permitted to make personal Contributions to the Supply Pastors' Department of the Ministers' Reserve Pension Fund. See ¶ 494, § 1.

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§ 5. Pastoral Charges served by Supply Pastors who are not members of the Supply Pastors' Department of the Ministers' Reserve Pension Fund shall comply fully with the requirement regarding the apportionments for Conference Claimants. See ¶ 337.

§ 6. The Board of Pensions and Relief shall provide out of available income for Supply Pastors, who are members of the Supply Pastors' Department of the Ministers' Reserve Pension Fund, a scale of benefits approximately equivalent to one half of the benefits provided for members of Annual Conferences who are members of the Ministers' Reserve Pension Fund. The remainder of such income shall be placed in the Embury-Strawbridge Fund. See § 9.

§ 7. The Board of Pensions and Relief shall make such rules and regulations regarding relationship to the Supply Pastors' Department of the Ministers' Reserve Pension Fund, and retirement status of Supply Pastors, as it may deem expedient.

§ 8. All accounts of the Supply Pastors' Department of the Ministers' Reserve Pension Fund shall be kept separate from, and independent of, the accounts of members of Annual Conferences.

§ 9. The Board of Pensions and Relief shall create, increase, and maintain a special fund to be called the Embury-Strawbridge Fund, the income of which, together with such additional amounts as may be secured for the purpose, shall be used by the Board for the relief of aged and needy Supply Pastors who have completed at least ten years of ministerial service as Supply Pastors in the Methodist Episcopal Church, and their widows and minor orphan children.

Board of Pensions and Relief

TECHNICAL REPORT ON THE PENSION SITUATION, WITH TEXT OF A NEW PLAN

Prepared by Rev. Thomas A. Stafford, Statistician and Actuary
of the Board

February 15, 1928.

*To the Rev. J. B. Hingeley, D.D., Corresponding Secretary,
Board of Pensions and Relief:*

DEAR SIR: Acting under your instructions and pursuant to the provisions laid down in ¶590, Discipline 1924, at the beginning of this quadrennium, the task was undertaken of examining critically and reconstructing along reserve lines the existing system for the support of Conference Claimants.

The magnitude and complexity of the problems involved made it plain at the start that the work should be done with due regard for scientific principles. From time to time during its progress, we have consulted with eminent pension specialists. Valuable counsel has been received from the late Mr. J. H. Nitchie, Consulting Actuary, Chicago; Mr. Henry Moir, Actuary, Church Pension Fund, Protestant Episcopal Church; Dr. H. L. Rietz, Professor of Mathematical Statistics, University of Iowa, and Mr. George A. Huggins, Actuary and Counsellor of the Congregational, Presbyterian and other Church Pension Funds. Most of the mathematical calculations have been performed by Miss Irene E. Flesner, an actuarially trained member of our own staff. Under your direction numerous Conferences and group meetings have been held at various points in the United States in order to submit every important proposition to consideration of the ministers and laymen. Candid approach has brought us many worthwhile and constructive suggestions from the field.

I. THE ORIGINAL PENSION SYSTEM

For twenty years (1908-1928) the Methodist Episcopal Church has operated an assessment-endowment type of pension system, without contributions from the beneficiaries. At the time of the institution of the system little or nothing was known in ecclesiastical circles in America with reference to the application of actuarial science to the solution of pension problems. Consequently the Original Pension System was inaugurated without any serious attempt to measure the probable outcome. It had been expected (1) that the pension being based on a fraction ($1/70$) of the average cash salary of the Annual Conference, it would vary in exact ratio thereto, thus providing desirable flexibility in the benefits; (2) that the major and most dependable source of income would be the collections from

the pastoral charges—a reliance upon tax-collection similar to that found in state and municipal systems; (3) that provision for income from endowment funds would materially lighten the annual apportionment load; (4) that the pension lists of the Annual Conferences would remain practically static in the future, or increase very slowly; (5) that local administration would largely eliminate overhead expense; (6) that the care of accrued obligations would work out naturally in some unknown way. Unfortunately, these expectations have been incompletely fulfilled; the annuity rate payable has not risen commensurately with the prescribed disciplinary annuity rate; the collections from the pastoral charges have been rather mercurial, the produce of the Book Concern even more so; the attempt to make endowment income catch up with ever-increasing liabilities looks a bit like a race between a tortoise and a hare; the pension lists have increased far beyond expectations; the overhead cost of local administration of permanent funds often consumes a considerable fraction of the income; the unfunded obligations for past services of men on the active lists have grown steadily heavier ever since the inauguration of the system. The general condition of the system at present hints at insolvency. Indeed, if the so-called “annuity claims” were real obligations enforceable at law, a receiver would have to be appointed for most of the Annual Conferences. The power to default has been at the heart of the system from the beginning, and although there have been good intentions and sentiment a-plenty, the significant fact remains that repudiation on a distressing scale exercises a blighting effect in all but a few Annual Conferences. The existing disciplinary promise of a stipulated pension can be broken; it has been broken, and it will continue to be broken as long as the system remains on a hand-to-mouth basis without reserves sufficient to guarantee the promises.

Default is the safety device that protects the Conferences, but the individual retired minister pays the price. Therefore, it seems idle to speak of the present system as non-contributory. In actuality, the system forces a contribution from the minister when he can least afford it—in the time of age and feebleness. Eloquent proof of this is found in the fact that two-thirds of the claimants received individually less than \$500 for a year's support in the best year of its history. Advocates of the system have repeatedly called attention to the fact that the system would work admirably if the provisions of the Discipline for full apportionment and pro-rating were enforced. This is somewhat in the nature of a counsel of perfection, because it cannot be denied that the rigorous enforcement of these provisions would impose an intolerable burden on many Pastors and pastoral charges, especially in Conferences where there is

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little or no help from endowment resources. In fact, the matter of apportionment has been badly compromised in practice, and so far as we can learn, there have been few serious attempts at pro-rating on the basis of the full legal apportionment. The Bishops, District Superintendents and Pastors generally receive their salaries in full; the retired ministers can bring no pressure and therefore depend pathetically on the tender mercies of their brethren; the laymen are largely unaware of the point of pinch and rebel against the high apportionments which in a few pastoral charges have been known to go as high as 40 per cent of the Pastor's cash salary. Paradoxically, according to the law, everybody is to blame; in the nature of the case, nobody is to blame.

The trouble is inherent in the character of the system. To quote Dr. Rietz with reference to another pension system, one might say that "viewed from the standpoint of sound finance and of having the necessary reserves to carry out the payment of pensions as provided in the law, there is an immense deficiency in the existing funds. The financial provisions are entirely inadequate for paying the stipulated pensions when due." The lack of reserves growing concurrently with the growth of assumed liabilities is the real root of the trouble.

There are other defects in the system that interfere with the smoothness of its operation. We might mention a few: (1) freedom of transfer of ministers from Conference to Conference in an unconnectional pension system which frequently results in serious "dumping" of claims on certain Conferences; (2) the scheme of apportionment being based on the figures of the previous year frequently produces revenue quite inadequate to finance the increased claims one year hence; (3) owing to the local and diverse character of administration, some Conferences pay quite high pensions for a normal period of service, while others pay very low pensions for similar periods, thus tempting migration from the weaker to the stronger Conferences; which, under our polity, can be accomplished without consent of the Conference; (4) unpredictable fluctuations in the amounts of annuity payable from year to year with its demoralizing effects upon the beneficiaries; (5) lack of proper accounting and checking in many Boards of Conference Stewards in which the work is done under pressure during the Annual Conference session; in some cases the Conference Stewards preserve no records worth the name; occasionally, one finds large amounts of money handled without audit or check of any kind; (6) occasional misinterpretation and misapplication of existing law, which tends to increase the cost of the system, by admitting claimants to annuities for which they are not legally qualified; (7) substantial losses from Permanent Funds of a minority of Annual Conferences through injudicious investments.

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In spite of its inherent defects, its prospective embarrassments, and fifty-seven varieties of administration, it is marvelous that the system has worked tolerably well. The fact that it is now paying out annually more than \$3,000,000 excites the admiration of other religious bodies. It speaks volumes for Methodist loyalty. In certain Annual Conferences distinguished leadership has produced remarkable results which it would be grossly unfair to ignore. A statesmanlike grasp of the situation in true perspective need not militate against due gratitude for past accomplishment.

Other leading denominations have already realized the dangers involved in the operation of a decentralized pension system on a current assessment basis, and it is very significant that several of them have already adopted actuarial pension systems and most of the others are engaged in studies with a view to similar conversion—the ulterior motives in each case being economy and stability. It is quite evident that the Methodist Episcopal Church cannot afford to lag behind the other denominations in taking this important step.

It should be noted that the Churches which have already converted their pension systems have compromised in the matter of providing for accrued liabilities for the past years of service by adopting a basis of settlement that could be financed without serious difficulty. Owing to the low pension standards they had in effect at the time of conversion, the provision for accrued liabilities by a national campaign did not present supremely difficult problems. However, in the case of the Methodist Episcopal Church, the standards have been raised so high in many of the Annual Conferences that it is out of the question to provide immediately in a wholesale way for the funding of the accrued liabilities. It was this consideration that had a determining influence upon the character and scope of the new pension plan which has been devised in such a way as to develop gradually along evolutionary lines, making compound interest a large factor in the production of the pensions and by slow and steady accumulation of adequate reserves providing for ultimate stability of the whole pension structure. It was felt that the problems involved in the present complex and decentralized administration could be solved best by the gradual disappearance of the old system and its replacement by a sound reserve system which would eliminate most if not all of the defects of the assessment-endowment type. It seemed hopeless to cure the existing situation by the amendment of the old system because of the faulty assumptions involved in its structure. This much having been decided definitely, the next point in order was to determine the character of a pension system that would be best suited to the peculiar polity and usages of the Methodist Episcopal Church.

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Early in the present quadrennium careful analyses were made of the leading pension systems that have been devised for ecclesiastical groups, with especial attention to the reserve systems in use in the various branches of the Wesleyan Church in Great Britain and her dominions, several of which have been quite stable for a considerable period.

We are indebted to Mr. Huggins for the following analysis of pension plans of various denominations in the United States of America:

ANALYSIS OF PENSION PLANS OF VARIOUS DENOMINATIONS

I. *Reserve Pension Plans in Operation*: 1. Church Pension Fund of the Protestant Episcopal Church. Local church pays annual dues equivalent to $7\frac{1}{2}$ per cent of the salary basis. No contributions from ministers. Pension credits for prior service funded by initial fund of over \$8,000,000.

2. Annuity Fund for Congregational Ministers. Ministers' dues equivalent to 6 per cent of the salary. After the first year of membership a share of the distributable income from the Pilgrim Memorial Fund, as applicable towards paying the ministers' dues. The amount of the credit in 1928 is \$90, with the limitation of 90 per cent of the ministers' dues. The local Church is expected to pay one-half of the ministers' dues.

3. Relief and Benefit Board for Baptist Ministers and Missionaries. Ministers' dues equivalent to 6 per cent of the salary. After the first year of membership the Board finances part of the ministers' dues, 70 per cent at this time. This money comes from special gifts, income from endowment funds and a place in the benevolence budget of the Church.

4. Board of Pensions of the Presbyterian Church in the U. S. A. Ministers' dues equivalent to $2\frac{1}{2}$ per cent of the salary. Local churches contributing an amount equivalent to $7\frac{1}{2}$ per cent of the salary. Credits for prior service financed out of Laymen's Committee Fund.

II. *Proposed Reserve Pension Plans* (subject to change): In the following proposed new plans, the basis of dues is a percentage of the salary.

1. Executive Committee, Christian Education and Ministerial Relief, Presbyterian Church in the U. S. (Southern). Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions, $7\frac{1}{2}$ per cent.

2. Board of Pensions and Relief of the Methodist Episcopal Church. Churches' dues graded, but averaging about 8 per cent; Ministers' dues, $2\frac{1}{2}$ per cent.

3. Board of Ministerial Relief of the Disciples of Christ. Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions, 8 per cent.

4. Board of Pensions of the Norwegian Lutheran Church.

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Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions, 8 per cent.

5. Department of Ministerial Relief of the General Board of the Church of the Nazarene. Ministers' dues, $2\frac{1}{2}$ per cent; Churches' contributions graded, averaging about $6\frac{1}{2}$ per cent.

6. Board of Ministerial Relief of the United Presbyterian Church of North America. Ministers' dues, $2\frac{1}{2}$ per cent.; Churches' contributions, $7\frac{1}{2}$ per cent.

7. Ministers' Fund of the Reformed Church in America. Income from an Endowment Fund to be supplemented by proposed contributory plan to provide additional benefits. Percentages of contributions not yet tentatively agreed upon.

8. Pension Fund of the Reformed Church in the U. S. A. Under consideration. A plan with $2\frac{1}{2}$ per cent from ministers and $7\frac{1}{2}$ per cent contributions from the Churches.

9. Relief and Annuity Board of the Southern Baptist Convention. Ministers' dues $2\frac{1}{2}$ per cent and churches' contributions 8 per cent.

III. *Contributory Annuity Plans.* There are in operation some contributory annuity plans where the members' dues are equivalent to one-fifth of the cost of providing the maximum annuity benefits, and the churches finance the other four-fifths through special gifts, income from Endowment Funds and a place in the Benevolence Budget of the church. These plans were started from 1907 on. They are gradually being closed to new members, because these plans were very limited in the maximum schedules of annuity benefits provided (\$500), and these were based upon service without regard to salary. The raising of the churches' share of the cost has been difficult, because it has to be placed in the general budgets of the churches. These plans are being replaced by the larger reserve plans financed on more adequate bases, as outlined in Sections I and II.

1. Board of Pensions of the Presbyterian Church in the U. S. A.

2. Superannuation Fund of the Evangelical Church.

3. Annuity Fund for Congregational Ministers.

4. Annuity Department of the Board of Ministerial Relief of the Disciples of Christ.

5. Board of Pensions of the United Brethren Church. (Retirement Provision.)

6. Relief and Annuity Board of the Southern Baptist Convention.

7. Board of Ministerial Relief of the United Presbyterian Church of North America.

8. Board of Ministerial Relief of the Reformed Church in the United States.

We have to acknowledge our special indebtedness to the

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officers and actuary of the Australian Methodist Church for valuable data received with reference to the excellent plan in effect in that body. Careful study was made of the Church Pension Fund of the Protestant Episcopal Church. The officers of the Fund very kindly placed at our disposal a wealth of exceedingly valuable data with reference to its construction and operation. The actuary and officers of the Presbyterian (Northern) Fund placed in our hands much useful and interesting information regarding the pension situation in that Church and the character of their actuarial reserve plan. On the basis of these and other studies, the outlines of a new pension plan were drawn up, embodying features similar in many respects to those found in the reserve plans of the other churches, but adjusted with particular reference to the peculiar conditions of ministerial service in our Church. The problems involved, the principles laid down, and the technique indicated, are discussed in detail in the remainder of this report.

II. FUNDAMENTAL CONSIDERATIONS

1. *Growth of a Pension Roll.* One of the fundamental problems involved in the study of a pension situation is that of the disproportionate growth of the pension roll as compared with the growth of the entire body. This phenomenon has been observed in all pension systems that have been established long enough to indicate clearly the trend of experience. It is very puzzling to laymen to observe that a pension roll in a matured body frequently keeps on growing at an alarming rate when the active force in such body has begun to shrink quite definitely. The layman tends to assume that the number of members on a pension roll will remain approximately constant if the active force is not receiving a greater number of accessions than those necessary to maintain it *in statu quo*. There is a fallacy involved in such reasoning arising from lack of consideration of the fact that an increase or decrease in the active force ordinarily will not register its influence on a pension roll until a period of time has elapsed thereafter approximately equivalent to a normal term of active service of an individual member.

As a general rule, it may be stated that every list of pensioners will keep on growing for approximately thirty to thirty-five years after the growth of the active force ceases, and the number of men entering the pension relationship in any given year can be closely correlated with the number who entered upon active work thirty to thirty-five years back, making due allowance of course for the decremental effect of death.

It is apparent from the actuarial studies made in connection with the present investigation that some of the older Conferences attained maturity years ago, and consequently the pension

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list in such Conferences has become relatively stable. However, the majority of the Conferences are still unstable in the numerical strength of the active force and therefore a considerable increase in the already heavy claims may be expected. This unstable condition has been reflected from year to year during the present quadrennium in the constant increase of annuity claims. For instance, in the year 1924 the total annuity claims were \$2,823,986. In the year 1927 they had increased to \$4,413,915. During this period the average annuity rates have been practically stationary, while there has been a very substantial increase in the total number of claimants. The outlook for an immediate stoppage of this increase is not promising, because the unstable force of longevity enters into the problem in a rather serious way. An actuarial investigation made recently by the Board of Pensions and Relief reveals the fact that during the past twenty years the "complete expectation of life" of a Methodist Episcopal Minister at age 65 is 12.75 years, whereas the "complete expectation" of male lives at a like age, according to McClintock's Tables of Mortality Among Annuitants, is one year less. The addition of the cost of a year's annuity for every member of the pension roll of an Annual Conference puts a serious extra strain upon its resources. Eminent vital statisticians give us no comfort or ground for hope that there will be immediate relief at this point. It is well known that, owing to the improved technique of preventive medicine and public hygiene, a notable addition has been made to the "expectation of life" of the general population, and the end is not in sight. The following quotation is of interest in this connection:

"One of the most notable achievements in the eventful half century since Pasteur has been the increase in the average duration of life in the United States. At present the average length of life is 58 years. Public health experts predict that the average years of man will continue to lengthen as time goes on. At a recent convention of the American Public Health Association, Professor Irving Fisher of Yale University gave a schedule of how the duration of life should increase in the years to come, assuming that a hundred-year average duration is the attainable limit. In 1930 the average length of life will be 61; in 1940, 65; 1950, 69; 1960, 72; 1970, 75; 1980, 78; 1990, 80; 2000, 82. In the distant time of 2100 nearly everybody should live until 94 years of age. Professor Fisher pointed out that increases in length of life were being made at an amazing rate at the present time. The pace for the quarter of a century just past was forty years increase per century, whereas it was only four years per century in the seventeenth and eighteenth centuries." (See Current History, April 19, 1927. Article on Recent Scientific Progress.)

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If these projections are reliable, as we have fair reason to believe, it is evident that a select class of life risks such as ministers will exhibit a greater degree of longevity than the general population. The significance of this statement is portentous and indicates the necessity for an ultra-conservative policy with reference to fixation of age of retirement and rates of annuity.

If the new pension plan is adopted in its present form, it is evident that the first considerable group of pensioners thereunder will not appear until, say, the year 1965. If, meantime, a substantial increase of longevity occurs, all of the present annuity tables will be obsolete. It is apparent then that the flexibility of the new Plan in providing for the revision of the annuity rates from time to time, so as to bring them into consonance with the shifting "force of mortality" of a highly select group is very important. In fact, flexibility of a pension system at this point will prevent a serious accrual of fixed-in-advance obligations which might easily get out of balance with offsetting reserves, unless a commensurate increase of contributions were required to be made sufficiently in advance to become really effective. The outlook with reference to the longevity of ministers had a strongly determining influence in fixing the character of the pension part of the new Plan.

2. *Personal Contributions.* Practically all of the recently instituted actuarial systems have made provision for personal contribution by the ministers, the principal exception to this rule being the Church Pension Fund of the Protestant Episcopal Church, which requires the entire cost of the pension benefit to be borne by the parishes. There seems to be widespread conviction among our laymen today that ministers should share substantially in provision for their own old age. In view of the fact that they are receiving much better salaries than formerly, and that in many cases the salaries and emoluments are considerably in excess of the average income of the members of their congregations, it is generally believed that they should contribute somewhat to their pensions. One of the disadvantages of a scheme of personal contributions is the difficulty and cost of collection, especially from ministers employed on the weaker charges. It is true that moderate pensions can be provided at an annual average cost of approximately 5 per cent of the pastoral salary during active service, but in order to round out this pension to something approximating "a comfortable support," it is necessary to ask for the co-operation of the ministers in building the accumulations for provision of the pension benefits. In the set-up of the new Plan the contribution by the minister is practically voluntary, the only deprivation resulting from non-payment being the loss of the right to participate in the quadrennial distribution of the surplus arising through the operation of the system. Except for this con-

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sideration, which is essential, the minister is left free to contribute or not as he pleases without any depreciating effect on the service pension. A minister who fails to co-operate at this point simply forfeits to the benefit of his brethren his part of the surplus arising in the operation of the Fund. It should be noted that in the case of the Protestant Episcopal Church, the pensions payable under their non-contributory system are naturally less in amount than those made possible by the additional payments asked from the ministers under the proposed Methodist Episcopal system.

3. *Type of Pension Selected.* Careful consideration of the usual type of fixed-in-advance pension which promises a benefit that is more or less exactly defined beforehand, and in which the risk is assumed that the contributions will be sufficient to produce the required reserves, convinced us that there are patent dangers involved in such plans. Pre-committal as to the exact amount of the pension payable, say, thirty-five years hence, compels an organization or institution to assume a fixed obligation, the ability to meet which is affected more or less by such variables as the shifting force of mortality, the renting value of money in the market, the co-operation of those responsible for payment of dues.

An actuary framing a plan which fixes irrevocably in advance the amount and character of the pension is obliged to provide for large margins of safety in his calculations, because the applicability of the tables which he uses in framing such a plan is bound to be more or less hypothetical. In framing a pension plan for a body of ministers in which there is apt to be considerable movement in the salary levels over a long period of years and in which longevity is steadily on the increase, it seems unwise to make committal in advance as to the exact amount of the pension.

Careful consideration of the whole problem has convinced us that the adoption of some form of what may be called the "Accumulation-Purchase" type of pension is best suited to our denomination, which is singularly lacking in the homogeneity characteristic of most of the evangelical denominations in America. The "Accumulation-Purchase" type of pension may be defined as that in which contributions according to a pre-determined scale are required to be made to a custodial Fund during the period of active service, the trustees or other administering officers of such fund investing the same conservatively and, at the termination of active service of the individual, the total accumulation standing to his credit in the accounts of the trustee is applied as the purchase money for a life annuity, such annuity being based on the amount of purchase money, the attained age of the prospective beneficiary, and tables of annuity values valid at the time of purchase. The strong point to be

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made in favor of this type of pension plan is that it does not commit the institution to a contractual annuity obligation until the time of actual retirement, thus giving the underwriting institution the benefit of up-to-date investigations with reference to mortality among annuitants.

Some may object to this type of plan on the ground that, from the point of view of prospective beneficiaries, it is unsatisfactory for an institution to be unable to forecast the amount of pension benefits in advance. The question may be raised, "Why cannot the amount of pension be determined in advance in the same way as the face value of a life insurance policy payable at death?" This objection can be answered by calling attention to the fact that companies issuing insurance on lives generally make their computations on the basis of the American Table of Mortality Experience, which, although it is out of date, is nevertheless extremely conservative for insurance purposes. The great recent increase in the longevity of the general population, and even greater increase in longevity of medically selected lives, as compared with that when Mr. Sheppard Homans prepared the American Table of Mortality, gives the insurance companies an increasing margin of safety. They know positively in advance that the present standards of measurement will afford more than ample reserves and surplus. However, the increased longevity of the American people has had a decidedly adverse effect on the annuity business of the insurance companies, so that it is almost a truism in insurance circles that "nobody makes any money out of annuities." Account must also be taken of conscious selection by applicants who are extraordinarily healthy. However, the deficit on the small amount of annuity business carried by the companies at a loss can be charged to the large surplus provided by the bulk of the insurance business. It ought to be perfectly obvious that an institution engaged in the business of providing annuities only, or in which the bulk of the contractual commitments are of the annuity type, must exercise great care in the assumption of such obligations when there are no contingent reserves to offset adverse experience.

As a matter of fact, no pension fund for ministers has been proposed on any considerable scale which indicates in advance the exact pension that will be payable upon attainment of age of retirement. So far as we know, most of the proposed actuarial reserve pensions depend upon the individual salary of the minister and are calculated in some such way as the following: $1\frac{1}{4}$ per cent of the average salary of the individual minister multiplied by his years of service. It is evident that in a formula like this the average salaries of the ministers cannot be indicated in advance. Therefore, it is also impossible to indicate in advance what the pension will be.

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CAUTION: The illustrations inserted in this table must be regarded as exhibits and not as guarantees. The calculations have been made with great care.

ILLUSTRATION OF PENSIONS FOR 36 YEARS OF SERVICE BY NEW ENTRANTS

Assuming age at entry to be 28, age at retirement to be 65, and wife to be 4 years younger. Survivor in each case, whether male or female, to receive two-thirds of Pension stated in table.

Years of Service	"Support" Case 1	"Support" Case 2	"Support" Case 3	"Support" Case 4	"Support" Case 5	"Support" Case 6
1	\$500	\$700	\$900	\$1,200	\$1,500	\$1,500
2	500	700	900	1,200	1,500	1,500
3	500	700	900	1,200	1,500	1,500
4	600	850	1,100	1,500	2,000	2,200
5	600	850	1,100	1,500	2,000	2,200
6	600	850	1,100	1,500	2,000	2,200
7	700	1,000	1,300	1,800	2,500	2,900
8	700	1,000	1,300	1,800	2,500	2,900
9	700	1,000	1,300	1,800	2,500	2,900
10	800	1,150	1,500	2,100	3,000	3,600
11	800	1,150	1,500	2,100	3,000	3,600
12	800	1,150	1,500	2,100	3,000	3,600
13	900	1,300	1,700	2,400	3,500	4,300
14	900	1,300	1,700	2,400	3,500	4,300
15	900	1,300	1,700	2,400	3,500	4,300
16	1,000	1,450	1,900	2,700	4,000	5,000
17	1,000	1,450	1,900	2,700	4,000	5,000
18	1,000	1,450	1,900	2,700	4,000	5,000
19	1,100	1,600	2,100	3,000	4,500	5,700
20	1,100	1,600	2,100	3,000	4,500	5,700
21	1,100	1,600	2,100	3,000	4,500	5,700
22	1,200	1,750	2,300	3,300	5,000	6,300
23	1,200	1,750	2,300	3,300	5,000	6,300
24	1,200	1,750	2,300	3,300	5,000	6,300
25	1,300	1,900	2,500	3,600	5,500	7,000
26	1,300	1,900	2,500	3,600	5,500	7,000
27	1,300	1,900	2,500	3,600	5,500	7,000
28	1,200	1,750	2,300	3,300	6,000	7,700
29	1,200	1,750	2,300	3,300	6,000	7,700
30	1,200	1,750	2,300	3,300	6,000	7,700
31	1,100	1,600	2,100	3,000	5,500	8,000
32	1,100	1,600	2,100	3,000	5,500	8,000
33	1,100	1,600	2,100	3,000	5,500	8,000
34	1,000	1,500	2,000	2,500	5,000	8,000
35	1,000	1,500	2,000	2,500	5,000	8,000
36	1,000	1,500	2,000	2,500	5,000	8,000
(a) Total Support....	\$34,200	\$49,650	\$65,100	\$91,200	\$144,000	\$186,600
(b) Average Support..	950	1,379	1,808	2,533	4,000	5,183
(c) Income Ann.....	142	206	269	376	540	713
(d) Service Ann.....	601	691	763	879	1,076	1,173
(e) Total Pension....	743	897	1,032	1,255	1,616	1,886
(f) Item (d) as a per cent of (b).....	63%	50%	42%	35%	27%	22%

The most exact answer that can be given to any man who asks what his pension will be, is that it will be determined according to this general formula. In the system proposed by the Methodist Episcopal Church, it is safe to say that if anyone cares to hazard a guess as to what the trend of his salary is likely to be, then a very close estimate of the pension can be made by projecting the necessary calculation of accumulations on the basis of the given data. In other words, in the absence of advance knowledge of salary, practically as good an estimate can be made in the one case as in the other, so that there is no real disadvantage arising from the lack of an exact formula in the "accumulation-purchase" plan, as you will see by reference to above table in which a practical demonstration is given in

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six hypothetical cases, the rate of annuity for purposes of exhibit being based on McClintock's Tables of Mortality Among Annuitants, ages taken two years younger, and an assumption of 4 per cent interest earnings.

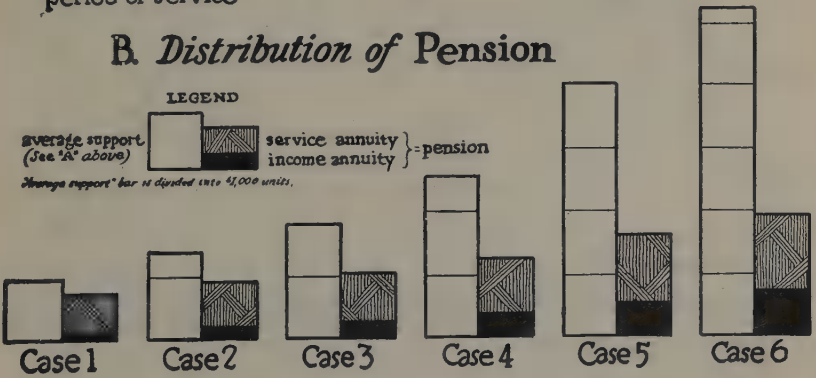
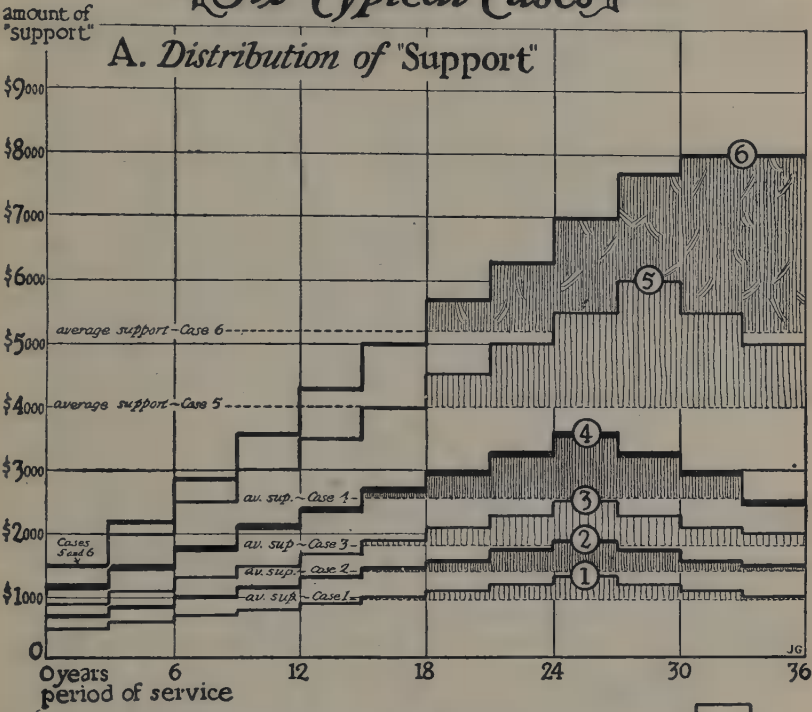
4. *Pension Equality.* In laying down the lines of the new pension plan, it was necessary to take considerable account of the tradition of pension equality which has been firmly held in the Methodist Episcopal Church for many years. We have a few strenuous advocates of absolute equality who argue that irrespective of salary or location, all retired ministers should be on an absolutely equal footing throughout the Church. Obviously this doctrinaire position will not bear close analysis. The great divergence in living conditions, in the purchasing power of money, in educational preparation and industry of ministers, makes such a proposition seem more or less absurd. If we were dealing with homogeneous conditions in a compact body, this proposition might have some show of reason, but it is a significant fact that we have met with very few ministers who care to advocate it. On the other hand, with considerable show of reason, there has been a demand from many quarters for a continuation of the present system of providing for equal pensions for equal terms of service within the bounds of each Annual Conference. In this proposition we are dealing with a group that is usually homogeneous and compact in a geographic sense, so that the conditions and costs of living are very much more nearly equal than is possible in a nation-wide distribution of cases.

The advocates of this type of equality point out that the natural thing to do would be to continue the present policy of the Church, with the difference that in the new reserve plan such equal pensions would be financed on a reserve basis. However, viewed in its broad aspects, there seem to be weighty arguments against the continuation of the present type of local equality. The maintenance of such local equality presents a real difficulty in the administration of a centralized plan because it would compel the administering body to make 100 separate distributions of pension credits annually instead of one distribution based on a universal scale. Again, there is considerable demerit involved in local equality, because there may be an extraordinary disparity between the pensions produced in two contiguous Conferences for a similar period of service. A Conference fortunate enough to have a metropolitan district or two within its borders could outstrip greatly a contiguous Conference which is mainly rural in character, because the average pension credit would be greater in the former Conference as compared with the latter.

Not only that, but the fact that compound interest would provide more than 50 per cent of the pension would tend to

Comparison of PENSION with "SUPPORT"

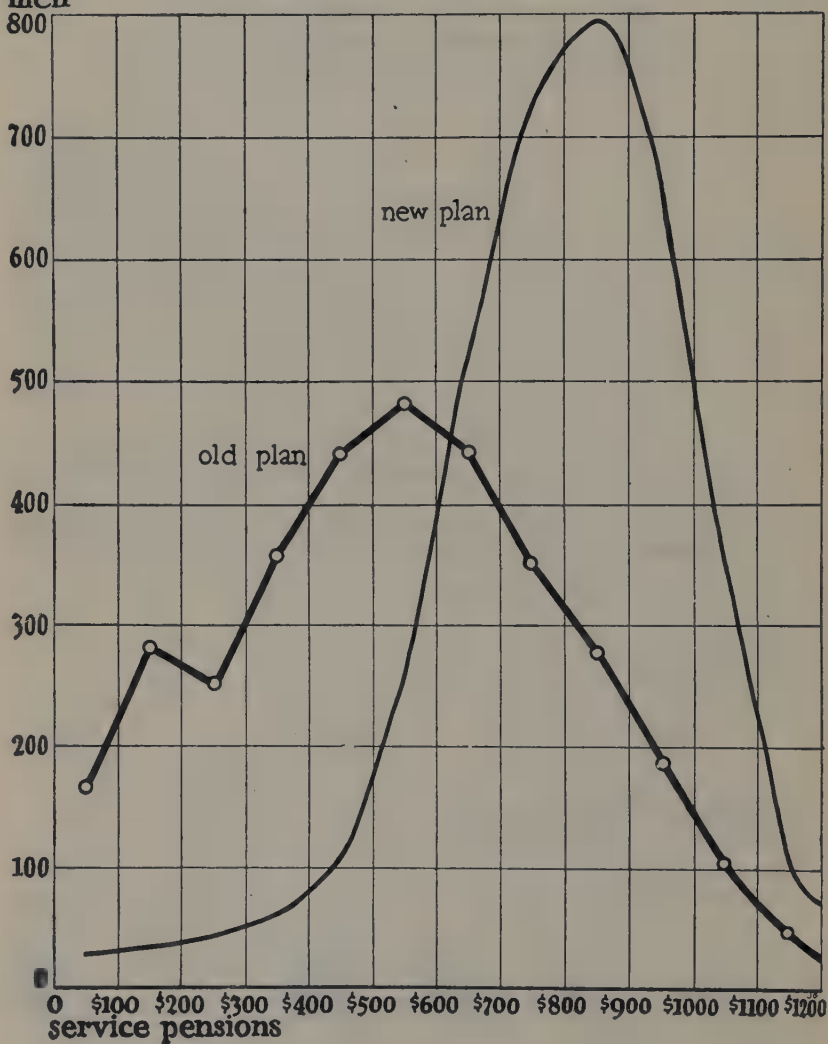
Six Typical Cases



Dispersion of Service Pensions

number
of
men

Old and New Plans



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widen the disparity between equally worthy neighbors. Indeed, if under the present system, all the Annual Conferences were to pay the disciplinary rate in full, this disparity would be clearly seen and would lead to discontent and agitation. In a considerable number of contiguous Conferences the difference in pensions for a normal period of service would be very substantial. Unless Methodism is prepared to have a minority of its Annual Conferences placed in a highly selected class while the main body remains on much lower levels, this position must be abandoned, because its essential lack of democracy can be easily seen when one considers the situation just indicated. True democracy must be laid out on broader lines unless we want to constitute a few Conferences as select clubs, so far as pension matters are concerned. Consideration for the highest welfare of the greatest number of ministers in their old age led us to seek a more broadly democratic method of establishing pension credits. After much discussion of this problem in group meetings, we finally arrived at the conclusion that a scale of allocation, such as that proposed in ¶501, §1 of the new Plan, would serve the interests of the greatest number of Methodist ministers in the best way. This scheme of allocation was worked out with the thought in mind that approximately one-half of all the members of the new Pension Fund should receive exactly the same pension for the same years of service, and in justifiable recognition of the fact that a considerable portion of the pension costs would be carried by the more prosperous Churches, whose Pastors have to meet heavy financial and social demands, it was decided that a very gradual relative increase in the amount of pension credit should be made on account of service in the higher salaried charges. This is eminently reasonable and defensible. A comparison of the distribution of pensions under the old system with an ideal distribution of pensions expected under the new system, as illustrated in the accompanying chart (see page 436), which indicates the number of men receiving various amounts under both systems and shows the shift of the greater bulk of the constituency to a much higher class and the withdrawal of all but a small minority from the lower pensions, is the best kind of demonstration of the broadly democratic effect of the proposed new pension Plan. In our judgment the average Methodist preacher will be much better served by the application of this principle of socialization than by the continuation of a thoroughly exclusive policy of local equality which will provide high pensions for a small select minority and leave the majority of the ministers below the comfort line in old age. We believe that brotherhood is of the very essence of that splendid fraternity which we call the Methodist Episcopal ministry. A continuation of the inequities of the present scheme and their greater accentuation

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through the force of compound interest would certainly have a disintegrating effect on the connectional spirit. This important consideration exercised a determining influence in the adoption of the socialization principle by the Board of Pensions and Relief at its meeting held June 23rd, 1927.

5. *Missionary Group.* There are serious problems involved in the immediate inclusion of Foreign Missionaries in the Pension system because of the difficulties involved in regard to money exchange and collection and provision of contributions corresponding to those made by the pastoral charge in the home field. Furthermore, the rates of disability and death in the different countries need to be investigated. Again, in the case of the European Conferences some of the members of our ministry are located in countries where there are universal state pension systems in force and adjustments would have to be effected with the governments concerned in such cases. These and other important problems of a like nature will require separate investigation by an expert. There are also rather serious problems involved in the financing of pensions for Home Missionaries working in fields like Alaska and elsewhere that need to be specially studied. For these reasons, the making of pension arrangements for Missionary workers has been deferred as matter to be taken up and arranged later by agreements with the Mission Boards.

III. STATISTICAL AND ACTUARIAL WORK

Immediately after the General Conference of 1924, steps were taken to obtain reliable data with reference to the ministry of the Methodist Episcopal Church. After studying carefully the data schedules used in other actuarial examinations, the questionnaire reproduced in facsimile on page 438 was prepared and mailed to all ministers and probationers in the United States. About 80 per cent of these were returned sooner or later. Upon careful examination we found many apparent errors and contradictory statements. The defective schedules necessitated a large amount of correspondence. One of the first tasks was to prepare and graduate the salary scale by ages. The crude figures showed a surprising degree of smoothness, probably due to the large number of lives involved. In order to obtain a smooth distribution that would do no violence to the sequence of figures in the original series, graduation was accomplished by means of a mathematical formula, the resultant figures agreeing very closely at practically all points with those in the crude distribution, and the total number in the group being the same in both cases. The following table exhibits the smoothed results:

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Age	Number of Effective Ministers	Average Salary
24.....	13	\$1,335
25.....	25	1,358
26.....	40	1,423
27.....	59	1,497
28.....	79	1,573
29.....	102	1,642
30.....	126	1,718
31.....	152	1,787
32.....	179	1,854
33.....	210	1,904
34.....	241	1,961
35.....	272	2,012
36.....	300	2,050
37.....	320	2,085
38.....	332	2,112
39.....	339	2,138
40.....	340	2,163
41.....	341	2,187
42.....	343	2,214
43.....	348	2,240
44.....	354	2,270
45.....	361	2,304
46.....	368	2,330
47.....	376	2,356
48.....	383	2,381
49.....	390	2,405
50.....	398	2,423
51.....	405	2,435
52.....	412	2,430
53.....	416	2,412
54.....	418	2,390
55.....	413	2,361
56.....	403	2,325
57.....	385	2,290
58.....	361	2,253
59.....	334	2,220
60.....	306	2,188
61.....	280	2,159
62.....	255	2,128
63.....	231	2,101
64.....	207	2,070
65.....	182	2,040
66.....	155	2,008
67.....	127	1,975
68.....	101	1,951
69.....	78	1,934
70.....	58	1,923
71.....	43	1,917
72.....	33	1,914
73.....	25	1,911
74.....	20	1,889
75.....	15	1,796
76.....	12	1,658
77.....	9	1,568
78.....	6	1,463
79.....	4	1,366

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IV. PRELIMINARY SKETCH OF PLAN

As the plan was drawn at first, the actuaries were requested to calculate the cost of providing for the entire body of ministers in the United States. The original plan as outlined in the booklet, "Essentials of the Plan," printed August, 1926, called for a death benefit immediately to the widow, equivalent to three-fourths of her husband's average salary received during the years up to five which he served in the effective relation immediately preceding his decease, with a maximum of \$1,000; a disability annuity to a minister under age 65, equivalent to 45 per cent of his average salary for the five years of effective service preceding disablement; maximum \$1,200, minimum \$300; an annual pension credit on account of service, ranging from 12 per cent on a minimum cash salary of \$300 (plus 15 per cent house rent equivalent) to a maximum of 4 per cent of salary and house rent equivalent in the higher ranges of salary. In the original plan provision was also made that widows receiving less than \$300 annuity would be credited with a minimum equivalent to that amount. Orphan children's annuities were to be \$75 until attainment of age 16, and, if continued in school beyond age 16 and until attainment of age 21, the annuity would be doubled. The cost of providing these benefits, as originally sketched, is shown in the following table, as a percentage of the total salaries of all ministers:

	Per cent
Death Benefit.....	.65
Disability Benefit.....	1.00
Widow's Additional Annuity.....	.45
Children's Annuities.....	.70
Allocation.....	5.20
	<hr/> 8.00

Based on the available age data, a careful actuarial estimate was made of the cost of funding into a reserve the outstanding obligations for pensions. Valuations were made on the basis of McClintock's Table of Mortality Among Annuitants and an assumed rate of interest earning equivalent to 4 per cent per annum compounded. In view of the investigation of longevity of Methodist ministers already mentioned in this report, it was decided that the McClintock Tables needed adjustment in order to measure with a fair degree of accuracy the probable costs. The fact being known that the expectation of life of a Methodist minister at age 65 is about a year longer than that of an ordinary annuitant led to adoption of the principle of entering the Table for each case at two years younger than the actual attained age. The valuations were made on a generalized formula, it being assumed in its construction that at the time

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of retirement each effective minister would have a wife four years younger than himself, and that on an average the duration of her service would be about 90 per cent of that of her husband. These assumptions were made on the basis of statistical investigations conducted by our office. We found that the assumption that the wife at time of retirement will be on an average about four years younger than her husband is also true in other denominations.

A careful study was made in order to obtain data with reference to the expectation of having orphan children come on the annuity Fund at time of the father's death. The statistics obtained in this investigation were carefully compared with those worked out in the Presbyterian studies by Mr. Huggins; also the study of the Episcopal clergy by Mr. Robert Henderson.

The following exhibit shows the resulting estimate of expected costs for the given groups:

Number	Class	Accrued Obligations
3,413	Retired Ministers and their Wives.....	\$18,043,618
3,901	Widows.....	10,539,143
790	Children.....	207,414
13,455	Effective and Supernumerary Ministers and their Wives.....	39,388,107
Total.....		\$68,178,282

As soon as the figures pertaining to these valuations were placed in the hands of Annual Conference leaders, they created more or less alarm and called forth vigorous protest from many quarters against any attempt to place the entire membership under the Plan at once. It was felt that in the near future it would be impossible to fund the obligations for past service, and, as many Conferences are already keeping in force a rather strenuous program of current apportionments for Conference Claimants, it was felt that the inevitable increase of load due to the funding of the old and the caring for the annual payments under the new system at the same time would produce a serious financial strain.

The Board of Pensions and Relief became fully convinced of the wisdom of modifying the program in such a way as to introduce the new reserve principle on a gradual basis that would involve only a small immediate addition to the current load. The actuaries were of the opinion that this could be done, and that beginning with the group of effective new entrants into Annual Conferences, following the next General Conference, during a period of thirty-five to forty years the entire group of effectives could be placed wholly under the protection of a reserve plan, meanwhile the old plan being permitted to operate as before, but on an ultimately diminishing scale.

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V. REVISION OF PLAN

At the Annual Meeting of the Board of Pensions and Relief, held February 16th, 1927, the actuaries were requested to reconstruct the plan basically, limiting its primary scope to new entrants and reducing the scales of contributions and benefits to a point consistent with the limited income to be expected. This was done and the actuaries reported to a Special Committee Meeting held May 17th and 18th, 1927. At this meeting a committee consisting of about one-half of the membership of the Board examined the text of the report with minute care, and after making numerous adjustments, the revised text was presented to a Special Meeting of the Board held on June 22nd and 23rd, 1927, at which it was re-examined in a thorough-going way and, subject to editorial retouching, was unanimously adopted. In briefest outline the major points of the Revised Plan are as follows:

I. *Membership of Fund.* Class A—"New Entrants"—automatically become members of the Fund. Includes only ministers that enter into full membership in an Annual Conference in the United States after January 1, 1929.

Class B—"Previous Entrants"—become members of the Fund conditionally, with consent of Conference, after medical examination. Includes only ministers who are in full connection in an Annual Conference in the United States prior to January 1, 1929.

NOTE: Class B to be wholly under the "original pension system" of 1908 until their annual conference permits them to enter the Ministers' Reserve Pension Fund, and either sets up a reserve fund for their past services or obtains a waiver of annuity claim.

II. *Contributions.* (1) Payments by: (a) Pastor, (b) District Superintendent, (c) Bishop, (d) employee minister; equivalent to at least $2\frac{1}{2}$ per cent of: (a) Cash Salary; (b) Add 15 per cent to Cash Salary if a parsonage be occupied; (c) Add Missionary Aid, if any. Maximum payment, \$200.

(2) Payments by: (a) Pastoral Charge, (b) District; of a scale ranging from 6 per cent to 9 per cent, based as in (1). See ¶493, §1 of Text of Plan.

(3) Payments by Employer: On a scale equivalent to the amount of allocation credit for like salary, if pension only is desired; and if non-pension benefits are desired, the equivalent premium therefor to be fixed by Board of Pensions and Relief.

(4) Payments by Episcopal Fund: \$200 per annum for each Bishop who is a member.

III. *Retirement.* (1) Optional with Annual Conference to retire a minister at age 65 or over.

(2) A member of the Fund may request retirement at the Conference nearest the sixty-eighth anniversary of his birthday, or after forty-five years of membership in the Fund.

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IV. *Pension.* Provided on the "accumulation-purchase" principle.

(1) Accumulation of the member's personal payments at 4 per cent per annum will provide "Income Annuity" portion of Pension.

(2) Accumulation of Allocated Pension Credits, plus quadrennial share of Surplus will provide "Service Annuity" portion of Pension.

(3) Pension to be paid in full during joint lives of pensioners and reduced one-third when either one dies.

(4) Special provision for increasing the annuity of a young widow, at discretion of Board of Pensions and Relief, to an amount not to exceed a total of \$300.

V. *Non-Pension Benefits.* (1) Disabled Members under age 65 to receive a Monthly Benefit according to scale, ranging from \$25 to \$65 per month. See ¶499, §1 of Plan.

(2) In case of death of minister before age 65, \$500 to be paid to widow at once.

(3) Annuities to children after death of father: ages up to 16, \$75 per annum; ages 16 to 21, \$150 per annum.

(4) In event of withdrawal, all personal contributions to be refunded, together with 4 per cent compound interest.

Owing to inescapable limitations with reference to the data available, it was not found possible to fix costs for the foregoing restricted scheme with the same degree of accuracy as was feasible in making the computations for the total body. Miss Bennett of the World Service Commission kindly furnished us with the most recent data in her hands with reference to ages and salaries of ministers at time of admission into Annual Conferences. The following unsmoothed table gives an exhibit of what may be expected year by year as the classes of new entrants come forward for membership in the Plan in the early years of operation:

Ages	Number of New Entrants	Average Salaries
20.....	1	\$1,200
21.....	..	..
22.....	5	1,360
23.....	6	1,209
24.....	20	1,344
25.....	21	1,226
26.....	24	1,510
27.....	30	1,250
28.....	35	1,425
29.....	37	1,490
30.....	40	1,328
31.....	26	1,499
32.....	28	1,420
33.....	27	1,463
34.....	21	1,124

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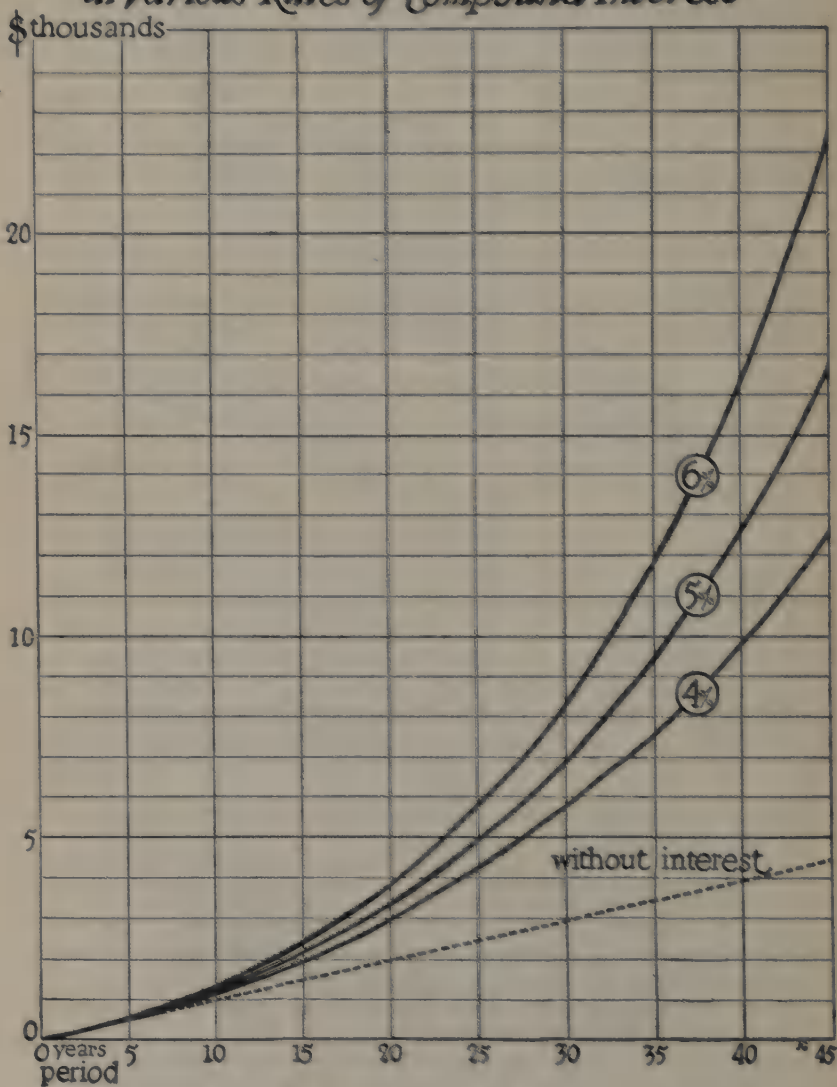
Ages	Number of New Entrants	Average Salaries
35.....	18	\$1,506
36.....	8	808
37.....	17	1,157
38.....	10	1,026
39.....	10	1,203
40.....	8	1,573
41.....	8	1,271
42.....	4	1,466
43.....	8	1,129
44.....	7	1,772
45.....	8	1,341
46.....	4	1,740
47.....	1	2,300
48.....	3	1,041
49.....	1	1,610
50.....	1	232
51.....	1	1,150
52.....	1	1,334
53.....	..	....
54.....	..	....
55.....	1	529
56.....	..	....
57.....	..	....
58.....	1	1,610
59.....	..	....
60.....	1	472
	442	

We were greatly surprised at the extraordinary number of men at advanced ages who are received annually into the ministry in the various Annual Conferences. It seems nothing short of folly to induct men into the regular ministry at ages above 45. Reference to the graph on page 446 shows the force of compound interest as applied to payments of a constant amount per annum, and demonstrates clearly enough to the merest tyro in finance that it takes the swing of a thirty to thirty-five-year period for the force of compound interest to assert itself in a marked way.

Under a reserve system it will not be possible to care adequately for such men, because compound interest is an important factor in the achievement of results. This explains the provision in the new Plan that all men entering the Fund above age 45 will be required to have deposited for them in the Fund a substantial initial contribution.

The Plan was made flexible at several points, notably with reference to the Tables to be applied in the measurement of the different benefits. The preceding discussion of longevity establishes the fact that in order to be safe the administrators of the Plan must be at liberty to change the valuation standards

Amount of a Payment of \$100 per Annum at Various Rates of Compound Interest



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from time to time, especially those having reference to the annuity values and disability. The existing insurance standards for the measurement of death costs contain a wide margin of safety. Any future increase of longevity of ministers as a class will only tend to strengthen this margin of safety. On the other hand the present experience of the insurance companies with reference to the cost of total and permanent disability is somewhat discouraging, and it is evident that great caution must be used in the provision of the disability benefits. Care must be taken not to admit applicants to disability benefits unless they can surely classify under the rather rigid language employed in the Text of the Plan. McClintock's Tables of Mortality Among Annuitants, although standard in New York State, and many other States as well, is nevertheless nearly obsolete for our purposes. From a study of the expectation of life thereunder, as compared with another of more recent date, its inadequacy is apparent. See following table:

"COMPLETE" EXPECTATION OF LIFE

Age	Males		Females	
	McClintock	British Annuitants	McClintock	British Annuitants
		1900-1920		1900-1920
50.....	21.11 years	23.83 years	24.53 years	27.57 years
55.....	17.78 "	20.09 "	20.76 "	23.73 "
60.....	14.64 "	16.63 "	17.21 "	19.94 "
65.....	11.75 "	13.48 "	13.94 "	16.28 "
70.....	9.18 "	10.64 "	11.00 "	12.86 "
75.....	6.96 "	8.14 "	8.44 "	9.79 "
80.....	5.13 "	6.17 "	6.30 "	7.18 "
85.....	3.67 "	4.66 "	4.56 "	5.17 "
90.....	2.57 "	3.49 "	3.22 "	3.77 "
95.....	1.76 "	2.61 "	2.23 "	2.79 "

VI. COST OF ADMINISTRATION OF THE FUND

We have been asked frequently what it will cost to administer the affairs of the Ministers' Reserve Pension Fund, and whether or not such a Fund could not be more economically administered by insurance companies. With regard to the first question, we can only give an opinion based on the experience of other funds of similar character. It is believed that the present staff of the Board of Pensions and Relief, with the addition of two or three moderate-salaried workers, will be quite sufficient to handle the new Fund for more than a decade. Present arrangements for the making of investments are quite ample for the handling of a volume many times larger with practically no increase in costs, so that it is fairly safe to assume that \$10,000 per annum in addition to the present income of the Board will be amply sufficient to cover the cost of salaries and equipment in this department.

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With regard to the question as to whether or not a life insurance company could do the work more economically, it may be said that this is hardly possible. In the operation of the Ministers' Reserve Pension Fund there will be no selling costs. Collections from the pastoral charges will be made in the Annual Conference without expense. The reserve fund will be exempt from taxes and, as is customary in Church organizations, the salaries of the executives will be very low as compared with those paid by insurance companies. The chief objective in placing a fund of this character under the management of an insurance company is to obtain spread of risk over a large number of lives, which is very desirable as a safety measure. However, in the Ministers' Reserve Pension Fund, the number of beneficiaries will be very large when the fund attains maturity, so that the Church will be thoroughly safe in providing self-insurance under proper restrictions.

VII. STATE SUPERVISION

It is highly desirable that an actuarial reserve pension fund involving a large number of beneficiaries should be placed under State supervision in order to provide technical safeguards with reference to the maintenance of reserves on a scale commensurate with assumed obligations; also for the purpose of maintaining an independent check on the character of the securities purchased in the investment of such reserves. The Church Pension Fund of the Protestant Episcopal Church has been under supervision of the State Insurance Commissioner of New York since its inauguration. While this Fund has been under highly competent management from the beginning, it nevertheless has been subjected voluntarily to independent, technical supervision and its remarkable success and stability is in no small degree attributable to this conservatism. It is believed that similar conservatism with regard to the proposed Reserve Pension Fund of the Methodist Episcopal Church is thoroughly justifiable. Ultimately the Methodist Episcopal Fund will be much larger than the Protestant Episcopal, and as its obligations would be of a similarly contractual character, it is necessary to insure strict supervision of the fund at all times. This is amply provided for in the Text of the Plan. The Board of Pensions and Relief is an Illinois corporation. Unfortunately, however, the State of Illinois has no legislation in force at the present time providing for pension supervision of the character desired. This explains the general nature of the provision for State supervision made in the Plan. In the absence of the necessary legislation in the State of Illinois, and failing success in obtaining it, it may be necessary to resort to incorporation of the Fund in the State of New York, which has a pension law on its statute books.

VIII. COMMUTATION

The word "commutation" is frequently used in actuarial parlance to denote the exchange of one type of benefit for another. As applied to the Methodist Episcopal pension situation, it means the exchange of a variable pension related to individual service, average salary of the Conference, and annual income of the Conference Stewards, for a fixed pension based on a reserve deposited in advance and the attained age or ages of the beneficiary or beneficiaries. A pension commuted on a reserve basis has several points in its favor. In the first place, it is guaranteed, and the pensioner can depend absolutely on the amount of the benefit. In the second place, if the reserve has been properly calculated, it will provide sufficient money to make all the payments of benefit without call for assessments. In the third place, the average cost of providing an annuity will be considerably reduced, owing to the fact that the residuum of a Reserve Fund can be invested from year to year, and the interest applied to pension payments, whereas, in the assessment method of providing income there is no chance of earning interest on current funds. Wherever it is possible to accomplish commutation by the conversion of permanent funds into reserve funds, it is advisable that this be done for the sake of economy. In Conferences where competent financial management is available, amortization funds can be operated within the Conference itself, or the Board of Pensions and Relief may be asked to perform this duty on a cost basis. However, in some Conferences there are rather serious legal difficulties involved in the commutation of permanent funds, especially those held by Preachers' Aid Societies. Until it is possible to demonstrate to the courts that the original uses of such trusts have dried up, there is not much likelihood of their conversion. Our advice on this point is "Hasten slowly."

IX. ENDOWMENT FUNDS

The establishment of Endowment Funds in the Methodist Episcopal system of pensions was based on the theory that through a proper adjustment between income from apportionments to the pastoral charges and from investments of permanent funds, the burden on the charges would not be great. Unfortunately, rapid increase of costs and the consequent inadequacy of current income was not foreseen. The increase of a pension list by one claim calling for, say, \$800 per annum additional would necessitate the increase of the Permanent Fund by \$16,000, assuming a rate of 5 per cent to be earned. When a Conference has five or six, or even more, additional claims of such amount in one year, it is clearly evident that a very great increase of permanent funds would be necessary.

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In the absence of immediate increase in the permanent funds, there is no other resource left except to spread an increase of apportionments to the pastoral charges, which defers collection for one year, although the additional claims must be met at once. It is apparent that the endowment-assessment program is a haphazard, out-of-joint business at the best, and that endowments should not have a prominent part in the maintenance of a pension fund for a growing force.

No doubt endowment funds will have a more or less permanent place in the relief economy of Methodism in the future and we think that their promotion for such an auxiliary purpose is a wise policy. A reserve pension scheme necessarily is restricted rigidly with regard to application of benefits, and especially if it is under State Supervision, will be required to protect its reserves by obedience to the technical rules laid down for its management. It will be well, therefore, to have permanent funds in most of the Annual Conferences and to maintain and build them up in future years so that benevolently minded Methodists who have the interests of the ministers at heart may have a place to deposit gifts for the help of deserving cases in which the conditions have not permitted the provision of benefits on a scale sufficient to meet the needs. It is not possible to devise an actuarial pension scheme that will adequately take care of non-measurable emergencies. For instance, in the matter of disability it is well known that the highest incidence of disability is ordinarily found among men suffering from tuberculosis. It is highly desirable that disabled lives of this class be freed at once from the strain of providing for the cost of living and that it be made possible for them to obtain the best climatic and medical advantages available. At the present time, the lack of a relief fund to provide for moving expenses and other incidentals in such cases is a serious matter. In the past, many men of this type might have been saved for a long period of usefulness in the ministry if there had been sufficient funds available to protect them at the start from the worry and physical strain incident to provision for living expenses. We have cited this class of cases as an illustration of a useful function for permanent funds for relief purposes in the future.

X. DIVIDENDS

It will be observed that the dividends to Annual Conferences from the produce of the Book Concern and the Chartered Fund have not been taken into account in any way in the set-up of the plan of the new Reserve Pension Fund. These are in effect annuities receivable and under existing law must be paid to the Annual Conferences. There is a constitutional inhibition with reference to the produce of The Methodist Book Concern and the Chartered Fund in ¶46, §6, Discipline 1924, which reads

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as follows: "The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the Traveling, Supernumerary and Superannuated Preachers, their wives, widows and children." Apparently there is nothing in this constitutional provision that would prevent the appropriation of these dividends for the purpose of aiding in the provision of pensions and other benefits under the proposed new reserve pension system. However, we believe that this step should not be taken until all obligations to Conference Claimants under the original pension system have been discharged.

XI. SUPPLY PASTORS

A study conducted by the Board of Pensions and Relief with reference to Supply Pastors shows that this form of ministry is on the increase. There are more than 4,000 Local Preachers and Supply Pastors in the Methodist Episcopal Church in the United States. Of this number it is highly probable that less than one-fourth devote their entire time to the work. Many Supply Pastors are students in college, farmers, merchants, professional men, etc. Relatively few of the men rendering this kind of service have any intention of entering the regular ministry. The character of this service is generally intermittent and frequently the opportunity to serve is distinctly limited according to the supply of regular ministers for whom the Bishops must find places. Ordinarily men who continue in service steadily as Supply Pastors have been unable to meet the requirements for entrance into an Annual Conference. Many of these have rendered very useful service in certain fields in spite of their limitations. In fact, there are Annual Conferences where it would be difficult to man a considerable portion of the field if it were not for the service of such men. Cases have been known where a high grade man acting as a Supply Pastor has rendered better service than a member of an Annual Conference. Many of these men are content to accept appointment to fields that are not attractive to men with superior training. Apparently the Methodist Episcopal Church will need this type of ministry for many years to come, and elemental justice demands that for Supply Pastors who render a considerable period of service, provisions for pension, disability and other benefits should be made on a reserve basis under proper restrictions. Therefore, we have included a brief draft of a plan for Supply Pastors which is necessarily somewhat tentative because of the lack of exact data with reference to this group. The conditions of service, the lack of disciplinary control, and other questions of lesser weight were kept in mind in making the draft of the pension plan for Supply Pastors.

It is proposed that Supply Pastors under age 40 who shall

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have completed not less than two full years of pastoral service, after medical examination and recommendation by an Annual Conference, may be admitted to membership in a separate department of the Ministers' Reserve Pension Fund. The requirements with reference to contributions are exactly the same as those for regular members of the Ministers' Reserve Pension Fund. The benefits are similar in type, but on account of the limited income, necessarily smaller. It is evident that with these restrictions the membership of the Supply Pastors' Department of the Ministers' Reserve Pension Fund will scarcely ever be more than a few hundred at the outside. This will leave several hundred others with brief terms of service to be provided for as at present through a relief fund administered by the Board of Pensions and Relief. The number of ministers receiving relief through this fund last year was eighty-nine and the number of widows was twenty-six. The average payment to disabled Supply Pastors was \$87 and the average payment to widows was \$77. The total distribution in 1927 was \$9,730. The amount distributed is entirely too small and there is urgent need for the strengthening of this relief fund to a degree that will provide treble the amount of the present fund. Ultimately the operation of the Supply Pastors' Department of the Ministers' Reserve Pension Fund will reduce the demands on the relief fund to a comparatively negligible figure. Attention is called to the fact that Supply Pastors who are not members of the Ministers' Reserve Pension Fund will be required to comply with all the disciplinary provisions for raising of money from the charges for Conference Claimants.

XII. FINAL WORD

The text of the revised plan submitted herewith has been closely scrutinized by competent actuarial experts. Considering the existing financial situation in the Church, and the paucity of data available for mathematical projection of a plan of such limited initial scope, it may be regarded as safe, sound, fair and workable. It is flexible enough to adjust easily to changing conditions. It is conservative at all points where past experience has shown the need of stability. It is essentially simple in fundamental structure. The precise definition of detail in advance is wise and will prevent confusion. Lack of such precision in the original plan has been a fertile source of trouble and has called for repeated amendment in order to eliminate obscurities. The indispensable underlying principle of the new plan is that outstanding obligation shall be balanced by equivalent reserves. This is fundamental; everything else is incidental. Without the use of this foundation principle, no pension plan can be a permanent success.

This new reserve plan is offered as a safe chart of future

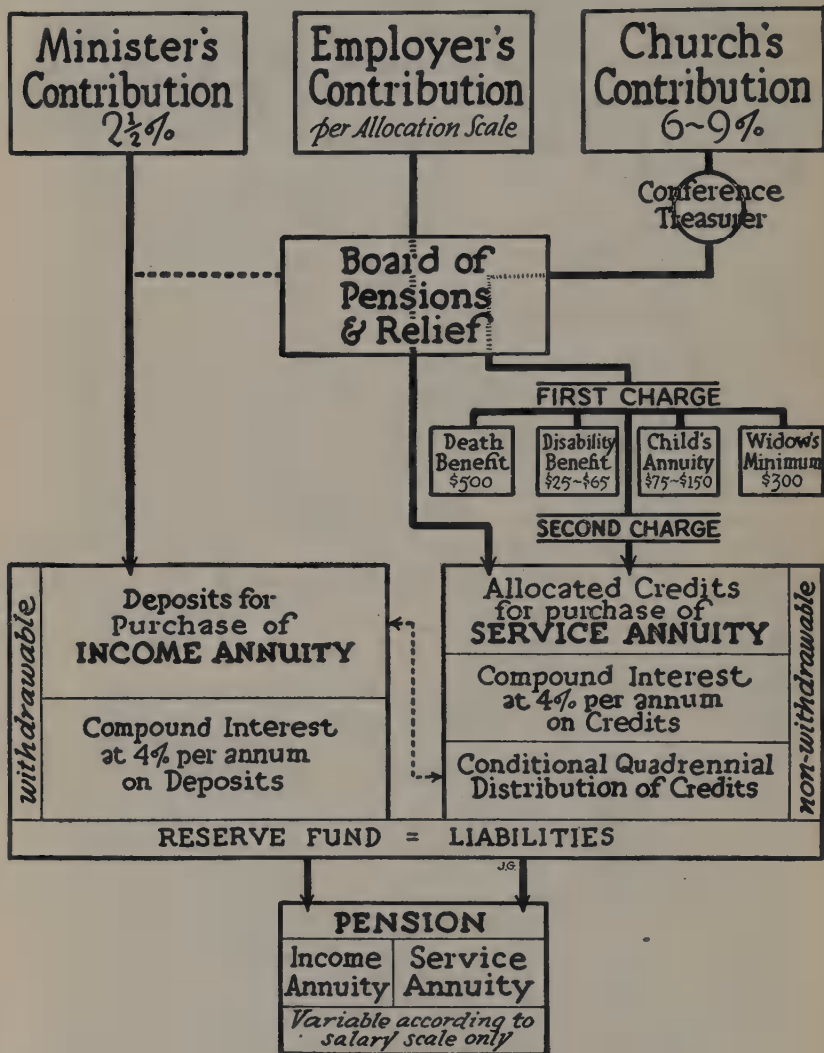
Board of Pensions and Relief

pension policy. Nothing will be lost by a fair preliminary test of its provisions, working on the assumption that adjustments can be made later in the light of experience, without damage to either the interests of the members of the Fund or the Conference Claimants under the original system.

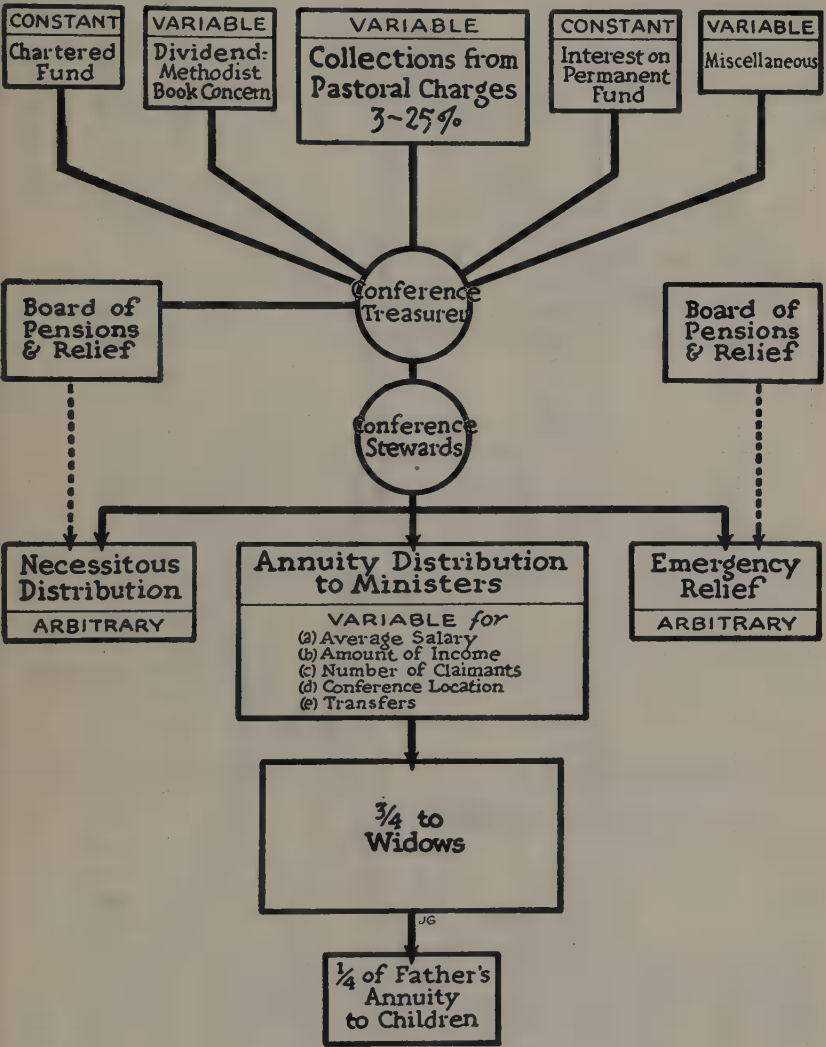
I present this report with humble acknowledgment of great indebtedness to the distinguished advisers already mentioned, to preachers and laymen from coast to coast, to my co-laborers in the office, and to yourself, with whom I have had the highly esteemed privilege of co-working in a labor of love for the best interests of a great brotherhood—the ministers of the Methodist Episcopal Church.

Respectfully submitted,
THOMAS A. STAFFORD.

Plan of Ministers' Reserve Pension Fund

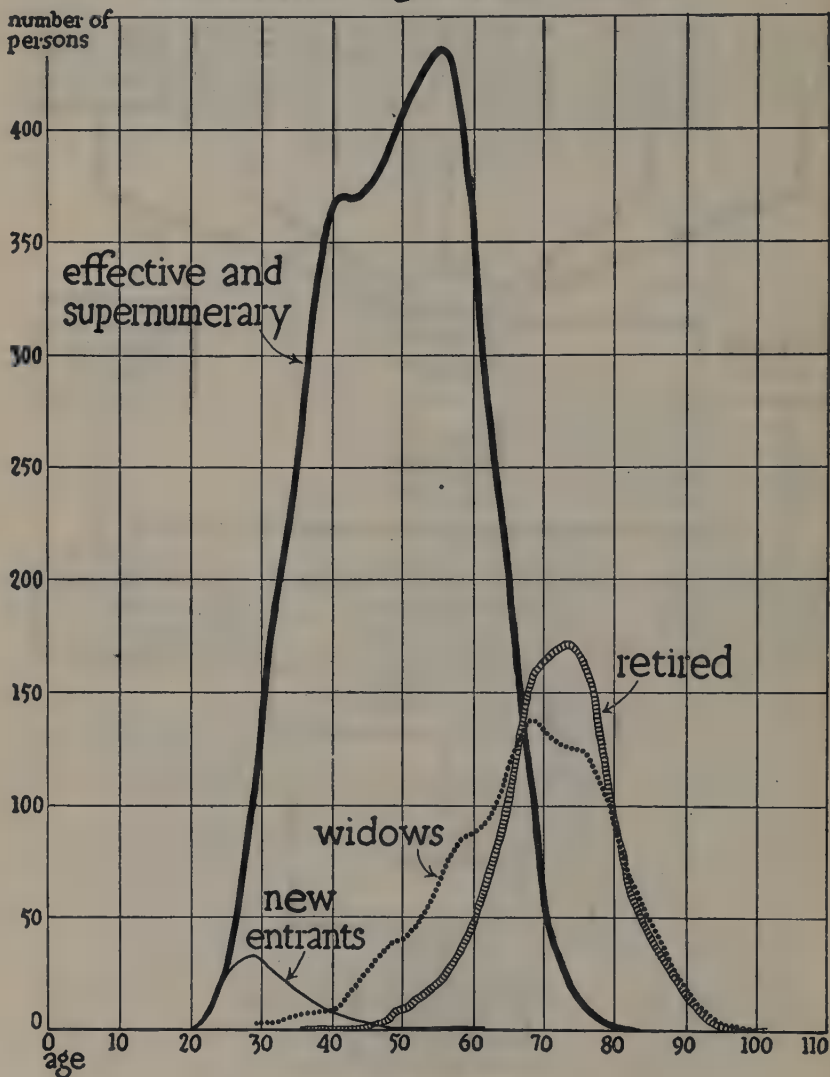


Original Pension and Relief System 1908

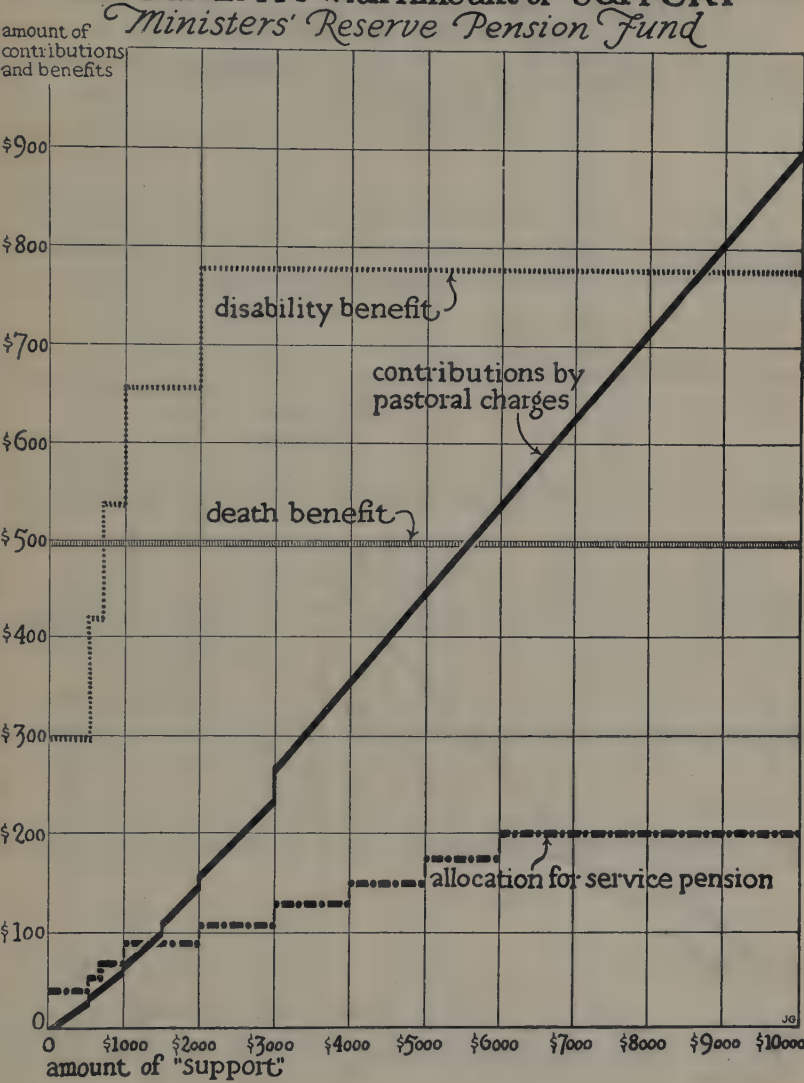


Ministers of the Methodist Episcopal Church

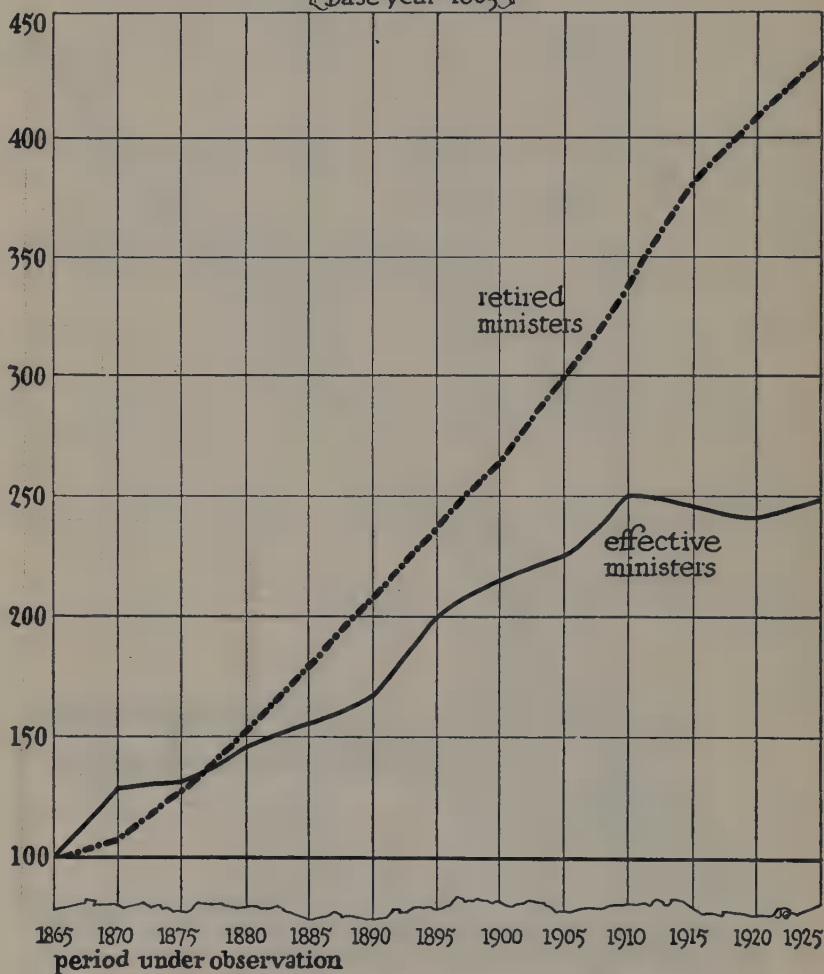
Graduated Age Distribution



Comparison of CONTRIBUTIONS by Charges and BENEFITS with Amount of "SUPPORT"



Percentage Increase in Ministerial Personnel from 1865 to 1925 Methodist Episcopal Church (Base year-1865)



Board of Pensions and Relief

PROPOSED ENACTING RESOLUTION OF THE MINISTERS' RESERVE PENSION FUND

WHEREAS, The General Conference of 1924 declared that it was imperatively necessary that fundamental constructive changes be made in the present non-contributory system for the support of Conference Claimants, called attention to the fact that other Churches had found it necessary to adopt the contributory Reserve Pension principle, and directed that "The Board of Pensions and Relief be and is hereby authorized to make the actuarial investigation necessary to apply this principle to our present system; and after the Plan has been prepared by the actuaries and approved by the Board, it shall be submitted to the General Conference"; and

WHEREAS, Through its Corresponding Secretary and Staff, guided by distinguished actuaries, the Board of Pensions and Relief, after extensive discussion throughout the Church, has prepared and with unanimous approval presented to the General Conference of 1928 the "Complete Text of the Plan of the Ministers' Reserve Pension Fund of the Methodist Episcopal Church." Therefore be it

Resolved, (1) That we, the General Conference of the Methodist Episcopal Church, hereby approve the principle of providing in the future adequate reserve funds so as to protect and stabilize the pensions and other benefits of the retired and disabled ministers of the Methodist Episcopal Church and the widows and orphans of Methodist preachers, and sanction the conversion of annuities for services rendered under "the Original Pension System" of 1908 into Reserve Fund annuities, whenever possible; and urge that steps be taken in all Annual Conferences with the object of providing ultimately for the complete funding or commutation of all pensions;

(2) That we commend to both ministers and laymen the immediate adjustment of pension practice in such manner as to make the progressive funding of the pensions for "New Entrants" a certainty, and at the same time to open the way for stabilizing the accrued annuity obligations of Methodism by providing adequate reserve funds.

(3) That we, the General Conference of the Methodist Episcopal Church, held at Kansas City, Missouri, in May, 1928, hereby approve and adopt the Complete Text of the Plan of the *Ministers' Reserve Pension Fund*, as prepared and presented by the Board of Pensions and Relief under the direction and authority of the General Conference of 1924—as set forth in the "Complete Text of the Plan"; and direct that said Plan shall be in effect immediately after the adjournment of the General Conference, and shall be operative in the Annual Conferences within the United States of America on and after January 1, 1929; and that the text of the said Plan be printed in the Discipline as Part VII, Chapter VIII.

TABLE NO. 1—INCOME, APPORTIONMENTS, CLAIMS, DEFICIENCIES, AND RESOURCES—1927

No.	CONFERENCES	Gross Income from All Sources						Apportionments			Total Claims			Resources				No.	
		1. From Churches	2. From Investments	3. Book Concern	4. Bd. of Pensions and Relief	5. Other Sources	6. Through Separate Funds	7. Total	8. Apportioned Churches	9. Paid by Churches	10. % Appt. Pd.	11. Ann. Claims Plus Special Relief	12. Total Distributed by Stewards	13. Deficit	14. Investments and Cash	15. Pledges Receivable	16. Miscellaneous		
	Totals 1927.	\$2,221,325	\$971,062	\$233,159	\$35,300	\$308,875	\$49,028	\$3,519,749	\$2,598,764	\$2,273,600	87	\$4,586,181	\$3,240,609	\$1,344,572	\$16,774,807	\$1,479,685	\$2,424,634	\$20,649,128	
	Totals 1926.	2,194,971	997,068	293,068	37,900	321,067	53,991	3,498,495	2,570,473	2,236,282	86	4,555,910	3,253,930	1,301,960	15,618,344	1,504,903	811,519	17,934,766	
	Increase.	26,354	73,434	39,971	1,399	86,808	15,037	21,254	26,291	37,318	1	29,271	42,652	42,612	1,156,463	24,782	1,613,115	2,714,316	
	Decrease.																		
1	Alabama.	1,028	1,400	658	800	40		3,926	*1,792	1,065	59	5,985	3,638	2,947	22,802			22,802	1
2	Atlanta.	736	31	574	600	40		1,981	*1,230	887	72	5,710	1,979	3,731	549			549	2
3	Baltimore.	50,976	18,000	4,250		1,098		75,410	51,400	50,924	99	82,534	72,412	10,122	519,700			519,700	3
4	Blue Ridge-Ad.	1,116	31	260	900	545		2,951	*1,260	1,161	61	3,315	2,013	1,062	539		2,800	*1,194	4
5	California.	38,939	4,100	3,128	900	390		47,377	38,959	38,959	63	69,796	45,240	24,556	195,965		218,890	439,460	5
6	California Ger.*	875		585	200	40		1,479	*806	519	108	8,115	1,960	3,074	30,744			*30,744	6
7	Central Alabama.	7,056	17	714	300	40		1,827	*745	418	58	3,532	1,827	3,708	327			327	7
8	Central German*	7,593	11,049	2,665	300	40		21,867	8,088	7,593	88	*3,820	20,232	13,520	212,851	10,000	8,750	231,601	8
9	Central Illinois.	29,888	13,821	3,691		52		46,832	40,324	31,959	78	83,779	47,893	35,777	215,060		144,920	360,000	9
10	Central Missouri.	613	10	969	700			3,893	40,284	675	76	6,075	78,067	6,722	348,375	10,000	140,398	493,773	10
11	Central N. Y.	53,752	13,260	3,364		10,763		81,129	58,278	53,825	92	84,787	78,067	6,722	442,855	10,000	13,200	465,055	11
12	Central Penna.	46,261	26,800	5,764		13,406		90,441	45,822	45,261	98	83,193	83,193		32			83,193	12
13	Central Swedish.	3,767	153	366	300	1,642		6,075	3,825	3,759	98	8,618	3,878	2,743	57,440			57,440	13
14	Central Tenn.	583	80	428	800	40		1,981	1,293	891	46	2,960	1,930	1,030	2,305			*2,305	14
15	Chicago Northwest.	5,047		1,755	500	230		10,210	17,742	7,204	90	31,297	7,616	7,044	194,427	600	46,100	240,127	15
16	Colorado.	43,757		2,084		19,379		65,220	43,606	41,493	95	55,995	45,704	10,291	146,829	1,600	8,000	156,329	16
17	Columbia River.	17,215	1,000	1,391	900	1,032		21,478	18,147	17,215	94	27,811	21,385	6,426	43,076			43,076	17
18	Dakota.	18,015		1,296	300	822		20,933	19,303	17,628	91	33,647	21,287	12,360	64,649		25,000	89,649	18
19	Delaware.	7,992	1,000	2,150	800	432		12,414	17,394	8,232	47	18,165	12,380	5,785	21,078			21,078	19
20	Des Moines.	40,760	4,983	3,105		43		48,911	43,629	40,671	93	53,936	48,680	35,256	91,417			*91,417	20
21	Detroit.	44,141	28,500	4,123		2,597		79,271	47,911	44,141	92	114,980	75,665	39,315	646,517	25,000	66,955	738,472	21
22	East German.	2,856	5,003	1,116	300	40		2,688	2,540	2,586	101	11,574	8,750	2,824	71,009			71,009	22
23	East Tennessee.	321	39	593	500	40		1,493	*631	516	78	5,941	1,493	4,448	723			723	23
24	East Tennessee.	2,037	675	609	300	59		3,680	2,038	2,037	100	5,998	3,677	2,321	25,512			25,512	24
25	Erie.	33,927	18,125	2,635	500	5,145		59,832	44,200	40,233	91	67,867	58,985	8,882	317,420	30,000	41,479	388,899	25
26	Florida.	349	84	860	500	83		1,876	638	409	70	4,732	1,830	2,902	1,534		1,534	1,534	26
27	Genesee.	49,383	11,495	3,438		4,077		68,393	72,150	51,515	71	97,567	67,845	29,722	204,560		1,500	206,060	27
28	Georgia.	7,740		2,927		158		10,667	7,740	6,859	61	3,556	2,296	1,260	10,969		3,300	14,269	28
29	Holston.	47,551	22,000	6,715	900	3,164		79,826	50,127	49,510	99	95,607	86,067	9,540	585,802		54,000	639,802	29
30	Illinois.	42,529		3,783		4,926		68,866	50,891	49,809	88	97,883	71,331	26,052	460,506	24,000	65,000	549,506	30
31	Indiana.	7,665		2,104		573		10,342	7,665	7,665	92	12,367	9,744	2,623	2,950		1,125	4,075	31
32	Inter-Mountain.	26,557	5,000	2,104		2,736		36,397	31,056	28,555	92	53,775	35,775	18,079	173,000	56,250	15,435	244,675	32
33	Iowa.	68,774	10,800	5,462		9,387		85,403	70,566	65,784	93	110,274	79,015	31,259	293,895	205,000	23,281	532,115	33
34	Kansas.	4,632		857	700	4,413		7,169	4,632	4,632	65	16,092	10,529	5,563	65,073			*65,073	34
35	Kentucky.	4,000	700	2,044		409		7,169	*939	4,225	47	21,084	6,699	14,385	3,000			5,008	35
36	Lexington.	308	21	690	500	69		1,588	*398	362	90	6,201	1,588	4,613	364			364	36
37	Lincoln.	377	23	703	500	40		1,448	*2,500	357	14	1,518	4,930	3,412	294			357	37
38	Little Rock.	1,242	11	1,793	700	70		3,816	*2,923	2,923	83	17,993	3,632	14,366	213			213	38
39	Louisiana.	25,139	2,279	3,454	1,500	6,207		38,579	29,500	24,987	85	40,747	37,201	3,546	160,272			160,272	39
40	Maine.	41,687	7,929	3,945		566		54,127	54,248	45,294	73	99,775	53,351	46,394	404,008	187,971	182,117	774,056	40

Minnesota	21,146	9,000	2,107	1,235	33,491	23,771	21,115	88	50,219	32,283	17,395	163,485	26,800	190,285	42	
Mississippi	789	38	600	47	3,729	4,284	1,028	24	13,404	3,502	9,902	794	.....	791	43
Missouri	15,233	1,231	1,886	831	19,621	16,726	15,130	90	40,130	18,738	21,392	34,327	.....	75,252	44
Montana State	1,410	968	614	900	10,321	7,794	7,498	96	12,972	9,989	2,795	10,000	122,340	540,800	46	
Nebraska	60,970	22,149	5,105	3,330	91,701	65,342	60,705	92	124,972	90,640	34,332	378,540	40,000	569,454	47	
New England	52,344	16,351	4,384	4,720	121,039	58,044	54,000	93	67,692	73,320	14,352	236,350	23,310	259,600	48	
New England So.	19,372	14,018	3,879	3,800	17,942	21,134	19,303	89	18,110	11,110	101,608	4,000	47,350	152,458	49	
New Hampshire	8,389	7,378	1,098	1,080	95,931	9,333	8,389	89	18,110	11,110	101,608	.....	.....	102,456	50
New Jersey	47,692	1,944	4,710	738	15,084	39,124	47,462	80	84,035	55,388	31,649	152,456	.....	3,322	51
New Mexico	1,361	1,000	222	800	2,553	*1,314	1,168	88	2,946	2,466	480	3,322	.....	688	52
New York	39,570	27,050	5,753	4,965	78,178	63,132	39,590	63	88,026	72,660	15,366	594,756	24,000	544,245	53	
New York East	56,243	27,000	5,839	4,965	83,627	77,669	56,243	72	107,370	91,269	16,101	531,245	13,000	544,245	54	
Newark	42,979	12,801	5,188	13,735	74,703	60,541	54,865	90	87,740	71,914	15,826	225,438	.....	225,438	55
North Carolina	1,175	98	757	500	2,570	*1,303	1,050	80	10,282	2,373	7,989	231	.....	105,000	56
North Dakota	5,017	3,000	6,082	800	4,496	68,747	45,598	45	75,496	68,612	6,884	327,524	126,100	777,844	57	
North Indiana	45,238	14,305	4,708	4,398	68,747	45,598	45,245	99	75,496	68,612	6,884	327,524	126,100	777,844	57	
North-East Ohio	77,168	14,305	4,708	4,398	68,747	45,598	45,245	99	75,496	68,612	6,884	327,524	126,100	777,844	57	
Northern Minn.	19,386	2,770	2,523	2,709	31,388	22,050	21,415	97	42,123	27,860	14,263	107,375	56,000	472,695	59	
Northern N. Y.	19,470	20,700	3,551	2,570	69,096	20,161	19,470	96	51,527	45,163	6,364	472,695	.....	35,000	61
Northern Swedish	1,601	783	265	300	2,989	1,678	1,601	95	3,855	3,045	820	307,315	20,000	392,315	62	
Northwest Indiana	35,317	8,237	1,766	6,352	51,672	35,900	35,610	98	47,324	47,324	.....	307,315	.....	480	63
Northwest Iowa	31,755	12,077	1,948	3,783	31,755	23,685	25,562	85	41,233	26,923	14,305	740,557	13,500	147,085	64	
Northwest Kansas	20,892	800	1,012	2,360	27,187	23,685	25,562	85	41,233	26,923	14,305	740,557	13,500	147,085	64	
Norway and Dan.	3,139	11,998	3,106	3,503	52,848	37,519	35,015	93	87,061	49,241	15,868	229,652	.....	229,652	66
Ohio	34,187	11,998	3,106	3,503	52,848	37,519	35,015	93	87,061	49,241	15,868	229,652	.....	229,652	66
Oklahoma	34,680	3,981	1,948	4,454	40,558	34,779	33,304	96	45,373	34,300	11,431	87,745	54,000	141,745	68	
Oregon	23,271	1,730	1,565	1,454	30,602	23,185	22,149	96	45,373	34,300	11,431	87,745	54,000	141,745	68	
Pacific German	549	288	1,651	1,100	2,776	537	549	102	3,256	2,730	526	25,000	10,000	33,612	70	
Pacific Swedish	882	637	243	70	2,082	537	549	102	3,256	2,730	526	25,000	10,000	33,612	70	
Philad. Ohio	57,050	22,869	5,945	3,181	85,882	57,985	57,140	98	103,488	81,108	22,380	420,000	4,000	688,000	71	
Pittsburgh	63,934	23,315	3,583	2,933	98,024	67,560	65,755	97	109,707	86,538	22,380	420,000	4,000	688,000	71	
Puget Sound	26,690	900	1,768	2,933	32,329	28,462	26,831	94	42,548	30,253	12,295	453,413	100,688	182,281	73	
Rock River	51,627	24,000	4,021	5,559	85,288	56,505	53,471	95	127,330	83,554	43,476	353,859	5,000	494,535	74	
Saint John's River	9,513	788	900	1,043	12,893	10,088	9,593	95	13,280	10,670	2,610	32,453	17,300	49,535	75	
Saint Louis	26,273	6,748	2,730	4,981	37,191	40,844	26,101	64	71,832	38,411	33,421	149,352	.....	*149,352	76
Savannah	579	288	1,651	1,100	2,776	537	549	102	3,256	2,730	526	25,000	10,000	33,612	70	
South Carolina	1,610	600	608	40	4,700	*1,395	2,475	56	24,633	1,937	1,457	19,976	1,800	4,860	78	
South Florida	621	2,530	3,981	1,881	10,818	*6,033	5,550	90	16,987	10,848	6,139	35,860	35,860	35,860	80	
South Florida	621	2,530	3,981	1,881	10,818	*6,033	5,550	90	16,987	10,848	6,139	35,860	35,860	35,860	80	
Southern	7,019	15,500	3,876	10,423	106,138	80,000	73,019	91	126,724	102,694	24,000	39,705	200,118	200,118	81	
Southern Calif.	31,681	3,500	2,064	2,793	40,033	37,235	30,915	83	46,186	38,660	7,520	200,118	10,800	238,817	82	
Southern Illinois	31,681	3,500	2,064	2,793	40,033	37,235	30,915	83	46,186	38,660	7,520	200,118	10,800	238,817	82	
Southwest Kansas	31,681	3,500	2,064	2,793	40,033	37,235	30,915	83	46,186	38,660	7,520	200,118	10,800	238,817	82	
Tennessee	1,571	133	687	500	1,797	*614	360	58	6,893	1,709	5,184	311	300	311	85	
Texas	1,571	133	687	500	1,797	*614	360	58	6,893	1,709	5,184	311	300	311	85	
Troy	44,000	16,840	5,412	4,816	71,368	44,712	43,375	97	71,904	65,538	5,364	280,797	71,515	*280,797	86	
Upper Iowa	35,883	10,754	3,272	2,587	52,786	39,877	38,794	97	89,668	53,957	35,729	307,927	91,175	*307,927	87	
Upper Mississippi	11,430	737	1,951	3,833	3,224	1,319	1,065	80	11,094	3,360	7,734	78,663	3,200	81,863	89	
Vermont	20,992	443	2,003	1,700	18,509	12,623	11,168	88	24,426	18,140	6,286	50,385	211,224	50,385	9,025	90
Washington	77,698	6,000	5,318	4,448	92,862	90,497	76,917	85	138,797	88,411	50,385	211,224	160,000	39,060	410,274	91
West Ohio	77,698	6,000	5,318	4,448	92,862	90,497	76,917	85	138,797	88,411	50,385	211,224	160,000	39,060	410,274	91
West Texas	27,025	17,149	2,920	680	47,774	23,067	21,022	87	32,962	23,992	8,948	285,008	3,054	3,054	92	
West Virginia	20,992	443	2,003	1,700	18,509	12,623	11,168	88	24,426	18,140	6,286	50,385	211,224	50,385	9,025	94
West Wisconsin	20,992	443	2,003	1,700	18,509	12,623	11,168	88	24,426	18,140	6,286	50,385	211,224	50,385	9,025	94
W. in Norweg.-Dan.	2,557	720	305	300	1,859	1,412	1,332	94	3,650	3,822	1,828	29,590	2,731	35,071	96	
Western Sweden	41,017	8,991	4,452	170	54,230	49,628	40,900	82	71,055	53,260	18,265	135,153	3,000	135,153	97	
Wilmington	40,973	12,134	2,502	3,344	58,953	41,661	40,808	98	65,105	33,734	9,325	275,265	15,000	275,265	98	
Wisconsin	22,885	23,585	4,825	1,700	59,015	23,407	22,864	97	73,327	57,990	17,347	588,440	6,069	588,440	99	
Wyoming	2,384	190	500	1,403	7,286	2,485	2,459	98	34,493	3,231	208	6,069	.....	6,069	100

† Surplus.

* Latest figures available.

TABLE NO. 2—DISTRIBUTION OF FUNDS AND CLASSIFICATION OF C AIMA NTS—1927

[illegible]

42	Minnesota.....	1,892	27.00	1,942	49,734	31,798	17,283	64	455	32	44	9	85	1	2	18	3	4	6	7	6	1	6	13	7	15	12	42
43	Mississippi.....	1,275	10.00	1,275	12,750	2,848	2,25	22	654	23	33	18	71	654	23	33	18	71	654	23	33	18	71	654	23	33	18	71
44	Missouri.....	1,732	24.00	1,732	37,680	16,238	10,49	43	2,850	34	31	50	70	2,850	34	31	50	70	2,850	34	31	50	70	2,850	34	31	50	70
45	Montana.....	1,486	21.00	1,486	11,865	9,009	16,25	77	8,300	12	14	2	252	2	252	2	252	2	252	2	252	2	252	2	252	2	252	2
46	Nebraska.....	1,781	25.00	1,781	120,250	85,913	18,10	72	4,722	110	97	24	283	110	97	24	283	110	97	24	283	110	97	24	283	110	97	24
47	New England.....	2,062	28.00	2,062	45,606	36,388	25,00	81	8,761	33	44	2	749	33	44	2	749	33	44	2	749	33	44	2	749	33	44	2
48	New England So.....	2,073	22.00	2,073	45,606	36,388	25,00	81	8,761	33	44	2	749	33	44	2	749	33	44	2	749	33	44	2	749	33	44	2
49	New Hampshire.....	1,472	21.00	1,472	30,904	16,884	21,00	100	1,226	10	20	5	118	10	20	5	118	10	20	5	118	10	20	5	118	10	20	5
50	New Jersey.....	2,104	30.00	2,104	79,050	47,401	21,00	100	4,985	46	67	5	118	46	67	5	118	46	67	5	118	46	67	5	118	46	67	5
51	New Mexico.....	1,922	11.00	1,922	2,112	1,632	8,50	77	834	4	8	3	15	4	8	3	15	4	8	3	15	4	8	3	15	4	8	3
52	New York.....	1,930	27.00	1,930	87,102	71,736	22,50	93	924	60	85	17	125	60	85	17	125	60	85	17	125	60	85	17	125	60	85	17
53	New York East.....	2,336	33.00	2,336	105,138	89,037	25,00	88	2,232	45	85	6	136	45	85	6	136	45	85	6	136	45	85	6	136	45	85	6
54	New York West.....	2,174	31.00	2,174	87,430	71,694	25,00	88	3,200	47	14	13	1	6	13	1	6	13	1	6	13	1	6	13	1	6	13	1
55	North Carolina.....	1,972	13.00	1,972	9,854	1,965	2,80	20	408	16	18	7	46	16	18	7	46	16	18	7	46	16	18	7	46	16	18	7
56	North Dakota.....	1,488	21.00	1,488	13,671	9,518	14,00	67	87	18	22	6	46	18	22	6	46	18	22	6	46	18	22	6	46	18	22	6
57	North Indiana.....	1,901	27.00	1,901	75,114	68,230	25,00	100	3,382	60	63	19	142	60	63	19	142	60	63	19	142	60	63	19	142	60	63	19
58	North-East Ohio.....	2,620	35.00	2,620	187,800	75,900	12,00	40	7,146	128	122	21	271	128	122	21	271	128	122	21	271	128	122	21	271	128	122	21
59	Northern Minn.....	1,496	24.00	1,496	40,392	26,139	18,00	66	66	1	31	6	99	1	31	6	99	1	31	6	99	1	31	6	99	1	31	6
60	Northern N. Y.....	2,123	27.00	2,123	50,952	44,588	21,00	87	575	34	41	5	90	34	41	5	90	34	41	5	90	34	41	5	90	34	41	5
61	Northern Swedish.....	2,933	30.00	2,933	3,809	2,989	10,20	78	56	7	5	4	16	7	5	4	16	7	5	4	16	7	5	4	16	7	5	4
62	Northwest Indiana.....	1,947	27.00	1,947	46,143	46,143	27,00	100	1,181	39	35	6	80	39	35	6	80	39	35	6	80	39	35	6	80	39	35	6
63	Northwest Iowa.....	1,901	28.00	1,901	40,992	40,992	28,00	100	4,216	39	36	10	79	39	36	10	79	39	36	10	79	39	36	10	79	39	36	10
64	Northwest Kansas.....	1,753	25.00	1,753	39,725	25,420	16,00	64	1,908	39	30	10	79	39	30	10	79	39	30	10	79	39	30	10	79	39	30	10
65	Norweg. and Dan.....	650	15.00	650	9,750	3,258	5,00	33	2,350	13	11	2	123	13	11	2	123	13	11	2	123	13	11	2	123	13	11	2
66	Ohio.....	2,153	30.00	2,153	82,620	44,800	17,00	56	4,441	58	62	2	223	58	62	2	223	58	62	2	223	58	62	2	223	58	62	2
67	Oklahoma.....	1,957	27.00	1,957	44,091	32,660	20,00	74	1,640	45	34	20	99	45	34	20	99	45	34	20	99	45	34	20	99	45	34	20
68	Oregon.....	1,662	23.00	1,662	43,424	28,722	15,00	65	1,949	43	35	8	86	43	35	8	86	43	35	8	86	43	35	8	86	43	35	8
69	Pacific German.....	857	12.00	857	3,780	2,630	10,00	83	100	7	4	1	11	7	4	1	11	7	4	1	11	7	4	1	11	7	4	1
70	Pacific Swedish.....	990	14.00	990	3,780	2,017	7,50	54	...	7	4	1	8	7	4	1	8	7	4	1	8	7	4	1	8	7	4	1
71	Philadelphia.....	2,188	31.00	2,188	100,192	77,812	25,00	80	3,286	43	86	14	135	43	86	14	135	43	86	14	135	43	86	14	135	43	86	14
72	Pittsburgh.....	2,324	33.00	2,324	96,888	74,019	25,21	76	12,819	50	74	11	135	50	74	11	135	50	74	11	135	50	74	11	135	50	74	11
73	Puget Sound.....	1,740	24.00	1,740	41,472	23,177	17,00	71	1,076	49	24	5	78	49	24	5	78	49	24	5	78	49	24	5	78	49	24	5
74	Rock River.....	2,331	34.00	2,331	127,330	83,854	23,00	67	...	62	97	5	164	62	97	5	164	62	97	5	164	62	97	5	164	62	97	5
75	Saint John's River.....	1,992	28.00	1,992	12,180	9,570	22,00	78	1,100	8	9	17	47	8	9	17	47	8	9	17	47	8	9	17	47	8	9	17
76	Saint Louis.....	1,880	25.00	1,880	76,321	37,611	14,00	54	800	54	68	16	138	54	68	16	138	54	68	16	138	54	68	16	138	54	68	16
77	Savannah.....	444	6.00	444	2,994	1,497	3,00	50	440	...	9	11	14	...	9	11	14	...	9	11	14	...	9	11	14	...	9	11
78	South Carolina.....	1,007	14.00	1,007	24,276	4,300	2,50	18	359	21	52	43	121	21	52	43	121	21	52	43	121	21	52	43	121	21	52	43
79	South Florida.....	649	9.00	649	7,711	1,359	17,20	91	100	...	3	1	4	...	3	1	4	...	3	1	4	...	3	1	4	...	3	1
80	South.....	1,196	17.00	1,196	14,739	8,600	10,00	59	2,248	20	18	9	47	20	18	9	47	20	18	9	47	20	18	9	47	20	18	9
81	Southern Calif.....	2,215	31.00	2,215	118,699	94,669	25,00	87	8,025	105	62	13	180	105	62	13	180	105	62	13	180	105	62	13	180	105	62	13
82	Southern Illinois.....	1,659	24.00	1,659	45,456	37,870	20,00	83	730	41	49	5	89	41	49	5	89	41	49	5	89	41	49	5	89	41	49	5
83	Southwest Kansas.....	1,883	28.00	1,883	52,808	46,568	25,00	85	1,055	49	34	7	90	49	34	7	90	49	34	7	90	49	34	7	90	49	34	7
84	Tennessee.....	1,927	23.00	1,927	6,490	1,296	2,00	20	413	11	21	12	44	11	21	12	44	11	21	12	44	11	21	12	44	11	21	12
85	Texas.....	7,920	23.00	7,920	7,920	2,376	3,00	30	37	190	27	2	48	190	27	2	48	190	27	2	48	190	27	2	48	190	27	2
86	Troy.....	1,741	24.00	1,741	65,153	22,00	91	480	56	70	9	135	1	70	9	135	1	70	9	135	1	70	9	135	1	70	9	135
87	Upper Iowa.....	2,059	29.00	2,059	87,753	52,054	17,50	60	1,883	61	42	1	123	61	42	1	123	61	42	1	123	61	42	1	123	61	42	1
88	Upper Mississippi.....	673	10.00	673	11,020	3,066	3,00	30	74	16	61	4	62	16	61	4	62	16	61	4	62	16	61	4	62	16	61	4
89	Vermont.....	1,440	20.00	1,440	20,940	14,654	14,00	70	3,486	22	26	50	2	26	50	2	26	50	2	26	50	2	26	50	2	26	50	2
90	Washington.....	1,114	15.00	1,114	15,490	6,195	6,00	40	1,408	13	36	15	64	13	36	15	64	13	36	15	64	13	36	15	64	13	36	15
91	West Ohio.....	1,970	28.00	1,970	136,892	86,506	18,00	64	1,905	100	114	9	223	100	114	9	223	100	114	9	223	100	114	9	223	100	114	9
92	West Texas.....	660	9.00	660	8,640	2,640	2,75	31	...	15	34	18	67	15	34	18	67	15	34	18	67	15	34	18	67	15	34	18
93	West Virginia.....	1,816	25.00	1,816	70,450	46,458	16,50	66	875	74	52	30	156	74	52	30	156	74	52	30	156	74	52	30	156	74	52	30
94	West Wisconsin.....	1,680	24.00	1,680	25,370	20,00	83	2,462	27	5	2	4	5	2	4	5	2	4	5	2	4	5	2	4	5	2	4	5
95	W. Norweg.-Dan.....	1,150	14.00	1,150	2,576	474	3,50	25	1,078	5	1	1	6	5	1	1	6	5	1	1	6	5	1	1	6	5	1	1
96	W. Norweg.-Swedish.....	1,000	15.00	1,000	4,356	2,598	12,00	75	1,314	5	11	1	17</															

III. GROUP STATISTICS—1927

I. ENGLISH-SPEAKING WHITE CONFERENCES	1. No. of Retired Ministers Receiving				2. No. of Widows Receiving				3. Deviation from Group Average				4. General Averages and Ratios										No.
	Up to \$300	\$301 to \$500	\$501 to \$1,000	Above \$1,000	Up to \$300	\$301 to \$500	\$501 to \$1,000	Ann. Rate	Deviation from Group Average	Rate Paid	Deviation from Group Average	Per cent of Membership on Retired List	Average Years Served by Retired Ministers	Average Per Capita Paid Retired Ministers	Average Per Capita Paid Widows	Average Per Capita Paid Children	Endowment Per Capita of Ministerial Membership	Amount (in cents) Raised for Church members	Percentage of Pastors' Salary Passed for Claimants				
Totals and Averages 1927.....	393	763	1,717	207	1,422	1,198	711	\$24.96	.....	\$18.56	.....	23	30	\$564	\$297	\$67	\$1,207	62.1	12	12	
Totals and Averages 1926.....	350	740	1,717	228	1,332	1,220	701	24.97	.....	18.72	.....	23	30	565	303	63	1,041	61.7	12	12	
Increase.....	43	23	.....	.....	70	.....	10	.....	.....	.....	.....	.....	.....	.....	.....	4	166	.....	.....	.....
Decrease.....	.....	.....	.....	21	.....	32	.....	01	.....	16	.....	.....	.....	11	6	.....	.....	.....	.....	.....
1 Alabama.....	20	.....	.....	.....	7	.....	31	9.00	-15.96	5.00	-13.56	35	26	128	51	8	368	89.1	1	1
2 Baltimore.....	.....	2	28	18	10	11	.....	28.00	-3.04	26.00	-7.44	19	33	853	427	115	939	68.3	14	2	
3 Blue Ridge-Atlantic.....	.....	2	.....	.....	6	.....	.....	11.00	-13.96	7.00	-11.56	16	20	140	102	25	.....	.....	3	3
4 California.....	11	16	27	.....	38	24	3	24.00	.....	16.00	.....	28	29	458	262	51	2,066	124.6	18	4
5 Central Illinois.....	6	16	30	.....	31	30	3	28.00	+3.04	16.00	-2.56	25	32	511	318	109	1,774	59.4	11	5		
6 Central New York.....	3	5	37	9	15	22	31	27.00	+2.04	25.00	+6.44	25	32	802	437	77	2,417	101.0	21	6			
7 Central Pennsylvania.....	5	2	28	19	14	21	34	25.00	-2.04	25.00	+6.44	20	34	856	410	128	1,774	45.7	13	7			
8 Central Tennessee.....	12	.....	.....	.....	5	.....	.....	8.00	-16.96	5.21	-13.35	41	24	117	93	28	774	7.8	7	8
9 Colorado.....	2	7	31	2	28	14	11	27.00	+2.04	22.00	+3.44	19	31	678	313	37	688	89.9	16	9			
10 Columbia River.....	8	19	6	.....	19	11	.....	21.00	-3.96	16.00	-2.56	25	25	384	212	43	306	84.0	12	10	
11 Dakota.....	3	16	8	.....	23	12	.....	26.00	+1.04	16.00	-2.56	18	27	424	212	56	571	63.9	9	11	
12 Des Moines.....	11	13	30	.....	47	30	4	28.00	-3.04	16.00	-2.56	23	29	467	205	61	700	59.9	12	12		
13 Detroit.....	9	17	62	.....	11	29	11	30.00	-5.04	20.00	+1.44	24	41	581	325	85	1,918	50.4	8	13		
14 Erie.....	.....	6	36	4	12	22	18	29.00	+3.04	24.00	+5.44	24	41	581	325	85	1,918	50.4	8	13		
15 Genesee.....	1	10	54	.....	21	25	16	29.00	-4.04	20.00	+1.44	25	33	666	354	71	778	88.1	15	14		
16 Georgia.....	3	2	.....	.....	5	.....	.....	13.00	-11.96	8.00	-10.56	21	37	299	96	40	680	13.1	15	15
17 Holston.....	31	.....	.....	.....	36	.....	.....	21.00	-3.96	7.00	-11.56	22	25	175	102	38	332	16.3	7	16
18 Illinois.....	8	16	44	7	35	28	29	26.00	+1.04	24.00	+5.44	22	27	645	377	105	1,767	47.4	13	18			
19 Indiana.....	15	19	44	.....	30	34	14	27.00	-2.04	20.00	+1.44	27	27	558	349	45	1,532	43.1	14	19		
20 Inter-Mountain.....	4	7	8	.....	3	.....	1	21.00	-3.96	16.00	-2.56	27	24	332	138	44	52	74.2	13	20	
21 Iowa.....	1	5	31	.....	22	20	13	27.00	-2.04	18.00	-5.56	26	35	624	330	84	1,693	68.7	18	21		
22 Kansas.....	11	29	52	.....	22	43	14	27.00	-2.04	20.00	+1.44	26	28	376	176	35	713	74.2	17	22		
23 Kentucky.....	5	8	4	.....	19	24	5	19.00	-5.96	19.00	+4.44	21	28	549	306	57	896	113.6	5	23		
24 Maine.....	1	15	21	.....	56	24	.....	27.00	-2.04	14.00	-3.56	28	23	392	215	49	2,450	69.8	12	25	
25 Michigan.....	25	37	24	.....	17	27	.....	27.00	-2.04	17.28	-1.28	21	31	537	312	99	1,197	65.0	9	26	
26 Minnesota.....	4	8	20	.....	23	8	.....	24.00	-96	10.40	-8.16	27	31	319	168	46	432	47.4	11	27	
27 Missouri.....	9	25	.....	.....	7	5	1	21.00	-3.96	16.25	-2.31	13	29	479	243	50	280	50.9	7	28	
28 Montana State.....	.....	5	7	.....	7	.....	.....	24.00	-3.96	16.25	-2.31	13	29	479	243	50	280	50.9	7	29
29 Nebraska.....	12	35	63	.....	40	48	5	25.00	+0.04	18.00	-5.56	25	34	517	290	55	1,190	69.1	11	29		
30 New England.....	.....	2	35	9	22	22	28	28.00	+3.04	25.00	+6.44	17	34	851	341	94	2,094	88.1	16	30		
31 New England Southern.....	.....	4	10	.....	15	18	6	22.00	-2.96	18.00	-5.56	20	38	681	353	83	1,546	69.3	12	31	
32 New Hampshire.....	.....	.....	10	.....	8	11	7	21.00	-3.96	21.00	+2.44	12	36	752	360	.....	2,393	57.0	9	32
33 New Jersey.....	3	8	35	.....	24	38	5	30.00	+5.04	18.00	-5.56	20	34	612	232	67	535	65.6	13	33		

34	New Mexico.....	3	1	.....	7	1	.....	11.00	-13.96	8.90	-10.06	12	25	212	88	25	85	*34.9	*11.34
35	New York.....	1	6	35	7	26	21	35	+2.04	22.50	+3.94	19	32	731	413	93	2,169	68.9	13.35
36	New York East.....	1	.....	29	14	15	19	47	+3.00	22.00	+10.44	15	36	1,049	536	87	1,796	69.1	12.30
37	Newark.....	3	25	18	23	13	11	25	+6.04	26.00	+7.44	19	38	993	908	108	870	85.0	15.37
38	North Dakota.....	8	2	.....	20	2	.....	21.00	-3.96	14.00	-4.56	17	23	326	143	83	953	38.5	4.38
39	North Indiana.....	4	11	43	2	21	23	18	+2.04	25.00	+6.44	21	27	686	398	124	2,628	47.7	12.39
40	North-East Ohio.....	1	.....	76	43	1	23	1	+5.04	12.00	-6.56	25	32	379	216	100	1,228	45.1	10.40
41	Northern Minnesota.....	11	21	22	7	22	7	2	+2.04	18.00	-5.56	18	32	564	246	75	961	68.8	10.41
42	Northern New York.....	3	4	34	3	18	11	12	+2.04	27.00	+8.44	21	30	811	393	82	2,022	53.6	9.42
43	Northwest Indiana.....	6	25	8	12	10	13	27	+3.04	28.00	+9.44	18	24	658	392	80	1,108	74.3	14.43
44	Northwest Indiana.....	6	25	8	12	10	13	27	+3.04	28.00	+9.44	18	24	658	392	80	1,108	74.3	14.43
45	Northwest Kansas.....	6	19	15	.....	17	12	1	+5.04	16.00	-2.56	26	27	430	271	52	937	100.5	14.45
46	Ohio.....	2	17	38	.....	21	28	5	+5.04	30.00	+1.56	24	29	504	285	74	915	36.9	10.46
47	Oklahoma.....	6	19	20	.....	17	11	1	+2.04	20.00	-1.44	21	24	486	279	64	636	97.9	11.47
48	Oregon.....	8	17	17	.....	17	15	1	+3.00	15.00	-3.56	27	29	433	260	49	831	79.6	15.48
49	Philadelphia.....	2	22	19	.....	22	26	32	+6.04	25.00	+6.44	14	39	973	431	105	2,248	54.9	11.49
50	Philadelphia.....	2	22	19	.....	22	26	32	+6.04	25.00	+6.44	14	39	973	431	105	2,248	54.9	11.49
51	Pittsburgh.....	2	4	23	21	10	16	48	+9.04	23.00	-1.56	28	27	469	266	60	902	47.1	13.50
52	Puget Sound.....	9	13	26	.....	12	11	1	+9.04	24.00	+3.44	19	33	734	402	173	1,514	58.1	10.32
53	Rock River.....	4	7	42	8	35	24	36	+3.00	23.00	+3.44	14	35	767	381	.....	799	88.7	23.53
54	St. John's River.....	.....	7	1	.....	45	21	6	+1.04	14.00	-1.56	23	28	408	226	42	603	49.5	9.54
55	Southern.....	14	26	14	.....	45	21	6	+7.96	10.00	-8.56	23	28	277	185	49	303	41.7	7.55
56	Southern California.....	9	11	.....	17	1	.....	17.00	+6.04	25.00	+6.44	28	27	688	330	98	1,883	87.0	15.65
57	Southern California.....	8	12	70	12	18	22	21	-3.96	20.00	+1.44	15	26	516	333	78	885	59.3	12.57
58	Southern Illinois.....	7	12	21	1	24	17	8	+3.04	25.00	+6.44	11	27	714	352	83	909	58.2	10.58
59	Southeast Kansas.....	6	6	33	5	13	9	11	+1.96	22.00	+3.44	22	32	718	350	13	1,077	78.4	14.50
60	Troy.....	.....	4	7	39	5	27	16	+1.04	17.50	-1.06	27	32	452	306	113	2,075	86.5	11.61
61	Upper Iowa.....	3	19	39	.....	28	28	5	-1.96	14.00	-1.56	27	30	427	195	36	989	86.5	15.62
62	West Virginia.....	7	18	70	.....	62	44	8	+3.04	18.00	-2.56	24	31	556	283	89	839	56.9	15.62
63	West Ohio.....	7	30	27	.....	30	20	2	+1.04	16.50	-1.06	26	26	428	254	53	964	83.9	*63.63
64	West Wisconsin.....	2	6	19	.....	18	13	4	+1.04	30.00	+1.44	18	29	558	262	42	951	73.4	10.64
65	Wisconsin.....	2	6	19	.....	18	13	4	+1.04	30.00	+1.44	18	29	558	262	42	951	73.4	10.64
66	Wisconsin.....	1	6	37	.....	11	33	10	+3.04	23.00	+6.44	23	29	730	424	133	1,600	122.0	18.65
67	Wyoming.....	1	6	37	.....	11	33	10	+3.04	23.00	+6.44	23	29	730	424	133	1,600	122.0	18.65
68	Wyoming State.....	7	34	1	.....	19	21	28	+3.56	22.00	+3.56	21	32	683	397	49	2,729	35.4	8.67
69	Wyoming State.....	1	.....	1	.....	1	.....	23.00	-1.96	21.12	+2.56	5	28	632	447	46	156	36.4	6.68

FOREIGN LANGUAGE CONFERENCES

Totals and Averages 1927.....	66	37	19	.....	113	28	.....	16.17	.....	8.66	.....	23	33	299	162	17	1,134	67.0	7
Totals and Averages 1926.....	84	49	24	.....	141	30	3	16.25	.....	8.80	.....	23	32	287	165	19	955	63.5	7
Increase.....	18	12	5	1	28	2	3	10	.....	.....	.....	1	12	.....	3	2	179	3.5	.....
Decrease.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1 California, German*.....	9	.....	.....	.....	5	.....	.....	15.00	-1.17	*2.16	-6.50	*34	*36	*68	.....	.....	*91	*73.0	*5
2 Central German*.....	8	18	7	.....	23	9	.....	20.00	+3.83	*12.00	+3.34	*29	*33	*398	.....	.....	1,963	50.4	7
3 Central Swedish.....	1	5	.....	.....	4	.....	.....	21.00	+4.83	14.00	+5.34	13	39	551	288	3	1,305	61.6	8.3
4 Chicago Northwest.....	25	1	.....	.....	33	.....	.....	18.00	+1.83	3.00	-5.68	27	32	100	61	18	2,244	63.5	8.4
5 East German.....	4	3	.....	.....	8	10	.....	18.00	+1.83	13.00	+4.94	16	37	503	287	70	*1,651	59.6	6.5
6 Eastern Swedish.....	2	1	.....	.....	11	1	.....	18.00	+1.83	11.00	+2.34	10	27	297	202	48	750	47.1	7.6
7 Northern Swedish.....	6	.....	.....	.....	5	.....	.....	13.00	-3.17	10.20	+1.54	23	32	303	141	42	1,061	56.5	7.7
8 Norwegian and Danish.....	6	6	.....	.....	11	.....	.....	15.00	-1.17	5.00	-3.66	19	34	169	112	.....	252	61.8	7.8
9 Pacific German.....	4	3	.....	.....	4	.....	.....	12.00	-4.17	10.00	+1.34	35	30	297	137	.....	1,250	48.2	4.9
10 Pacific Swedish.....	6	1	.....	.....	1	.....	.....	14.00	-2.17	7.50	+1.16	39	35	258	212	.....	680	71.9	7.10
11 Western Nor. and Dan.....	2	1	.....	.....	1	.....	.....	14.00	-2.17	3.50	-5.16	20	33	138	60	.....	365	119.3	9.11
12 Western Swedish.....	.....	2	.....	.....	7	4	.....	16.00	-1.17	12.00	+3.34	17	29	510	133	21	1,095	90.7	9.12

III. GROUP STATISTICS—1927—Continued

COLORED CONFERENCES

COLORED CONFERENCES	1. No. of Retired Min- isters Receiving				2. No. of Widows Receiving				3. Deviation from Group Average				4. General Averages and Ratios										No.
	Up to \$300		\$301 to \$500		\$501 to \$1,000		Above \$1,000		Annuit. Rate	Deviation from Group Average	Rate Paid	Deviation from Group Average	Annuity Rate Paid	Per cent of Membership on Retired List	Average Years Served by Retired Ministers	Average Per Capita Paid Retired Ministers	Average Per Capita Paid Widows	Average Per Capita Paid Children	Endowment Per Capital of Min- isterial Membership	Amount (in cents) Raised for Church member For Salary Raised for Claimants	Percentage of Pas- sioners' Salary Raised for Claimants		
	Up to \$300	\$301 to \$500	\$501 to \$1,000	Above \$1,000																			
Totals and Averages 1927...	264	13	1	...	543	1	...	...	\$10.50	...	\$3.86	...	...	14	26	\$100	\$54	\$14	\$22	12.3	3
Totals and Averages 1926...	262	12	1	...	517	1	...	...	10.50	...	4.04	...	...	14	27	108	59	16	19	9.3	2
Increase...	2	1	...	...	26	...	...	...	...	...	...	...	...	...	...	...	...	...	3	3.0	...
Decrease...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1 Atlanta...	10	...	...	...	13	...	...	...	10.00	...	3.00	...	...	15	23	70	44	17	8	*3.5	*2
2 Central Alabama...	15	...	...	...	18	...	...	...	9.00	...	2.00	...	...	16	30	59	34	12	4	*3.6	*1
3 Central Missouri...	4	...	...	...	22	...	...	...	11.00	...	3.35	...	...	5	25	87	54	20	4	70.0	2
4 Delaware...	7	8	...	...	45	1	...	...	15.00	...	10.00	...	...	9	25	255	154	23	123	26.8	5
5 East Tennessee...	6	...	...	...	17	...	...	...	10.00	...	2.00	...	...	10	23	49	43	17	12	*8.1	*1
6 Florida...	8	...	...	...	22	...	...	...	7.00	...	1.80	...	...	14	20	37	28	7	26	8.6	2
7 Lexington...	19	...	...	...	37	...	...	...	16.00	...	4.65	...	...	13	32	151	75	19	37	17.8	4
8 Lincoln...	16	...	...	...	15	...	...	...	9.00	...	1.50	...	...	18	24	49	33	8	6	*9.6	*2
9 Little Rock...	10	...	...	...	22	...	...	...	7.00	...	2.00	...	...	13	27	54	22	8	4	*6.3	*1
10 Louisiana...	28	...	...	...	37	...	...	...	7.00	...	3.50	...	...	21	27	55	32	11	1	*6.4	*2
11 Mississippi...	23	...	...	...	33	...	...	...	10.00	...	2.00	...	...	19	27	55	32	11	1	*6.4	*2
12 North Carolina...	16	...	...	...	33	...	...	...	10.00	...	2.25	...	...	18	30	66	34	11	6	4.8	2
13 Savannah*	9	...	...	...	11	...	...	...	13.00	...	2.60	...	...	18	28	74	37	16	3	*3.8	*2
14 South Carolina...	21	...	...	...	52	...	...	...	14.00	...	3.00	...	...	12	29	73	42	12	27	*5.7	*2
15 South Florida*	1	2	...	...	1	...	...	...	9.00	...	*17.20	...	...	*9	*23	*89	*189	...	...	*4.1	*1
16 Tennessee...	11	...	...	...	21	...	...	...	10.00	...	2.00	...	...	19	31	62	25	6	53	*14.0	...
17 Texas...	19	...	...	...	27	...	...	...	10.00	...	3.00	...	...	16	24	71	36	19	3	*4.7	*1
18 Upper Mississippi...	16	...	...	...	42	...	...	...	10.00	...	3.00	...	...	15	25	74	49	13	2	5.7	2
19 Washington...	10	3	...	...	36	...	...	...	15.00	...	4.50	...	...	7	25	194	86	33	51	28.1	6
20 West Texas...	15	...	...	...	34	...	...	...	9.00	...	2.75	...	...	14	24	67	40	15	27	*7.5	*2

* Latest figures available.

THE AMERICAN BIBLE SOCIETY

*To the Bishops and Members of the General Conference of the
Methodist Episcopal Church:*

DEAR FATHERS AND BRETHREN:

The four years covered by the quadrennium since the last General Conference have been years of great progress in the work of the American Bible Society. In spite of many difficulties, advances have been made in almost every department of the Society's work. Though there has been a shrinkage in the receipts from Churches, the total income has kept up fairly well, so that there have been no serious retrenchments in the production or distribution of Scriptures for home and foreign lands. This, however, has been accomplished only by denying requests from the fields for Scriptures and their distribution amounting to many thousands of dollars every year in order to bring the appropriations within the estimated income. While there has been advance, the advance has nowhere met the need of the world for the Bible. The total output in the missionary service of the Society, as will be stated under the issues of the Society, will show an increase of nearly double that of the preceding four years.

JAPANESE EARTHQUAKE

One great catastrophe, occurring in 1923, appears in the Report of the Society for 1924, recounting the almost instantaneous destruction of the Fukuin Printing Company at Yokohama, in Japan. This occurred September 1st, 1923. There had been developed through many years of labor and self-sacrifice a printing plant under the auspices of Japanese Christians which had become without any question the greatest Bible-publishing house in the world. It is a strange commentary on the development of the Far East that where the Bible was practically unknown a hundred years ago there had grown up through the co-operation of the different Bible societies and because of the skill and faithfulness of Mr. Muraoka, the owner, this plant where were kept the plates of the Scriptures used by the American Bible Society and the British and Foreign Bible Society for their work in Japan and Korea and some of their work in China and for the work of the American Bible Society in Siam and in the Philippines. In a moment, by the utter demolition of the building and the starting of fire, the plates were consumed and

became a solid molten mass. The personal loss of Mr. Muraoka and certain members of his family and many of his staff was unspeakable. This plant has not been able to recover from this loss. When one contemplates the labor of years in translation and revision and composition and the making of these plates in these different languages, one is deeply moved at the tragedy of such a sudden disaster. The cost of these plates represented a money value approximating \$150,000 to \$200,000. It was the greatest catastrophe that has ever come upon the work of the Society. Extra editions by the hundred thousand were run off by photographic process and these special editions were sent immediately to Japan. The Scriptures available in the Japanese language in New York, San Francisco, and each of the agencies on the Pacific were by cable ordered sent to Japan.

Immediate opportunity was taken of the approach of Bible Sunday in the United States to lay before the people the needs of the Society in this emergency, though it is not the purpose of the Society to use Bible Sunday to solicit gifts. The Rev. Dr. J. L. McLaughlin, who had been in the Society's service in the Philippines, prepared an important document on "The Bible Remaking the Orient." This was the basis of thousands of sermons and addresses in the United States and a very quick and generous response was given to this extra need of the Society. What seemed an impossibility has in the mercy of God become an achievement. New groups of translators and revisers were called into service, and where necessary, as, particularly, in the case of the Philippine versions in ten languages and dialects, these revisions were made use of in the preparation of the new plates, so that the result of the earthquake was the production of better versions in a number of these languages. Churches, missionary societies and individuals responded so that nearly all the needs created by the earthquake have been met. Certain editions were not replaced and other editions are still pending a further revision, but as a whole the difficulties so suddenly created have been overcome through the very generous response of the lovers of the Bible in the United States and all around the world. The total received and expended on earthquake account, separate from the general budget of the Society, has amounted in round numbers to \$148,000 received and \$145,000 expended, with some replacements not yet completed.

The Society takes this opportunity to express its gratitude to friends in the Methodist Episcopal Church, as in all the other churches, who helped to make this achievement possible. After such a revelation of the regard in which the Society is held, it should never fail to have confidence in the divine care and oversight which have quickened the hearts of men to meet its necessities. Four years ago we reported the war work of the Society and the special gifts received to make that possible; now

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we report this need of the Society and the way in which it was met.

TRANSLATIONS AND REVISIONS

Reference has just been made to the advantage taken of the destruction of the Philippine plates to bring about certain revisions in work which had been in some respects tentative when first produced.

The Ilocano New Testament was entirely revised. The Ilocano Old Testament was corrected for the production of the new Ilocano Bible. On this revision work the Rev. Mr. Cordero and the Rev. J. W. Moore of the Methodist Mission in the Philippines assisted. The Rev. J. W. Moore was the chairman of the Revision Committee.

The Pangasinan Bible was revised. The Rev. T. Cabacungan, chairman and chief reviser, and his assistants in the work, Messrs. E. Quebral and Thomas Katubig and the Rev. C. Navarro, were all of the Methodist Mission.

In the Pampangan Bible which was revised, the Rev. Herbert Riley and Miss Aneta Finley and the Rev. E. Manuel as chairman, assisted by the Rev. Alberto Songco and Mrs. Ricardo del Rosario, all of the Methodist Mission, participated.

The Bicol New Testament was also revised and the Old Testament corrected.

The Cebuan New Testament was revised and the Old Testament corrected. In the Panayan Bible the plates were corrected only. Certain work has been begun in the revision of the Tagalog.

In Latin-America, the Four Gospels in the Huanuco dialect of the Peruvian Quechua in a diglot with Spanish have been published in association with the British and Foreign Bible Society.

The Hispano-Americana New Testament has been published. This is a revision of preceding Spanish translations which almost amounts to a new translation. It was referred to in the last report.

A Valiente St. Matthew for use in the Canal Zone, a Quiche Gospel of John and a Gospel of Matthew, the work of the Rev. Paul Burgess of the Presbyterian Mission and the Rev. Amos Bradley of the Primitive Methodist Mission, for use in Guatemala, and the Miskito New Testament, the work of the Rev. George R. Heath of the Moravian Mission in Nicaragua, were published by the Society.

In Africa, the Epistles in a tentative form, the work of Mrs. H. C. Kramer of Kenya Colony, were published in the Olunyore dialect. A new and revised edition of the Luragoli Scriptures, the work of the Rev. E. J. Rees of the Friends Mission, was

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issued, and a revised Zulu Bible, representing the labors of the Rev. Dr. James Dexter Taylor, was completed. For the Presbyterian Mission in the Camerouns, West Africa, the Bulu New Testament was published. In the northern part of Africa the Gospel of John in Shulla was prepared for tribes in the Sudan.

In Siam, the Gospel of Mark was issued in the Mussu dialect; II Kings, revised, was brought out in the Siamese language. The Four Gospels and Acts, of the Siamese New Testament were revised and issued, and the Lao Old Testament portions, transliterated from the Siamese, were completed.

In China the Cantonese Colloquial New Testament, a revised Union Version, was brought out.

These, together with the Gospel of Matthew in Yiddish for the Yiddish-speaking people in the United States, give the story of long and patient work on the part of translators and of difficulties overcome in the preparation and publication of these books and the costs involved, which are considerable.

Some of these translations were referred to in the report of four years ago. It often takes a long time after the work of translation has been completed to go through the processes of publication, including the reading of proofs and the arrival at final judgments, involving mail and express from one continent to another. Thus there appear in this report statements concerning work which was in process and referred to in the last report.

ISSUES

The issues of the Society for the four years have been as follows:

1924.....	7,101,289
1925.....	6,652,299
1926.....	9,214,423
1927.....	9,907,631
	<hr/>
	32,875,642
Total of previous quadrennium.....	17,001,958
	<hr/>
Increase of.....	15,873,684

This is a remarkable expansion and represents the co-operative efforts of Auxiliary Societies, twenty-two Agencies at home and abroad, and co-operating organizations in Europe and Africa and Asia and the Islands of the Sea where there are no Agencies of the Society, and represents the work of thousands of earnest Christians who are devoted to the spreading of the Scriptures throughout the world.

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FINANCES

The gifts of the Methodist Episcopal Church during the last quadrennium have been as follows:

1924.....	\$150,085.32
1925.....	124,792.25
1926.....	77,159.39
1927.....	73,624.14

Total of..... \$425,661.10

This is a serious shrinkage from the total of \$600,000 for the preceding quadrennium, when the Society was among those which were guaranteed a certain income in the Centenary. Fortunately, other communions have followed the example of the Methodist Episcopal Church and placed the American Bible Society on their budgets, and while the whole result has been far from satisfactory and from certain points of view has a depressing influence, still, as was stated at the beginning, the total income of the Society has advanced slightly, owing to increases from individuals, community gifts and other sources.

The budget of the Society has been as follows:

Appropriations for 1924.....	\$1,172,319
1925.....	1,204,254
1926.....	1,271,750
1927.....	1,300,200

\$4,948,523

This total of \$4,948,523 is an increase over the appropriations of the preceding quadrennium of \$456,927.

In all these tables referring to issues, finances and appropriations, the figures used are the figures published in the Society's Annual Report for the year stated. This is necessary in a world-wide organization, for many months must elapse before the figures from the far fields of the Society can be received at headquarters and tabulated. This also is the case in connection with the general statements and incidents presented in the other paragraphs of this report, except in regard to personnel and one or two other items where it seems desirable to bring the matters up to date.

NEW PRESIDENT

On April 3, 1924, Mr. E. Francis Hyde, one of the vice-presidents of the Society, who had been connected with the Society as manager and as a vice-president for thirty years, was elected President to succeed Mr. Churchill H. Cutting, who resigned on March 6, 1924, and was made a President Emeritus.

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Mr. Cutting died on April 23, 1924. Mr. James Wood, who was also a President Emeritus, died December 19, 1925.

Mr. Hyde has long been one of the distinguished laymen in the religious work of New York City, being for thirty-six years treasurer of the trustees of Princeton Theological Seminary and an elder in the Collegiate Dutch Reformed Church at 29th Street and Fifth Avenue. In the financial world he was widely known as one of the vice-presidents of the Central-Union Trust Company. He brings to the work of the Society an unusual judgment and devotion. In his youth he was a member of St. Paul's Methodist Episcopal Church in New York City and superintendent of its Sunday School.

PERSONNEL

Mr. Frank H. Mann, a general secretary of the Society, retired from the service of the Society in October, 1924. In January, 1925, the Rev. Arthur Clayton Ryan, who had been for five years the secretary of the Levant Agency of the Society, was chosen general secretary. Mr. Ryan died suddenly after an illness of only three days, June 22, 1927.

In the fall of 1926 the Board of Managers decided to elect an associate secretary, to care for the work of Scripture distribution in the United States. On March 3, 1927, the Rev. Eric McCoy North, Ph.D., was elected, and he entered into the service of the Society in May, 1927.

The Rev. Dr. S. H. Kirkbride, a well-known minister of the Methodist Episcopal Church, for many years in charge of the Northwestern Agency of the Society, died April 8, 1925. The Rev. Dr. J. L. McLaughlin, who had been assisting in the Home Office, was appointed to the secretaryship of the Northwestern Agency.

The Rev. Francis G. Penzotti, who joined the Society's work in 1892, died in Buenos Aires on July 24, 1925. Mr. Penzotti's work is one of the outstanding achievements of missionary effort in Latin-America. His son, Rev. Paul Penzotti, after his father's retirement, was elected in his place.

The Rev. Dr. J. Oscar Boyd was transferred from the Arabic-Levant Agency to the Levant Agency in the middle of 1926, and Mr. William S. Strong, who had been for many years in charge of the North China Sub-Agency at Peking, was elected to the secretaryship of the Arabic Levant Agency at Cairo.

In connection with the Jubilee of the Japan Agency, in January, 1927, the Rev. Karl E. Aurell was elected as Agency Secretary. He had been Acting General Secretary.

The Rev. William F. Jordan, who had served the Society in the West Indies, in Mexico, and in the care of the Caribbean and the Upper Andes Agencies in South America, and who had returned to the United States for furlough, died in Washington,

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D. C., August 7, 1926. The Rev. Dr. Robert H. Milligan of New York City was chosen to succeed him in the Upper Andes Agency.

The Society was bereaved in the death of the following who were members of the Methodist Episcopal Church: Senator William Dillingham of Vermont, Edmund Janes James of Illinois, and Judge Henry Wade Rogers of Connecticut, Vice-Presidents, and Miss Ellen McLean of New York City, a member of the Board of Managers.

Among the newly elected Vice-Presidents of the Society during this period who are members of the Methodist Episcopal Church are Senator Albert J. Beveridge of Indiana, C. Edgar Anderson of New York City and Lewis T. M. Slocum of Illinois, and among the Managers, Watson S. Moore, Mrs. Samuel McRoberts and William J. Stitt, all of New York City, and Daniel Burke of Summit, N. J. Senator Beveridge has since died.

At the Annual Meeting of the Society held in May, 1923, Honorary Life Members were appointed because of conspicuous service rendered in connection with the Bible, its translation and its circulation. Among those so chosen were Rev. Charles W. Drees, D.D., Buenos Aires, Argentina; Rev. Victoriano D. Baez, Queretaro, Mexico; Rev. W. G. Shellebear, D.D., Hartford, Conn.; Rev. W. E. Blackstone, Los Angeles, Cal.; Rev. Jesse Lyman Hurlbut, D.D., Bloomfield, N. J.; Rev. Erwin H. Richards, D.D., Oberlin, Ohio; Rev. Charles E. Vermilyea, D.D., New York City; Charles H. Fahs, B.A., members of the Methodist Episcopal Church. Of these we have also to report the death of Rev. Charles W. Drees and Rev. Erwin H. Richards.

In 1927 the office of Honorary Vice-President was created in recognition of the growing closer relationship and co-operation of the principal denominations in America with the American Bible Society, particularly through the Advisory Council. Among those elected to this office were Bishop Joseph F. Berry, D.D., LL.D., of the Methodist Episcopal Church.

Among the secretaries of the Society now in the homeland, in addition to the Rev. Dr. William I. Haven, one of the General Secretaries, and the Rev. Dr. Eric McCoy North, the Associate Secretary, the Rev. Dr. J. P. Wragg, in charge of the Agency Among the Colored People in the United States, the Rev. Dr. Frank P. Parkin in charge of the Atlantic Agency, the Rev. Dr. J. L. McLaughlin in charge of the Northwestern Agency, the Rev. Dr. Arthur F. Ragatz in charge of the Western Agency, and the Rev. A. Wesley Mell in charge of the Pacific Agency, are members of the Methodist Episcopal Church. And on the foreign field, the Rev. Paul Penzotti of the La Plata Agency and the Rev. Carleton Lacy of the China Agency are members of the Methodist Episcopal Church.

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FACTS AND INCIDENTS

At the Foreign Missions Conference held in Washington, D. C., in January and February, 1925, attention was given to the place of the Bible in the mission field. One whole "plenary session" of the Conference was given to this theme, and addresses were presented by the Rev. Robert Forgan, D.D., of the United Free Church of Scotland, on "The Bible in the Mission Field," and by Mrs. Henry W. Peabody on "The Bible and Women." A special afternoon session in the Church of the Covenant given to the missionary work of the Bible Societies was addressed by Dr. Oswald T. Allis, Rev. George R. Heath, Dr. W. G. Shellebear, Dr. E. H. Richards, Dr. Donald McGilivray, Rev. Arthur C. Ryan and Dr. H. C. Tucker.

In the Montevideo Congress held later in the same year at Montevideo, in Uruguay, the American Bible Society shared, and there were present as its representatives: Mr. and Mrs. W. F. Jordan, Dr. and Mrs. H. C. Tucker and Mr. Paul Penzotti.

In February, 1925, certain Vice-Presidents and Members of the Board of Managers in New York City tendered a most delightful dinner at the Biltmore Hotel to General Secretary William I. Haven on the twenty-fifth anniversary of his secretaryship. It was a very brilliant occasion. Addresses were made by Bishop William Fraser McDowell, D.D., LL.D., of Washington, D. C.; Dr. John H. Finley, editor of the New York Times, and Secretary Haven. Mr. J. Henry Baker of Baltimore, President of the Maryland Bible Society, presided.

Bible Sunday has had conspicuous consideration during this quadrennium, beginning with "The Bible Remaking of the Orient," to which reference has already been made. There followed: "Every Man in His Own Tongue," a story of the translation of the Scriptures into more than 800 languages and dialects; "William Tyndale," on the 300th anniversary of his publishing of the first New Testament into English, and "The Voice and the Book," emphasizing the thought that the Divine revelation is made known to men not only by the voice of the preacher but by the circulation of the Holy Scriptures.

PECULIAR DIFFICULTIES

The Society is never without a war or a revolution on its hands somewhere. The Turkish Republic has through most of these four years been a closed territory to the distribution of the Scriptures, though the situation is improving in respect to opportunity for work in the old fields of the Levant Agency. In China the extraordinary fact has happened that in spite of bandits and revolution the circulation of the Scriptures has gone forward and has exceeded 3,000,000 copies a year. Though

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by the closing of schools and colleges the circulation of whole Bibles has been curtailed, the demand for New Testaments and Scripture portions has exceeded that of the previous year. In Mexico the difficulties have fallen out to the furtherance of the work. In Russia, though the Society itself has done no work, it has made grants to Russian Christians who have received permission from the Soviet Government to print Scriptures in Russia and has made possible by its payments for the necessary plates of the whole Bible and the New Testament a circulation of many thousand copies of the Scriptures which could not be imported.

This is the eighth report of the American Bible Society which I have had the honor to present to the General Conference of the Methodist Episcopal Church. I am authorized by the Board of Managers to express the desire and hope that the General Conference will continue the policy of the Church, established in 1836, in considering the American Bible Society one of its official benevolences and its agent for the translation, publication and missionary distribution of the Scriptures throughout the world.

WILLIAM I. HAVEN
General Secretary.

THE BOARD OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS OF THE METHODIST EPISCOPAL CHURCH

An Idea and What Came of It

BY DEETS PICKETT, Research Secretary

I think it was in 1910 when I was in Chicago doing editorial work that I first met Dr. Clarence True Wilson. It was a case of friendship at first sight. Our minds seemed to be headed in the same direction in regard to almost all public questions. In a vague way, I knew that he was doing "temperance" work, but that he was not with the Anti-Saloon League, and I became more and more curious as to just what his connection was.

"Who is Dr. Wilson, anyway," I asked a friend, "and who is behind him?"

"Well," he replied, "theoretically, the Methodist Church is behind him, but practically he is just behind himself. He was a popular Pastor in a big city Church out West, but gave it up to become General Secretary of the Temperance Society of the Methodist Episcopal Church. The Society is really nothing but a name; it has no support and no headquarters. Wilson is speaking almost constantly, selling books to pay his expenses from place to place, and amuses himself by circulating thousands of leaflets on the streets in between times. He publishes quite a good many leaflets and when he gets an order his wife wraps them up and ships them out. I believe they have desk room in somebody else's office down the street."

One day, after I had become still better acquainted with the Doctor, I said:

"Dr. Wilson, why should a man with your personality and ability waste his time holding a position which is held in such light esteem by the Methodist Church that it does not even carry a salary or an office or an expense account? Do you think it is treating your wife fairly to spend what little money you have saved supporting her and yourself, while you are working night and day doing work without compensation?"

I never shall forget his reply. We were standing in an office at the corner of LaSalle and Washington Streets, Chicago. He said, "Come over to the window a moment." I did so. And he pointed to the city streets. "Mr. Pickett," he said, "the Methodist Church has been at war with the liquor traffic since it got out of the cradle; isn't that so? John Wesley said: 'The

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liquor traffic drives His Majesty's subjects to hell like sheep,' and the General Conference has said: 'It can never be legalized without sin,' and 'License high or low is vicious in principle and powerless as a remedy.' You and I know that the Church has gotten nowhere in its war on the liquor traffic. There are 7,000 saloons in this town and they run it. They obey no law made for their regulation. They have rooms for prostitution upstairs, and rooms for gambling behind. They sell to minors and they sell on Sunday. They pay graft and there are plenty of takers. Oh, I know that we have a few prohibition States. There is faithful old Maine, still standing by its law and the entire liquor traffic of the Nation closely organized for offensive effort, does everything possible to break down the local laws of Maine and Kansas and North Dakota. Under the protection of Interstate Commerce the liquor traffic grows more arrogant, more corrupt and more powerful every day. Isn't that so?"

"Yes," I replied, "that is just about so."

"A MISSIONARY JOB"

"Now," he said, "I will tell you the reason. When a speaker goes to a town to make a prohibition address, he goes straight to the nearest church; does he not? When a prohibition paper is put into the mails, it is addressed to somebody who is sufficiently interested in prohibition to have made a contribution to the cause. That is all very commendable work, but it will never win this fight. We will have to make speeches to people who are not convinced and we will have to sow the land knee deep in prohibition literature, reaching the people who do not particularly want to read it. We must go out into the highways and byways and compel them to come in. This is a missionary job, and when the Church of Christ awakes to that fact, we will have the liquor traffic on the run. I am preaching that principle to the Methodist Church; there are hundreds of thousands of Methodists who already agree with me, and I have faith that Methodism will yet tackle this job on a missionary basis."

And then he added: "When that day comes, I wish you would come in with me and handle the literary end of the job."

The General Conference held in Minneapolis in 1912 clearly showed a conviction that Dr. Wilson had the right idea, for they gave the Temperance Society a "column in the minutes" with an apportionment of \$50,000, which the General Secretary was justified in believing would bring in at least half that amount. I received a wire: "The General Conference sends us to Topeka, Kansas, to preach prohibition from the bounds of the State which has made it a spectacular success. Will you come?"

Landing in Topeka, I asked, "Where is the Temperance

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Society of the Methodist Church," and got the answer, "Go to the Shawnee Building, around to the back, up an outside stairway and you will find it." So I did, and entering the door saw a long double room with Miss Bates, who is still with the Board of Temperance, Prohibition and Public Morals, the only person in sight.

"Are you the Temperance Society," I asked.

"I am about all of it that's around right now," she replied.

"Where is Dr. Wilson?"

"Why, Mr. J. C. McDowell of Pittsburgh gave him a Reo automobile; he has put his little daughter in it to drive it and has a cornetist, and is on his way through the West speaking in places which cannot be reached very well by railroad."

MAKING HISTORY

When the final history of the United States is written, the work of the "prohibition water wagon" of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church ought to receive respectful attention, for history was made on that trip. The auto carried the speaking party to great cities and to remote country districts where a prohibition address had probably never been heard before. When the car passed a rural mail delivery box, a worker would get out and stuff into it a bunch of prohibition leaflets. When a lumber camp or a mining camp or a railroad camp was reached, the car would stop, the cornet would blow, and the gospel of prohibition would be expounded.

Such a campaign is intensely interesting. It calls for ready wit and constant good humor, and unshakable logic and facts. Once the "water wagon" pulled up to the door of a factory and stopped. A policeman, seeing the big sign on the side of the car, stepped up and asked, "What are you going to do here?" "I am waiting for these workmen to come out and when they do I am going to make a prohibition address to them," said Dr. Wilson. "Man, don't do that," remonstrated the officer. "These workmen are rough and they will tear you and your car both to pieces. If you try to make a dry talk to them I can't be responsible for your safety." "Well," replied the Doctor, "I have been responsible for it a long time myself and am willing to continue to assume full responsibility. You just go around the corner and leave me to take care of myself."

The officer did. The noon whistle blew. Three thousand workmen poured out of the gates, giving up their lunch hour to listen to a ringing prohibition speech, and then the Doctor, concluding, said, "Now men, you love your wives and families; you want your children to grow up with a better chance to get ahead in the world than you have had; you are willing to sacrifice any little personal habit for the benefit of your country;

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how many of you will vote for a dry State?". Nearly every hand was held high.

Once on the streets of a Western city, the Doctor was speaking to a throng. He had procured a beer keg to serve as a pulpit. A beer keg is just about high enough and it typifies the hope that we will eventually have this evil under our feet. Finally, one half drunken individual who had been interrupting frequently, called out, "Where did you get that beer keg?" Quick as a flash came the reply, "Brother, I see by your shape that you have swallowed yours." He hushed. On another occasion, one of the enemy in the crowd hissed. "Ah," said the Doctor, "there is another red nose in cold water. I heard it sizzle." There was no more hissing.

AT THE OTHER END

Meanwhile, at the office in Topeka, we were trying to develop a literary end of the work along the lines of occupying "neglected fields." *The Voice* was established for the specific purpose of affording Methodist ministers and other leaders with exact information and ready material for addresses. The *Clipsheet* was planned, not so much to secure publicity, although it is, of course, a publicity organ, but to reach the editor himself as an influential man who should be informed in regard to the great moral questions. Many of these men, never having had personal contact with prohibitionists in groups or individually, were utterly unable to understand what all of the fuss was about, why anyone should want to take another man's liquor from him. "The editor has a right to know the motives back of this movement," we said. "He ought to know why prohibitionists think as they do and why they are so zealous in promoting their cause."

When it came to determining the form of the *Clipsheet*, we discarded the time honored mimeographed release in order to put out a printed broadside which might catch the eye of an editor, even as he tossed it into the waste basket. He may throw it away ten times, but on the "eleventh time," it may chance that he will see some headline or some few words which will indicate that information is to be had which it would be well for him to know. If he wishes to use any of the material he can quickly use his scissors on it, paste it on a "dummy," and it is ready for the printer.

So far as we know, the *Clipsheet* was the first publication of its kind ever issued, although today there are probably hundreds in existence, testifying as to the quality of the idea.

USING NOVEL METHODS

How the Society hunted for novel methods is indicated by one way of securing readers for its leaflets. Sunday School

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children were offered prizes to the one who would bring in the most signatures indicating that the signer had read the leaflet circulated by the child. In one city, the name of nearly every voter was brought in. Leaflets were soon being run in million editions.

The Society had published and circulated the Cyclopedia of Temperance, Prohibition and Public Morals, perhaps the most generally used book of reference on the temperance question ever printed.

To sum up before the record grows beyond the limits of a summary: The Society had demonstrated the value of street speaking; had sent its "missionaries" 400,000 miles to find men where they were—in lumber camps, mining camps, railroad camps, in the factories; it had promoted an essay contest among students; it had published a textbook for systematic study and had circulated 75,000 copies of this and other books; it had circulated 50,000,000 pages of literature; it was serving the newspapers of the country with news and information in regard to the temperance reform; it had inaugurated a work among the Negroes and it had secured more than a million signers to the total abstinence pledge.

PART OF THE RECORD

Dr. Clarence True Wilson, about this time, reported to the Board the following achievements:

By circulation of literature and other methods, the Board has been able to achieve many definite things which may in part be briefly summarized as follows:

1. *The final pressure needed for victory has been applied to many State and local campaigns.*

2. A distinct policy of appealing to workingmen, neglected classes and sections has been followed.

3. Editors have been reached with convincing tendential information.

4. *More than 8,000 newspapers were pledged to abstain from liquor advertising and to support a law prohibiting it.*

5. Many thousands of young people have been pledged to total abstinence.

6. Millions of leaflets and thousands of books have been circulated.

7. *The Voice* has been sent regularly to all Methodist preachers.

8. A textbook has been published and has been used extensively in study classes of the Epworth League.

9. Credit courses of studies in the liquor problem have been secured in many Methodist colleges.

10. *When Mr. Elihu Root, now attorney for the liquor trade,*

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was a leading candidate for the Republican nomination for President, the Board exposed his record and killed his candidacy.

11. The Cyclopedia of Temperance was sent free to all Methodist preachers and editors of daily newspapers, and has been distributed to libraries and editors in Great Britain.

12. New methods of automobile and street campaigning have been evolved.

13. An educational temperance work among colored people has been carried on continuously under the direction of Dr. J. N. C. Coggin.

14. A set of posters was prepared, printed and extensively circulated.

15. Every Conference has been reached and anniversaries have been held.

The investigations included:

1. *An investigation of the attitude of the iron and steel trade toward prohibition.*

2. A detailed comparison of North Dakota under prohibition and South Dakota under license.

3. The attitude of medical leaders and hospitals toward the use of alcohol as medicine.

4. On January 1st of each year a report has been issued showing exact status of prohibition legislation in all States and counties.

5. A study of prohibition in West Virginia.

6. The attitude of Kansas bankers toward prohibition.

7. An expose of liquor trade methods.

8. A statistical report on the consumption of liquor in Europe.

9. A study showing the comparative number of blind pigs in license and prohibition States.

10. A study showing the operation of prohibition in certain towns in Illinois.

11. A survey of the attitude of the papers and magazines of the country toward liquor advertising.

12. A report of the status of prohibition sentiment in Europe.

13. Concerning the attitude of Mr. Tumulty.

14. A report of the alleged food value of alcohol.

15. *A study of the record of Mr. Elihu Root in relation to the liquor trade.*

16. A report of the English medical opinion on alcohol.

17. A report of the status of the alcoholic liquor trade in Europe as affected by the war.

18. A report as to the effect of the motion picture industry on the liquor trade.

19. A report on American editorial opinion regarding prohibition.

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20. A Kansas statistical report in answer to liquor propaganda articles.

21. *A comprehensive report showing liquor-caused crimes and misfortunes during Christmas week.*

22. An investigation of the proximity of saloons to schools in Chicago.

23. Investigations of the possibilities of industrial alcohol.

24. Attitude of American medical opinion toward drink.

25. An expose of the liquor trade's appeal to children.

26. *An annual review of the figures showing consumption and cost of liquor to American people.*

27. Studies of Congressional votes on bills relating to the alcohol trade.

28. A special study of beer.

29. *An expose of the political connection between the German-American Alliance and the brewers.*

30. Ratification records.

31. A report on the export of liquors to Africa.

32. Does prohibition pay in America? A review of authoritative opinion.

33. An analysis of the Law Enforcement code; prepared by Mr. Wayne B. Wheeler.

34. *Separate studies of the operation of prohibition in Washington, Baltimore, New York and Philadelphia.*

35. An analysis of the origin and development of prohibition in the United States.

36. Various specials on race gambling.

Just what could be done with the *Clipsheet* in a practical way was demonstrated time and again. It was the chief agency of publication for scores of these comprehensive, thorough investigations of various phases of the temperance movement. Some of these investigations, for instance, that of the opinion of the iron and steel industry, had notable effects upon public opinion.

It had probably prevented the nomination for the Presidency of Elihu Root, afterward the brewers' attorney in fighting the prohibition law. But its most noticeable battle and victory was in the campaign against liquor advertising. This campaign was promoted by showing the practical results of such advertising in increasing the consumption and evil effects of liquor. The newspaper publishers were directly solicited to sign "pledges" to "abstain" from liquor advertising. The first year brought hundreds of signers and eventually the list grew to more than 10,000, including some of the most prominent newspapers in the United States, and almost invariably, these newspapers not only agreed to shut liquor advertisements from their columns, but signed a petition to the United States Government to exclude such advertising from the United States mails.

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TO THE NATION'S CAPITAL

And then the General Conference, held at Saratoga, 1916, changed the name of the Temperance Society to the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church and ordered it to Washington, D. C. The first office of the Board was in an old building which had been occupied by the Supreme Court of the United States when the Capitol was burned in 1814. A saloon known as the "Half Mile Track," in the heart of the business district, was, at this time, advertising in every possible way the fact that John Wilkes Booth had taken his last drink there before assassinating Abraham Lincoln. The very spot was marked, and one advertisement said, "Here the handsomest man in Washington took his last drink before killing the ugliest." A representative of the Board called Washington's Christian Chief of Police on the 'phone. Summary action was taken. So the Board of Temperance announced its arrival in town.

A short time later, the General Secretary, wandering about the vicinity of the Capitol, brooding over the injunction of the General Conference to build a headquarters for the Board of Temperance, saw three vacant lots on the corner of Maryland Avenue and First Street Northeast, just opposite the Senate wing of the Capitol.

"That's strange," he mused. "Those are the most desirable lots in the city for many purposes; certainly they are for our purpose. Why in the world should they be vacant?"

Investigating, he found that the lots belonged to a large number of heirs who had been quarreling among themselves for a good many years and that they could not be bought. But he said, "I believe that God kept those lots for us and we are going to buy them."

That night late he went down to the Union Station to meet Bishop William Fraser McDowell, who was arriving on a late train. "Bishop," he said, "I want you to take a walk with me." "I am tired," said the Bishop. "Let's make it a ride instead." "No," Dr. Wilson said. "This is only three blocks and the walk will do you good. I want to show you something that will open your eyes." And when they arrived at the corner of Maryland Avenue and First Street, he continued, "That is the site of the Methodist Building that is to be."

To make a long story short, those lots were bought by the purchase of the interests of the various heirs one by one; the numerous obstacles placed in the way by the energetic Sanballats of Washington were passed, and today there stands on that location a white building which is not only the headquarters of the Board of Temperance, Prohibition and Public Morals, but a focal point for Methodism in Washington, a visible indica-

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tion, not of Methodism's purpose to interfere with government, but of its watchful and patriotic interest in the attitude of its country toward the great moral questions of the day.

TIME PASSES

A great prohibition wave had swept over the West. The dry majority in Congress had swollen to still greater proportions. The United States had shut out of its mails the advertisements of the liquor traffic. The "bone dry" principle, advocated by the Board of Temperance, Prohibition, and Public Morals had been accepted as the standard of prohibition legislation. "One cannot but admire the thoroughness of the publicity work of the Board of Temperance, Prohibition and Public Morals," bitterly said *Justice*, organ of the liquor trade of New Jersey. "Absolutely no detail that might make a bigot of the unthinking is omitted." "The Methodist Church has been the controlling factor in these political and legislative accomplishments," said the *National Liquor Dealers' Journal*.

The war came to America's doors. Our sons were being hurried to the camps. Our wives and mothers and sisters were being exhorted to save the crumbs, not to waste one slice of bread or one spoonful of sugar. But the beer trade was wasting millions of barrels of good grain to make a product which decreased the efficiency of the Nation.

The Board took the position that if mother could give up her bread, Father could give up his beer for the sake of the boy overseas.

And then the fruit of the prayers of generations of mothers and the tireless effort of millions of faithful Christians was plucked. The Congress had been getting dryer and dryer until the wets had been reduced to less than one-third of the legislative body. The Constitutional amendment which forever forbade the Government to license the liquor traffic was submitted and in a few short months was ratified.

The close of the war left the Board of Temperance facing a peculiar situation abroad. The outlawed liquor traffic of the United States was following our missionaries to other lands. Meanwhile, the state of currency exchange permitted the doing of a dollar's worth of work for ten cents in some European countries. The Board remembered the great commission, "Go ye," and went into a score of countries spreading the gospel of temperance.

Dr. Wilson tells of a minister who once said to him, "Doctor, do you ever stop to think why David in crossing the brook to meet Goliath picked up five stones for his pouch instead of one? It would seem that if he had perfect faith in God he would have considered one sufficient."

"I never thought of it before," said Dr. Wilson.

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"Well," continued his friend, "I will tell you why. Goliath had four brothers and you remember that in that day the quarrel of one member of the family was the quarrel of every other member of the family. David was prepared not only to clean up Goliath, but the whole family if necessary."

The Church needed a pouch full of stones after the war. The lying and looseness, the lewdness and violence of the war period had smashed conventions and brought the cause of morals, public and private, to a low estate. For the first time in the United States, nude women were openly exhibited on the stage in our great cities, while the popular novels and cheap magazines were debauched by a flood of pornographic stories. Gambling spread like wildfire. One Goliath lay dead, but his brothers were ranging far and wide, ruthlessly trampling under foot the remnants of American traditions and customs.

AN EVOLUTION IN THE TASK

It was not the Anti-Saloon League's business; that organization is concerned only with the question of prohibition. The W. C. T. U., which in principle "does everything," was also largely absorbed with the great emergency of prohibition enforcement. Reform organizations charged with consideration of other questions than temperance were few and weak. But the Board remembered that it was a Board not only of temperance but of morals, and it organized a systematic war upon bawdy literature, filthy pictures, and a corrupt stage. To say that that war was won would be far from the truth, but it was certainly not lost. Great newspapers in more than a hundred American cities took up the battle against the filth flooding our newsstands. The worst magazines were driven from places of public sale. Many others were greatly modified in character. Stage shows, which had been characterized by such appalling blasphemy, lewdness and nakedness, which had for a time been absolutely unrestrained, saw the advantage of just a little restraint.

THE STATESMANSHIP OF THE NEW DAY

This is a new day, a day when diplomacy and sound judgment are needed as greatly as courage. How does the statesmanship which wrote such glorious pages in Church history ten and fifteen years ago, meet the problems of the present?

Sound principles apply to every age and to every situation. The General Secretary of the Board of Temperance, Prohibition and Public Morals has constantly said to his subordinates, "Sound theory always works out in practice. Let us hold to our charted course. But that does not mean that we cannot take in sail when that is the discreet thing to do, nor pile it on

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when the ship can carry it, nor does it mean that we cannot turn aside to avoid shoals. But the course remains the same."

What are some of the guiding principles of the Board of Temperance, Prohibition and Public Morals today?

First, the Board itself and the Church have been carefully protected. When some organizations hastened into a great movement which was to have yielded scores of millions for the extension of the Kingdom, the General Secretary of the Board of Temperance said, "We are perfectly willing to go in and take a million dollars if it can be raised, but we will pledge no funds out of our present receipts to underwrite expenses which are not as yet productive." The entire movement collapsed, unhappily, but the Board of Temperance had no great debt to pay. It has been the fixed rule of the Board that nothing shall be done at home or abroad which does not lend prestige and strength to the general work of the Church. This is why attempted criticism of the Board's work on the part of malicious and designing groups has fallen flat upon the public ear. The conduct of the work has been so careful, the Board has so scrupulously kept within the bounds of its proper sphere of work and influence that when a wet Senator arose to denounce it on the floor of the Senate, every other Senator, save one, left the room, that one remaining to answer the false charges which were made. The oldest residents of Washington say that they cannot recall another such incident in Congressional history.

The Board does not meddle with government. It does not try to elect Methodists nor secure the appointment of Methodists because they are members of our Church. Its secretaries even refrain from too frequent appearance in the halls of Congressional office buildings. They are ever ready to give information which is asked for. They let the position of the Church on public questions related to morals be known. They hold ever high the principles of Jesus Christ as a standard of the relations which should exist between man and man, group and group. But their activities stop there. Even in regard to prohibition, the position of the Board has been that the Government must take the responsibility for enforcement, that the Church cannot afford by attempted dictation to divide that responsibility to the slightest degree. Certainly, men of ability, cleanliness and loyalty to the principle should be put in charge of prohibition enforcement. The officials responsible for the immediate appointment should be required to make use of men who can do the work or should themselves give way to other leaders.

The Board is never for nor against candidates for public office, but it does not hesitate to make known their "acts, utterances and records." The greatest care is exercised that public statements shall be dignified, based upon authoritative infor-

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mation, but they must be absolutely fearless. Such statements are made on the authority of the secretaries except when reported as formal Board action. Of course, no responsibility can be assumed for newspaper headlines nor for news reports, which are frequently distorted.

Perhaps the greatest service the Board has been able to render to the cause was when it insisted upon the bone dry standard for prohibition legislation. It will be remembered that at one time the form of the Constitutional amendment proposed in Congress actually limited the prohibition to liquor intended "for sale." If such an amendment had been passed nearly every drop of liquor today would be intended "for personal consumption," and enforcement of the law would be impossible. Thank God that the form of the amendment was changed before submission!

THE ISSUE OF 1928

Today a similar situation has arisen and the Board has taken its stand squarely on the principle it formerly enunciated. *There should be a "dry" plank in every party platform in 1928*, not necessarily a plank approving prohibition, which is fixed in the Constitution, but a plank announcing the purpose of the political party to enforce the prohibition law. This policy was set forth in the Annual Report of the General Secretary of the Board of Temperance in 1927, and in February, 1928, every great temperance organization in the country has joined in a demand upon the political parties for candor and honesty in dealing with this issue.

"Stress education," Dr. Wilson has continually preached. "That is the Church's job. Insist that the Government enforce the law; let us create the sentiment which will support the law. We must build up another great total abstinence movement; we must organize for study and work in our Sunday Schools and Epworth Leagues. We must issue textbooks for our young people, leaflets to be distributed by the million; we must place books and temperance literature in every school library and every other kind of library. And this Board, in particular, must be doing the painstaking research work which others are not equipped to do and lay the foundation for convincing propaganda. Every moral issue is our issue."

And so the Board keeps working and its work is still peculiar and distinctive. The work is different today; it is not a question of winning elections; it is a matter of digging, digging, pounding, pounding, never stopping, in the certainty of a faith which is the same today that it was fifteen years ago.

Let me, as the reward of fifteen years of fellow-service, say only this in tribute: "Since coming to Washington, I have known many statesmen, and for breadth of vision, immediate

The Board of Temperance Report

and correct apprehension of a changed situation, and skillful use of meager resources, I have not known a superior of that statesman of the Church, founder and builder of the Board of Temperance, Prohibition and Public Morals, Clarence True Wilson."

BOARD OF HOSPITALS, HOMES AND DEACONESS WORK

*To the Fathers and Brethren of the Methodist Episcopal Church,
assembled in General Conference at Kansas City, May 1,
1928:*

In submitting this, the first Quadrennial Report of the Board of Hospitals, Homes and Deaconess Work, we desire to call attention to the organization perfected, and to the work which has been done by the new and reorganized Board.

The General Conference of 1924 ordered that the General Deaconess Board and the Board of Hospitals and Homes should be consolidated into the Board of Hospitals, Homes and Deaconess Work, thus uniting these two great agencies of Philanthropic and Deaconess Work into one Board, which could give leadership and direction to this very important department of Methodism's far-reaching ministries to a needy world.

Under the direction of the special committee appointed by the World Service Commission and committees from the respective Boards, the legal matters in connection with reorganization and reincorporation were properly consummated and the new Board was officially chartered under the laws of Illinois. The essential features of the charter of the General Deaconess Board were incorporated by amendment into the charter of the Board of Hospitals and Homes, with the following charter in effect:

"The object for which it is formed is to engage in the promotion and general supervision, of an advisory character, for all hospitals, homes or other organizations and institutions for the care of the sick, incurables, and other dependents, and for the child welfare of the Methodist Episcopal Church: to have general supervision of all Deaconess Work in the Methodist Episcopal Church and control of all Deaconesses in said Church; to create, obtain, accept, receive and administer any and all property and trust or other funds for the increasing of the revenues of any hospital, home, institution or activity enumerated above, or for the use or benefit thereof, or of the Deaconesses of the Methodist Episcopal Church; and to perform any and all duties and functions now or hereafter from time to time imposed upon the Board of Hospitals, Homes and Deaconess Work of the Methodist Episcopal Church and of the General Conference of said Church; all of said objects and powers to be exercised in accordance with the several provisions of the Discipline of the Methodist Episcopal Church and the

Board of Hospitals, Homes and Deaconess Work

requirements and direction of the General Conference of said Church relating thereto and from time to time promulgated."

Meetings for consideration of the reincorporation were held June 15 and 16, 1924, and August 6 and 7, 1924. The first regular meetings of the Incorporation and Board were held December 16 and 17, 1924. All of the assets of the General Deaconess Board with the office equipment were transferred to Chicago, December, 1924, and incorporated into the new office.

Provision was made for the transfer of all annuities, wills and contracts and securities held by each Board to the newly organized Board. A new bookkeeping system was set up and all accounts audited. The office was organized to meet the needs of the departments of the work and the work has been carried forward in regular order throughout the quadrennium.

Working under this Charter and with new constitution and by-laws, the Board has carried forward its program and made a noteworthy contribution to the growth of Methodism throughout the world. The correlation of the Deaconess Work—much of which was institutional—with the program of philanthropy, has produced a feeling of confidence among the personnel and permitted of co-ordination of activity in Church, institutions and schools which has been conducive of the following results:

1. Reduction of the expense of office and field administration. The annual saving has been large in both the expense of administration and the meetings necessary to carry on the work.

2. The co-ordinating of all the institutions formerly operating under the two Boards with the consequent saving of time, expense, personnel and dual administration.

3. The promotion of the total program of philanthropic and deaconess work with definite objectives, both as to the institutions and personnel.

4. The co-ordination of the work in Annual Conferences has proved of great value, in that the consideration of all the allied interests can be given at one time and all meetings and anniversaries can be handled by one representative.

5. The unifying of all the forms of Deaconess administration in the office of the Board and the study and decision of all problems incident to both the institutions and individual Churches, has proved of great value and likewise produced efficiency and economy in time and expense.

6. The possibility of establishing institutional and educational standards has been greatly facilitated by the consideration of the fundamental principles for each group and the adaptation of these principles through the same organization.

The Board of Bishops nominated and the General Conference elected the following Board of Directors, consisting of

Board of Hospitals, Homes and Deaconess Work

three Bishops, eight ministers and twelve laymen, of which number two are Deaconesses, as follows:

OFFICERS AND MEMBERS OF BOARD AND INCORPORATION

Bishop Thomas Nicholson, Detroit, Michigan—President.
Bishop Charles L. Mead, Denver, Colorado—Vice-President.
Bishop Ernest L. Waldorf, Kansas City, Missouri—Vice-President.
N. E. Davis, Chicago, Illinois—Corresponding Secretary.
E. S. Gilmore, Chicago, Illinois—Recording Secretary.
James T. Bradley, Kansas City, Missouri—Treasurer.
J. W. Arbuckle, 519 E. Park Avenue, Waterloo, Iowa.
Miss Roxana Beck, Montana Deaconess School, Helena, Mont.
Mrs. E. A. Brubaker, 1150 N. Capitol Ave., Washington, D. C.
J. A. Diekmann, Reading Rd. and Oak Street, Cincinnati, Ohio.
Mrs. Herman Ferger, 107 Eveningside Drive, Chattanooga, Tenn.
Mrs. H. S. France, 1665 Harvard Terrace, Washington, D. C.
Mr. Frank Hall, R. F. D. No. 2, Williamsville, N. Y. (deceased)
W. L. Hartman, First National Bank Bldg., Pueblo, Colo.
W. H. Jordan, 916 E. 15th St., Minneapolis, Minn. (deceased).
A. S. Kavanagh, 515 Foster Ave., Brooklyn, N. Y.
Wallace MacMullen, 7th Ave. and 14th St., New York, N. Y.
A. Z. Mann, Garrett Biblical Inst., Evanston, Ill.
W. M. Puffer, Bronson Methodist Hospital, Kalamazoo, Mich.
S. W. Robinson, 740 Rush St., Chicago, Ill.
Judge George M. Spurlock, York, Nebraska.
C. W. Williams, 15 Deaconess Road, Boston 17, Mass.
C. S. Woods, 11311 Shaker Blvd., Cleveland, Ohio.

Mrs. May Leonard Woodruff of Ocean Grove, New Jersey, was elected in November, 1927, to take the place of Mr. Frank Hall, deceased, and Rev. Luther G. Reynolds, elected in 1927, to take the place of Rev. W. H. Jordan, deceased.

An Executive Committee consisting of the officers and the chairmen of the various departments, were elected as follows: Bishop Thomas Nicholson, Bishop E. L. Waldorf, Bishop C. L. Mead, E. S. Gilmore, N. E. Davis, J. T. Bradley, C. S. Woods, A. Z. Mann, J. A. Diekmann, S. W. Robinson, C. W. Williams, Roxana Beck, A. S. Kavanagh, Wallace MacMullen, G. M. Spurlock.

The following departments were organized: Personnel, Publicity, Finance and Sanatorium, Pensions and Endowment, Survey and Standardization, Architecture, Child Welfare, Homes, Special Reference—each member of the Board being assigned to a department.

SCOPE OF NEW ORGANIZATION

Under the new Board there are correlated the interests of seventy-nine hospitals, forty-two homes for children, forty-four homes for aged, two sanatoriums for tuberculosis, fifty Deaconess homes, twenty-six homes for business girls and young men and kindred institutions, four Deaconess schools, 1,050 Deaconesses in the United States, 1,027 Deaconesses in Europe and

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all of the allied work connected with this group of institutions and personnel service, including over 9,000 Superintendents, nurses, Deaconesses, physicians and surgeons, specialists and experts in all the departments of work beside the relations existing between the Board and more than 2,000 members of local associations and boards of directors and trustees, Annual Conference Boards of various kinds. This represents an army of over 12,000 people who are daily interested in healing the sick and distressed, caring for the orphan and aged, visiting among the poor and needy, and all the interests represented in the great program of Deaconess and philanthropic work.

No pen can describe this vast army of ministering servants of Christ who daily make Him live in the hearts of those to whom they minister. No painter can picture the 250,000 sick who annually enter the hospitals for healing, the 4,000 orphans who find a sheltering fold in the homes for children, 2,000 aged people who are the recipients of loving service in the sanctuaries of the Church, where sunset hours are trysting times of prayer and worship, while for many of these saints of God the morning's dawn brings release from weary toil and waiting to find entrance into a haven of rest where they find peace and where there is no more pain. Who can picture the loving service of 2,000 consecrated women who daily are going about their Master's business as Deaconesses, calling upon the sick and discouraged, teaching in the kindergarten and other schools, preaching the Gospel or ministering in a thousand loving ways as only these good people can. This in brief gives to us an outline of the scope of activities covered by this Board.

I. DEPARTMENTS

Personnel.—This department has a full-time Deaconess Secretary, who gives attention to all the details that have to do with the personnel work.

(a) *Life Service*.—The secretary represents the Board on the Life Service Committee of the World Service Commission and is in constant touch with the 800 young women who have signified their intention of becoming nurses, Deaconesses, or special workers in any department of the general work. This requires the detailed study of institutional needs and ability to understand the best types of service for which young people are qualified. Through this department young people are recruited from schools, colleges, Epworth League Institutes, and other channels. These recruits are then put in touch with the training centers and kept informed about the developments in their training. From these sources are to be found the young people who will take up the work as others drop out.

(b) *Placement*.—From the large number of institutions operating under the Board (245), there come constant requests

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for people of every type and profession. During the quadrennium, over 400 requests have come for persons to fill positions of trust and responsibility. Superintendents, matrons, nurses, technicians, teachers, social workers, visiting Deaconesses, chaplains and many others are requested. This requires the most careful study and knowledge in order to put the proper person in the right place. Almost every request has been met and hundreds of applicants considered. 187 institutions requested workers during 1927.

(c) *Deaconess Relationship and Conference Boards.*—This department has a legal relationship to every Deaconess in the Church and through the Conference Boards and various administrations has to maintain a constant contact with the workers on the field as well as those in training.

The reports from the eighty Conference Deaconess Boards are received and tabulated on the card index files in the office. All changes in relationship and appointments are noted. All details having to do with scholarships, retirements, withdrawals, etc., are reported. All relationships with Conference Boards of Hospitals and Homes are reported to this department.

(d) *Committee on Comity.*—A committee representing the various forms of Deaconess Administration co-operates with this department to see that all relationships are properly observed and regulations enforced.

II. DEPARTMENT OF PUBLICITY

The same standards for publicity have been maintained as in the previous quadrennium in relationship to all general and special publicity. Much assistance has been given by the Board to local institutions in campaign and special types of booklets and information.

The Hospital, Home and Deaconess News Letter has been printed and distributed throughout the Church.

"What a Deaconess Should Know About Deaconess Work" was published in pamphlet form and proved very helpful to Conference Boards and individual Deaconesses.

The "Pastor's Hand Book" was prepared in order to set forth the work of the Board in relationship to World Service; 20,000 copies were distributed to Pastors and others. The Board has furnished materials to the Church and secular press covering every phase of Board activity. The Board maintains a Bureau of Information for its constituent institutions and publicity items of every kind are furnished for all kinds of publications. The Philanthropic and Deaconess Work publicly appearing in the *Advocate* would make seven complete issues of a twenty-page *Advocate*. Much credit is due the Church press for generous giving of space for this work. Articles on

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technical subjects are prepared for many publications outside of the regular work of the Board. This is done in order to place the work of the Church before the outside groups who are desirous of securing the best materials for their publications.

"The Hospital Management" and "Modern Hospital" magazines have used publicity materials for these outstanding publications in the field of publicity. The Board has furnished the printed form for Deaconess consecration services and much additional material for recruiting and general publicity.

There is a constant demand for high grade publicity for campaigns for building and endowment funds.

III. DEPARTMENT OF PENSION AND ENDOWMENT

(a) This department deals with the pensioning of Deaconesses who are eligible for retirement. It considers all cases and makes recommendation as to the amount of pension and the needs of the case. The Board of Hospitals, Homes and Deaconess Work pays the pension of all retired Deaconesses. This is based upon \$20 per month for ten years of active service and \$1 per month for each additional year of active service, providing the maximum is not more than \$40 per month. There were 126 retired Deaconesses on the pension roll January 1, 1928.

(b) *Endowment Fund.*—For many years various efforts have been made to create a pension endowment fund of \$500,000. This amount was completed in 1926, when the various Deaconess associations placed all their holdings in the Endowment Fund at the Harris Trust Company of Chicago. The Trustees of the Endowment Fund started by Mr. A. W. Harris, at the request of Mrs. Lucy Rider Meyer, the founder of Deaconess work in the United States, had accumulated three hundred and four thousand dollars in their fund. The Board of Hospitals, Homes and Deaconess Work had \$103,500 in the fund which had been started by the General Deaconess Board. The Woman's Home Missionary Society provided \$50,000 and the Central German and Bethany Deaconess Association provided \$25,000. The balance of the \$500,000 was assumed by the Board of Hospitals, Homes and Deaconess Work, to be secured from various sources. The total dividends from this fund, less carrying charge, are available for the payment of pensions to retired Deaconesses. The completing of this fund is one of the outstanding financial achievements of the quadrennium. A large part of the credit for this achievement is due to Mr. J. Shelly Meyer, who labored for many years to secure the necessary co-operation to consolidate the fund. Mr. Meyer passed away shortly after this work was completed. This department has also made a thorough study of the problem of future Deaconess pensions. It will submit important data to

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General Conference through the Board of Pensions and Relief. This is a very important problem and must have the kindly consideration of General Conference.

IV. FINANCE AND NATIONAL SANATORIUM

Through this department special consideration is given to the financial budgets of the Board and local and national institutions. All requests from local institutions desiring assistance for financial campaigns are considered by this committee. Requests for financial assistance in needy institutions are also referred to this department. All of the finances in connection with the National Sanatorium for Tuberculosis at Colorado Springs are passed upon by this Committee and the financial campaigns are directed by this department. The field secretaries of the sanatorium make their report to this department. Much valuable information is given to the local institutions in their accounting system and by way of direction in launching campaigns for building and endowment funds.

The work of this department is of great importance.

National Sanatorium.—The Department of Finance has charge of the finances of the National Methodist Episcopal Sanatorium for Tuberculosis at Colorado Springs. This work is of great importance and requires constant study and direction.

V. SURVEY AND STANDARDIZATION

1. This Department is responsible for the maintaining of standards and regulations in the various types of institutions. It is necessary to make surveys in order to ascertain the status of the hospitals, homes and other institutions and then suggest the best methods of helping the situations.

This work covers business administration, finances, staff regulations, personnel and educational work for Deaconesses and nurses, as well as the courses of study for Deaconesses.

The standard rules and regulations have been accepted by the institutions with the most gratifying results. Institutions have increased their efficiency and service. The standards of the American College of Surgeons and the American Medical Association have been adopted for hospital service. Most of the hospitals have met the standards of these two national organizations.

Many institutions which have not been able to meet the standards, owing to the lack of equipment and buildings, have made plans to erect new buildings and install adequate equipment.

2. Practically all of the Homes for Aged and for Children have met the standards adopted in 1921 for such institutions. In many cases this achievement has meant much to the institution through increased service to the Church and community.

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3. The rules and regulations for Deaconess work have been carefully studied. The entire field of Deaconess work has been surveyed by the General Conference Commission on Deaconess Work in connection with the chairman of this department. This has resulted in the establishing of higher standards for Deaconess work, as well as ascertaining all the relations which this work sustains to the woman's work in the Church. The reports of this survey are published under the heading of "Deaconess Work" further in this report.

4. Many surveys of cities and institutions have been made under the direction of this department. Many requests have come to the Board to establish institutions in cities and towns. Careful surveys have been made by those who know the type of work involved and decisions made accordingly. This has often resulted in stopping an ill-advised attempt to start the institution or made possible the consideration of adequate plans for a better hospital or home. No more important piece of work is done by the Board than through this department.

5. A study of the highest standards of medical and surgical service reveals the fact that the Church, after many years, is just beginning to realize the vast importance of its responsibility to the sick and afflicted. Two very notable examples of advance along these lines are noted in the building of the Palmer Memorial Research Hospital for Cancer, at Boston, which institution is adequately equipped for all types of research of this disease which has taken such a large toll of human life. The hospital is a part of the New England Deaconess Association and bids fair to become one of the leading laboratories in the world in this particular department of research.

Another unit of this same hospital maintains one of the largest and most important laboratories for the study and scientific treatment of diabetes and has made a wonderful contribution to this important field of medical science.

A recent gift of over \$1,000,000 by Mr. James N. Gamble of Cincinnati, to Christ Hospital of that City, will make possible the establishment of an extensive medical research laboratory for the study of all types of disease with sufficient endowment to care for all its needs in perpetuity, thus making possible the procuring of the very best technicians and experts to study diseases and lead to their prevention.

Such gifts as these only come when the hospitals have demonstrated their ability to adequately serve their constituency by rendering a service that meets the standards in every respect. This department has rendered valuable service to the Church.

VI. ARCHITECTURE

This department has given advisory and consulting supervision to the making of plans for all types of buildings. While it

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has become necessary to close the office formerly maintained in Boston, where the drafting work was carried on, yet the general supervisional work under competent persons has been carried on. The chairman has given much time as the consulting architect and engineer in the planning and erecting of some of the largest hospitals, such as St. Luke's Cleveland; Bethesda, Cincinnati; White Cross, Columbus; Methodist Hospital, Los Angeles; Palmer Memorial at Boston; National Sanatorium for Tuberculosis at Colorado Springs and many other extensive building programs. Buildings costing more than \$12,000,000 have been erected during this quadrennium and much of the general work has been done through this department. Large savings have been made, as well as the very best of construction work carried out. Over twenty-five new building enterprises have been assisted during the quadrennium.

VII. AMERICAN WHITE CROSS AND CHILD WELFARE

1. The American White Cross still holds its place among the very best plans for the promoting of publicity and raising of funds for free and guest service in the various institutions. Established in 1919 at Des Moines, Iowa, by Mr. L. O. Jones and chartered as a national institution under the Board of Hospitals, Homes and Deaconess Work, it has extended its usefulness until over 100 institutions have made use of its unique appeal and large amounts of money have been contributed through this channel. Several Areas have set up organizations covering the entire Areas, such as Boston, Buffalo, Detroit, Cincinnati and others which make much of its use. The General Conference of 1924 designated Thanksgiving Sunday as the time for presenting the interests of the philanthropic institutions in the Church. This has met with hearty favor and thousands of poor and needy people have been benefited by the gifts of hundreds of givers. About fifty Annual Conferences have adopted the White Cross. The plan is unique and the response is generous.

2. *Child Welfare*.—Special attention has been given to the study of the orphan child in relation to society and personal needs of the individual child. The chairman of the department has formulated plans for this work and through the various children's homes and child placing institutions, and through publicity, this program has been broadcast to the Church with helpful results. Some very large developments are abroad in the Church, such as the large child welfare program at Detroit, which was made possible by the gift of \$750,000.

VIII. HOMES

The program for homes covers the work which is being done

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for Homes for Aged, Homes for Children, Institutions for Business Girls and Young Men and the Deaconess Homes. This represents a total of approximately 110 institutions. Under this department standards have been adopted for the various types of Homes and, as far as possible, put into effect. This department of work is of great importance, owing to the many questions which arise owing to the various developments of the types of Homes and the necessity of maintaining a religious atmosphere in the institutions, as well as provide the very best of social welfare for the guests. Much of the work of this department is carried on through the regular office of the Board, which deals continuously with this type of institution. During the quadrennium eleven additional Homes for Business Girls have been established.

New Homes for Aged have been established at Marionville, Missouri; Houston, Texas; Claremore, Oklahoma, and Westminster, Maryland. Much progress has been made in Deaconess Homes, account of which will be found further on in this report.

IX. COMMITTEE ON SPECIAL REFERENCE

All legal matters and all other items which do not pertain to the departments as given in the above list come under the scope of this department.

X. RELATIONSHIP OF THE BOARD TO OTHER ORGANIZATIONS

1. *The World Service Commission.*—The Board of Hospitals, Homes and Deaconess Work maintains the same relationship to the World Service Commission as all the other benevolent Boards of the Church. The Corresponding Secretary is a member of the World Service Commission and represents the Board on the Co-operative and Administrative Staff. The Board receives all of its general income from the treasury of the World Service Commission and thus shares in the general World Service gifts of the Church.

2. *The General Conference Commission on Life Service.*—The Personnel Secretary of the Board is a member of the Life Service Committee. In conjunction with the other agencies of the Church, the work of recruiting nurses, Deaconesses and other types of special workers is carried on. The office carries on a continuous correspondence with approximately 400 young women through the Life Service Department.

3. *The Department of Epworth League.*—The Board maintains relationship with the Department of Epworth League in relation to the Epworth League Institutes. This is done by furnishing hospital and nursing service. This is carried on through co-operation of the local hospitals throughout the country. In many Epworth League Institutes, Deaconesses and

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other workers have taught various subjects incident to the work of the Board.

4. *American College of Surgeons.*—The Board has maintained advisory relationship to the American College of Surgeons and at the request of the college has furnished representatives who have spoken at the State and international meetings in all parts of the United States. This has been of great service to the local hospitals. The Minimum Standards of the American College of Surgeons was adopted in 1920 as the basis for the operation of Methodist hospitals and dispensaries. This standard is the highest for technical work in hospitals in the United States. The co-operation with the American College of Surgeons has given to the Board the very best of standing throughout the country. Much work has been done by the American College of Surgeons in visiting the hospitals and assisting in raising the standards to the maximum.

5. *American Protestant Hospital Association.*—This Association is the inter-Church organization maintaining an open forum for the discussion of all problems incident to the work of the Protestant Hospitals in America. The Board has been an associate member of the Association and through the officers has made many valuable contributions to the work of the Association. As a result of this co-operation, the various Protestant denominations have grown in power and have been able to make very marked improvement in the Protestant program for hospitalization. The Corresponding Secretary of the Board of Hospitals, Homes and Deaconess Work has been President of the American Protestant Hospital Association for two years during the quadrennium.

6. *The National Methodist Hospitals and Homes Association.*—This Association, established in 1918, has been the open forum for the discussion of hospital and home problems, and since 1924 the various Deaconess groups have attended these meetings. Several meetings of great consequence have been held. The combination of the philanthropic interests and Deaconess personnel work has proved of great value to all the institutions and the Deaconess cause. Dr. W. H. Jordan, a member of this Board, was President of the Association in 1926, while Mr. J. B. Jones, advisory member of the Board in the Department of Child Welfare, is President for this year. Other members of the Board have held elective offices in the Association.

7. *The American Medical Association.*—The standards adopted by this Association for the admitting of interns from accredited colleges and all the rules relating to the general medical work in the hospitals and dispensaries have been adopted by this Board.

8. *The Woman's Home Missionary Society.*—All of the philanthropic institutions operating under the Woman's Home Mis-

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sionary Society have been placed in advisory relationship to the Board of Hospitals, Homes and Deaconess Work, by vote of the Board of Trustees. The Board has given much time to the study of these institutions and helped in the promotion of same. The Deaconess Work under this Society comes into direct relationship with the Board through the general legislation on Deaconess work. The finest spirit of co-operation has been maintained throughout the quadrennium.

9. *The General Conference Commission on Deaconess Work.*—This Commission, appointed by the General Conference in 1924, has for its objective the study of woman's work in the Church relating to Deaconess Work. In view of the fact that five members of the Commission are members of the Board of Hospitals, Homes and Deaconess Work, an active committee between the two groups has been established. Many meetings have been held. All of the problems incident to both the work of the Board and Commission as they relate to Deaconess work have been considered as well as legislative matters which have had to do with the promotion of Deaconess work. Separate report will be presented to General Conference by the Commission.

10. *American Hospital Association.*—A large number of the hospitals operating under the Board have definite relationship with the American Hospital Association, which is the organization having to do with the work of hospitals in general, irrespective of their relationship to the Church. The finest spirit of co-operation has been maintained with benefit to the Board and local institutions. Mr. E. S. Gilmore, Recording Secretary of the Board, has been a member of the Board of Trustees of this Association during the quadrennium and its President.

11. *Advisory Members.*—In order to better understand the working departments of the Board of Hospitals, Homes and Deaconess Work, in relation to the various Deaconess groups, it was decided to take as advisory members a Deaconess from each of the forms of administration. Miss Grace G. Steiner, Bureau Secretary of the Woman's Home Missionary Society, represents that Society in the Board. Miss Flora A. Sorber, Recording Secretary of the Methodist Deaconess Association, represents that Association. Miss Catherine Bengel, member of the German Central Deaconess Association, represents that Association.

XI. POLICIES

Policies of organization of hospitals, homes and Deaconess institutions. During the quadrennium the Board has maintained the attitude as in previous quadrenniums, relative to the organization of all types of institutions in connection with the annual Conferences. This plan has met with great favor

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throughout the Church. It makes for permanency throughout all time, for whatever may happen to the individual, it is certain that the annual Conference will go on.

XII. DEACONESS WORK

The Deaconess Work of the Methodist Episcopal Church was established by General Conference in 1888. The first Deaconesses of the Methodist Episcopal Church in America began their work in the summer of 1887 under the direction of Mrs. Lucy Rider Meyer. Mrs. Meyer was responsible for the establishment of the Chicago Training School in 1885. This school has proved of great value to the educational and promotional work of the Deaconess cause. Out of this school and kindred institutions grew the organization known as the Methodist Deaconess Association in 1908. Other training schools were established—Cincinnati Missionary Training School, New England Deaconess Training School at Boston, Northwest Training School at Seattle, Washington, and several smaller branch institutions which gave impetus to the Deaconess Movement. Some of these smaller institutions have dropped out during the years, as the larger institutions have become more efficient in the training of Deaconess personnel. The total number of members of the Methodist Deaconess Association is 407.

Following the organization of the Deaconess Work, further organization was established under the Woman's Home Missionary Society by Mrs. George O. Robinson of Detroit, the date of which was 1889. Under this organization several training schools were established, namely: Iowa National Bible Training School, Folts Mission Institute, Dwight W. Blakeslee Training School, Kansas City National Training School, San Francisco National Training School and Lucy Webb Hayes National Training School. Several smaller training schools were established, but later were consolidated with the larger ones. The Folts Mission Institute closed its doors in 1927. Through each of these institutions additional Deaconesses were trained and placed in the general work. The Department of Deaconess Work of the Woman's Home Missionary Society has been one of the leading departments of their great program. Number of Deaconess members, 460.

The German Central Deaconess Association was established in 1891 by Christian D. Golder and his sister, Miss Louise Golder. This Association established its work at Cincinnati and through the promotion of hospital, home, motherhouse and Dorcas Institute has grown into one of the largest groups in the Church. Branch institutions have been established in Brooklyn, New York, Kansas City, Milwaukee, Chicago, St. Louis and Los Angeles. Under the direction of Dr. Golder this Association has erected a great many hospitals, homes and Dea-

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coness institutions. In 1927 the total value of these institutions approximated \$4,000,000. This Association has eighty-seven members.

There are about eighty-six Deaconesses who are not members of any Administration, but have definite relationship to the general office and various annual Conference boards.

The correlation of the Deaconess Work of the Methodist Episcopal Church began in 1908, with the establishment of the General Conference Committee of nine, which had for its objective the correlation of the various Deaconess activities. In 1912 this group was organized as the General Deaconess Board, which had an executive officer in the person of Dr. D. W. Howell, who, with associates, gave their entire time to the promotion of Deaconess work throughout Methodism. The results of this are apparent in the published reports.

Under the legislation established by the General Deaconess Board, and now through the larger organization, the Deaconess work has been promoted in a very large and satisfactory manner. Since 1888 there have been approximately 1,985 women who have entered the Deaconess work in the Methodist Church in the United States. Of this number 615 have received honorable discharge, 226 have been married and ninety-four are deceased, leaving a total of approximately 1,050 Deaconesses, of which number 119 are upon the retired list and the rest are in active relationship or on leave of absence. No movement established in the Methodist Church has grown so rapidly or accomplished as much as the Deaconess work. The Deaconesses are engaged in every type of work open to full-time workers of the Methodist Episcopal Church. The following classification of vocations has been approved by the Board:

Church and Parish.—Pastor, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bi-Lingual Worker, Hospital and Health Service, General Superintendent, Superintendent, Supervisor, Instructor, Dietitian, Nurse, Social Service Worker, Field Secretary, Office Secretary, Technician.

Homes for Children, the Aged, Deaconesses.—Superintendent, Matron Secretary, Child Placing, Kindergartner, Nursery Superintendent, Field Secretary.

Educational Institutions.—Superintendent, Principal, Instructor, Bookkeeper, Stenographer and Office Worker, Field Secretary, President's Secretary, Office, Student or Financial Secretary.

Religious, Social and Welfare Agencies.—Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, the other organizations officially recognized by the Methodist Episcopal Church and such other appointments as are approved by a two-thirds vote of the Board.

Board of Hospitals, Homes and Deaconess Work

Deaconesses in Active Service are now serving the Church in the following capacities: 332 in the Pastoral ministry as Pastors, Pastor's Assistants, Directors of Religious Education and Church Secretaries; 218 Welfare ministry, in settlements, homes for children, aged and business young men and women; 124 Healing ministry in our hospitals; sixty-six Teaching ministry in our grade, secondary and training schools, and colleges; seventy General ministry, which includes positions with our boards and societies of the Church.

The following tables give the number of Deaconess institutions in the United States. Deaconesses are working in other institutions of the Church, but the ones listed below are directly under Deaconess supervision and management:

30 Deaconess Hospitals.
9 Homes for Children.
5 Homes for Young Women.
4 Homes for Aged.
50 Deaconess Homes and Rest Homes.

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Every young woman desiring to become a Deaconess probationer must have completed a high school course or its academic equivalent and have been graduated from one of the following:

1. Deaconess or Missionary Training School.
2. School of Nursing of a registered hospital of our Church or any other hospital approved by the Board, provided she pass satisfactory examinations in Bible, Church History and Discipline.

3. Certificate of satisfactory examinations provided by the Board of Hospitals, Homes and Deaconess Work as a Deaconess Course of Study, provided the Deaconess be a graduate of a junior college, normal school, college or university. Credit to be given in the Conference Course of Study for all subjects covered in previous school work.

In addition to meeting the educational requirements she must also pass a special physical examination and be over 19 years of age and not over 38 (if she wishes to have claim upon the pension and relief funds). A vital religious life and experience are presupposed.

Scholarships.—A limited number of scholarships are available for the use of young women who wish to become Deaconesses and for Deaconesses who wish to take graduate work which will better prepare them for their specific vocation under the Church.

Deaconess Pensions.—The Board of Hospitals, Homes and Deaconess Work has a direct responsibility to the retired Deaconesses in the payment of her pension. One hundred and nineteen Deaconesses are now receiving a pension each month. To

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furnish funds for these workmen of the Kingdom is to have a part in their work, many of whom have, through their efforts, built institutions to the glory of God and Methodism, directed settlements, taught in grade, secondary, training schools and colleges, or have brought comfort, encouragement and cheer to the people whom they have served in the local Church.

DEACONESS WORK IN EUROPE

The Deaconess Work in the Methodist Episcopal Church in Europe was organized following the Deaconess work which was established by Pastor Theodore Fliedner. This work is largely carried on in Germany, Switzerland, Denmark, Sweden, Norway, Latvia, Esthonia and Russia, with some Deaconess work in Hungary. The work in these countries has developed rapidly throughout the years. Practically all of the Deaconesses in Europe are educated in the hospitals, each Deaconess being a graduate nurse. The largest development of this work has been in Germany, where, under the direction of competent inspectors, motherhouses have been established at Hamburg, Frankfurt and Nurnberg, with branch organizations situated in various parts of the Conferences. See list of institutions under statistics of Deaconess Work in Europe.

In Switzerland the work has been established at the Motherhouse at Zurich, with branches in various parts of the Conference. In Denmark the work has been established in five cities.

In the Baltic-Slavic Mission Conferences, four centers of Deaconess work have been established at Latvia, Reval and Riga.

In Norway the work has been established at Bergen and Christiania. In Sweden the Deaconess work has been established at Gotenberg, Ahlefors and Stockholm. All the types of Deaconess work carried on in America are also in effect in these countries. Several new buildings have been erected during the quadrennium and extensive plans have been made for the future.

The magnitude of the nursing work alone is indicative of the interest and persevering work carried on by the Deaconesses. In four centers over 50,000 visits were made in 1927 by the nursing force. More than 8,000 patients were cared for during this same time and 161,000 days of nursing were given by the nurses. Some of this work is private nursing, some nursing in hospitals and some in social service, including parish work, care of children and old people and manifold branches of public welfare.

All of the Deaconesses are graduated from the institutions. The total number of Deaconesses in the North German Conference is 193; in the South German Conference, 487; in Switzerland, 194; the Baltic and Slavic Mission, 7; Norway, 109;

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Sweden, 37, making a total of Deaconesses and probationers in Europe of 1,027, which is almost equal to the Deaconess work in America. This makes approximately a Deaconess family of 2,077, a large number of whom are in constant touch with the various types of Deaconess work. No one can estimate the value of this service. This work stands side by side with the ministerial service of the Church.

Much of the progress of the Methodist Episcopal Church could not have been made had it not been for the sacrificial service rendered by this great host of consecrated workers who are devoting their entire time to some form of Deaconess work.

The hospital movement fostered by the various Deaconess groups now numbers twenty-nine. These represent some of the largest and most prosperous hospitals in America. Many of them are located in missionary territory, such as Montana, where there are six Deaconess hospitals. There are a large number of young women in the hospitals who are now training for Deaconess service in the nursing field. In the Homes for Children and Homes for Aged there are a number of Deaconesses who are rendering fine service. The Methodist Deaconess Sanatorium for Tuberculosis at Albuquerque, New Mexico, has given splendid service to those afflicted with tuberculosis.

It is impossible to tell the story of the Deaconess ministry through the various types of philanthropic institutions.

DEACONESS HOMES

(No Comparative Statement 1924 on account Boards being Organized.)

	1927
Number	50
Value of Property.....	\$2,854,315
Amount of Endowment.....	629,623
Receipts	582,857
Expenses	502,742
Number of Deaconesses.....	1,050

XIII. NURSING

The hospitals of the Methodist Episcopal Church annually require 3,400 student nurses to take care of the needs of the institutions. 1,200 new students are needed each year to take the place of those who graduate and who have been compelled to stop their course of study for various reasons. The general field of nursing covers institutional, private, public health, Red Cross and industrial. There are many divisions of these various types of nursing service. There are approximately 1,000 graduate nurses and technicians in the various hospitals. This makes a nursing and allied force approximately 3,400 who are daily at work in our hospitals, rendering loving service to the sick and suffering. There are many advantages in the nursing profession. The Methodist Episcopal Church has made use of

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the very best of its young people in this type of educational and philanthropic development.

XIV. HOSPITALS

The Origin of the Methodist Episcopal Hospital in the United States.—The first Methodist Hospital in the United States was established in 1881 in Brooklyn, N. Y. This institution was established following an editorial by Dr. Buckley, in *The Christian Advocate*. Mr. George I. Seney made the first gift for the establishment of this Methodist Hospital. His statement at that time was as follows: "I offer you sixteen eligible lots valued at \$40,000 as a site and \$100,000 in cash toward the erection of a Methodist Episcopal Hospital, which will be open to Jew, Gentile, Protestant, Catholic, heathen and infidel on the same terms." Following this, the Methodist Episcopal Hospital at Philadelphia, and Sibley Hospital, Washington, were established in 1882 and 1883. The Missouri Methodist Hospital, St. Joseph, was established in 1887 and was the first hospital west of the Mississippi River.

In the following table of comparative statistics and in the table given of the statistics of the hospitals of the Methodist Episcopal Church, will be found all of the necessary data covering the establishment of the individual institutions, with the property values and other items.

COMPARATIVE STATEMENT

	1924	1928
Number of Hospitals.....	66	79
Value of Property.....	\$18,395,035	\$41,601,864
Amount of Endowment.....	2,902,640	6,429,197
Receipts for the year.....	5,841,562	10,685,635
Expenses	5,886,462	10,513,899
Value of free and part pay service.....	422,510	1,617,384
Number of beds.....	6,192	8,979

Of the seventy-nine hospitals now operating under the Methodist Episcopal Church, fifty-nine have met the American College of Surgeons' standards, while many others are completing and fully equipping their institutions so that in due time they will be fully standardized by the American College of Surgeons. The Methodist Episcopal Church, through its hospital service, has rendered to the world at large one of its greatest and far-reaching types of Christian service.

The National Methodist Episcopal Sanatorium for Tuberculosis at Colorado Springs and the Methodist Deaconess Sanatorium for Tuberculosis at Albuquerque, New Mexico, represent two sanatoriums which have been opened for the care of this type of disease. The Sanatorium at Albuquerque has approximately seventy beds and is continually filled with patients who are seeking to recover from the blight of the great White Plague.

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This institution has made great progress, and under the direction of the Woman's Home Missionary Society, has rendered most valuable service in the southern part of the Rocky Mountain section.

The Sanatorium at Colorado Springs was organized under the direction of the Board of Hospitals, Homes and Deaconess Work in 1923, and at that time the Woman's Home Missionary Society of the Colorado Conference deeded Beth-El General Hospital to the Board. This is a fully accredited hospital under the American College of Surgeons, and takes care of general cases. The new building was erected and dedicated in 1926, costing approximately \$300,000, including the power plant. It has room for sixty-two patients per day. This is the finest sanatorium for tuberculosis in the Rocky Mountain section. It has been continuously filled with patients. Approximately 400 patients have been cared for in the old ward of the sanatorium since 1922. Of this number about one-third have been free and part-pay patients. The Board has spent approximately \$48,000 in the last six years in giving care to this large number of young people who have depended upon the Church for their care and service.

In connection with the sanatorium there is being promoted the Ministers' Memorial, under the auspices of the sons and daughters of Methodist Ministers. Rev. J. W. Irish was the founder of this association, of which Bishop Edwin H. Hughes is the President. It is the objective of this association to secure sufficient funds with which to build a unit and dedicate it in honor of fathers and mothers who have graced the parsonages of the Methodist Episcopal Church during its many years of service. This movement has met with hearty favor and some very fine gifts have been made to this enterprise. The Methodist Episcopal Church must take its place alongside other Protestant Churches which are seeking to care for the needy people who are afflicted with this dreadful disease.

XV. HOMES FOR AGED

The first Home for Aged established in the United States was the Methodist Episcopal Home for Aged, located at Amsterdam Avenue and 93rd Street, New York City, established in 1850. Since that date forty-three other Homes for Aged have been established. The Methodist Episcopal Home for Aged, Baltimore, Maryland, a home for aged Negro people, was established in 1870. The statistics given further on indicate all of the data relative to the Homes for Aged.

The work of the Home for Aged is to give kindly care to aged people who do not have friends or relatives to care for them and are desirous of living in a home of this character. The forty-four homes accommodate 2,000 aged people.

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The Home for Aged provides many advantages to these needy people. It relieves them of the necessity of caring for their own personal needs, such as house work, financial obligations and the necessity of providing physical and mental care for themselves in time of illness and distress. Each Home has a trained nurse who is able to give the very best of nursing care in time of serious illness. It has been proved without question that aged people live ten years longer in a Home than those who do not have such good care in their own individual homes.

The Boards of Directors of Homes for Aged offer a safeguard to people of limited means by either investing their funds or placing the entire amount with the Board for the care of the individual person. In this way, all matters in relation to financial transactions are handled. Provision is made for the burial of the guests of the Home and all expenses incidental to their illness. Several thousand people have availed themselves of the service of the Homes in the Church. There is no more Christ-like service than that which finds expression through our Homes for Aged.

COMPARATIVE STATEMENT

	1924	1928
Number of Homes for Aged.....	37	44
Value of Property.....	\$3,445,238	\$6,639,132
Amount of Endowment.....	1,827,196	3,863,761
Receipts	662,387	1,010,917
Expenses	589,060	968,942
Capacity	1,878	2,609

XVI. HOMES FOR CHILDREN

The first Home for Children of the Methodist Episcopal Church was established by John Wesley in the year 1742 at Newcastle, England. This was in part a school but became a Home in later years. Mr. Wesley believed that orphan boys and girls should receive the care of the Church and established several Homes under the auspices of the Methodist Movement. The first Home for Children in the United States was established near Savannah, Georgia, by George Whitefield; called the Georgia Orphan Home, during the term of Governor Oglethorpe. The Home for Girls was established at Savannah and another one at Ebenezer, Georgia, in 1739. These buildings were completed in 1741 and called The Bethesda Orphan House. This property was taken over by the Americans in 1782. Since that date forty-two Homes for Children have been established under the auspices of the Methodist Episcopal Church in the United States. Approximately 4,000 orphan or semi-orphan boys and girls are annually cared for in these Homes. The Methodist Church is giving the very finest of mental, physical and spiritual guidance and help to these wards of the Church. The policy of the Board of Hospitals, Homes and Deaconess

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Work has been to place children in Christian homes after they have been received into a Home for Children. This is not always possible. Approximately one-half of the total number of children each year who are received into our Homes for Children are placed out in suitable homes. The Homes for Children provide matrons, teachers and housemothers, and, as far as possible, the very best substitute for the real home.

The problem of child welfare as it relates to the larger aspects of children's home work, is one of the important aspects of modern child life as it relates to the orphan child. Every child has certain legal rights as a member of the State, community and family, and has the natural rights as a human being and also has spiritual rights as a son of God. It is, therefore, the obligation of the Church and community to see that the orphan child is properly reared to the business of living a normal life in the community, rather than becoming a liability.

The work of child welfare touches every department of community life, namely, the school, the church, the economic life and policies of the community and the physical life in which the child is placed. An orphan child improperly cared for may become a social and physical detriment. It is, therefore, an obligation of the community and the church to see that the child is properly integrated into the best associations that the community provides.

Some advance movements have taken place in the establishment of small children's homes, such as the plans which are now being made for this particular type of child welfare.

The importance of child welfare work being done under the auspices of the Board of Hospitals, Homes and Deaconess Work cannot be too greatly emphasized.

The United States Department of Commerce in its latest census, reports that the number of children's institutions of the United States approximates 405,000.

It has been ascertained that the Methodist Church in the past thirty years has taken care of approximately 50,000 different children. This would make a fair-sized city.

COMPARATIVE STATEMENT

	1924	1928
Number of Homes.....	41	42
Value of Property.....	\$2,483,380	\$6,579,893
Amount of Endowment.....	1,017,286	3,613,405
Receipts	554,620	1,013,659
Expenses	513,272	969,268
Capacity	2,679	3,350

A reclassification of Children's Homes has reduced the number.

Deaconess Schools.—There are four schools under Deaconess supervision which are giving their entire time to the training

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of young people, namely: Chaddock Boys' School, Quincy, Ill.; Monnett School for Girls, Rensselaer, Ind.; Montana Deaconess School, Helena, Mont.; Jennings Seminary, Aurora, Ill. These Deaconess Schools are playing a very important part in the development of young life in the communities in which they are located. The Montana Deaconess School was built as a memorial to Brother "Van," who was the pioneer leader of philanthropic and Deaconess work in the State of Montana.

Epworth School for Girls, St. Louis, Mo.—This school is doing fine work training girls.

(No Comparative Table for 1924 on account of Boards being Re-organized).

	1928
Number	5
Value of Property.....	\$459,510
Amount of Endowment.....	146,114
Receipts	97,355
Expenses	96,538
Capacity	230

XVII. HOMES FOR BUSINESS YOUNG GIRLS AND YOUNG MEN

During the past sixteen years a great need for Homes has developed in our great centers of population incident to the moving of many young people from rural communities into the large cities. Most of the young people are engaged in business enterprises, leaving their sheltered homes in small communities, and often find themselves bewildered and lost in the struggle for existence in a great city.

Twenty-six Homes have been established in various parts of the country to give care to this type of social need. The problems mainly have to do with home life, social guidance and surrounding people with good spiritual conditions. All of these Homes are playing an important part in the development of a healthier life for our young people. Some of these Homes have been established under the Woman's Home Missionary Society, while others are carried forward under the direction of the Methodist Deaconess Association and the German Central Deaconess Association. A few of the Homes are controlled and sanctioned by Annual Conferences.

COMPARATIVE STATEMENT

	1924	1928
Number of Institutions.....	16	26
Value of Property.....	\$410,500	\$1,152,450
Amount of Endowment.....	None	25,000
Receipts	64,032	219,258
Expenses	49,466	179,004
Capacity	461	755

XVIII. DEACONESS HOMES AND REST HOMES

There are fifty Deaconess and rest homes operating under

Board of Hospitals, Homes and Deaconess Work

the various organizations in the Methodist Episcopal Church. In a large number of these homes the Deaconesses, who are in active service, live. These Homes render the very finest service to those who are serving in various types of Deaconess work. These homes furnish the privileges of Christian association. Some of the Homes have as many as thirty to fifty Deaconesses living in them, so that the Home is really a large institution in itself.

There are four Rest Homes where retired Deaconesses, missionaries and other workers go for rest and recuperation. In these Homes some deaconesses and missionaries have lived for many years. The very best service is rendered at the lowest possible cost. Among these Homes are the Agard Deaconess Rest Home, Lake Bluff, Illinois; Beulah Rest Home, Oakland, California; Robincroft Rest Home, Pasadena, California; Bancroft Rest Home, Ocean Grove, New Jersey; Wing Deaconess Rest Home, Huntington Beach, California; Annie M. Skeer Rest Home, Newton, Pennsylvania, and the following which receive summer guests only: Fenton Memorial Rest Home, Chautauqua, New York; Elvira Olney Rest Home, Epworth Heights, Michigan, and Thompson Rest Home, Mountain Lake Park, Maryland.

These Homes are very necessary in order that the Deaconesses and missionaries who are living on an allowance shall have a comfortable place to reside and be able to live within the amount received from their pensions. There is no more worthy philanthropic enterprise in the Church than this type of home. Many of the Deaconesses and missionaries who have served the Church during the past forty years are now the guests of these homes, and while they are not in active service, yet many of them are giving most excellent service in the local Churches with which they are connected.

XIX. PROBLEMS

In the general administration of the local institutions, the Board is involved in many problems. One of the most difficult of these is the matter of securing sufficient finances for endowment and building programs. Since the World War and the consequent enlightenment of the public in problems of public health, prevention of disease and other social problems, much stress has been laid upon the necessity of each institution meeting the highest possible standards as it relates to the care of the sick and needy. Irrespective of the type of work done by the institution, the problems involved are the same. The Board has diligently studied the various local situations and given its advice and service in connection therewith. The economic conditions in various sections of the United States have made the financing of some local institutions very difficult, and in many

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instances it has been necessary for the Board to make provision for assistance in difficult situations.

XX. SUMMARY

Since the organization of the Board of Hospitals and Homes in 1920, the movement throughout the Methodist Episcopal Church for the establishment of hospitals, homes and Deaconess institutions has been very marked. No enterprise of the Kingdom has had a greater opportunity for development than the philanthropic and Deaconess work. The Church had many old buildings which had to be rebuilt in order to meet modern needs. Many institutions have lacked endowment and it has been necessary to make provision for same. In many instances the institutions were entirely too inadequate to serve the needs of their constituency and were failing to meet the expectation of the community for which they were responsible. All of this has necessitated a wise building program and the development of adequate personnel.

It will be noted from the following statistical tables that much progress has been made in the philanthropic and Deaconess program of the Methodist Episcopal Church.

NEWTON E. DAVIS, Corresponding Secretary.

RECAPITULATION OF DATA OF INSTITUTIONS

For the Year 1927

VALUE OF PROPERTY

Hospitals	\$41,601,864	
Homes for the Aged.....	6,704,132	
Homes for Children.....	6,579,893	
Homes for Business Girls and Young Men..	1,164,450	
Deaconess Homes.....	2,854,315	
Deaconess Schools.....	459,510	
		<hr/> \$59,364,164

AMOUNT OF ENDOWMENT

Hospitals	\$6,429,197	
Homes for the Aged.....	3,863,761	
Homes for Children.....	3,613,405	
Homes for Business Girls and Young Men..	25,000	
Deaconess Homes.....	629,623	
Deaconess Schools.....	146,114	
		<hr/> \$14,707,100

Total Value of Properties and Endowments..... \$74,071,264

DEBTS

Hospitals	\$9,372,359	
Homes for the Aged.....	561,646	
Homes for Children.....	316,005	
Homes for Business Girls and Young Men..	140,705	
Deaconess Homes.....	106,815	
Deaconess Schools.....	66,185	
		<hr/> \$10,563,715

Board of Hospitals, Homes and Deaconess Work

RECEIPTS

Hospitals	\$10,757,465	
Homes for the Aged.....	1,010,917	
Homes for Children.....	1,013,659	
Homes for Business Girls and Young Men..	222,297	
Deaconess Homes.....	582,857	
Deaconess Schools.....	97,355	
	<hr/>	\$13,684,550

EXPENSES

Hospitals	\$10,581,679	
Homes for the Aged.....	968,942	
Homes for Children.....	969,268	
Homes for Business Girls and Young Men..	181,904	
Deaconess Homes.....	502,742	
Deaconess Schools.....	96,538	
	<hr/>	\$13,301,073

VALUE OF FREE AND PART PAY SERVICE

Hospitals	\$1,617,384	
Homes for the Aged.....	645,961	
Homes for Children.....	646,178	
	<hr/>	\$2,909,523

No.	STATE	CITY	NAME OF HOSPITAL	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Nome	Maynard-Columbus		Louise Baker
2	Arizona	Phoenix	Arizona Deaconess	1033 E. McDowell Road	Mrs. J. O. Sexson
3	California	Los Angeles	Methodist Hospital of So. California	2826 S. Hope St.	L. G. Reynolds
4	Colorado	Colorado Spgs.	Beth-El	1400 E. Boulder St.	Guy M. Hanner
5	Colorado	Colorado Spgs.	Nat'l Meth. Epis. San. for Tuberculos.	E. Boulder St.	Guy M. Hanner
6	Dist. of Col.	Washington	Sibley Memorial	1150 N. Capitol St.	Charles S. Cole
7	Florida	Jacksonville	Brewster	1001 W. Union St.	Bertha E. Deen
8	Illinois	Carbondale	Holden	512 S. Illinois St.	Miss A. R. Pengilly
9	Illinois	Chicago	Wesley Memorial	2449 S. Dearborn St.	E. S. Gilmore
10	Illinois	Freeport	Freeport Memorial	218 W. Clark St.	Ethel M. Laybourne
11	Illinois	Mattoon	Memorial Methodist	2100 Richmond Ave.	Delphine Pearson
12	Illinois	Peoria	Methodist Hospital of Illinois	221 N. Glen Oak Ave.	Mae Tompkins
13	Indiana	Fort Wayne	Methodist Episcopal	119 W. Lewis St.	M. F. Steele, M.D.
14	Indiana	Gary	Methodist Episcopal	1600 W. Sixth St.	Mrs. Luella Cox
15	Indiana	Indianapolis	Methodist Episcopal	Capitol and Sixteenth Sts.	George M. Smith
16	Indiana	Princeton	Methodist Episcopal	410 W. State St.	Maud Hutchinson
17	Iowa	Cedar Rapids	Saint Luke's Methodist	1110 "A" Ave.	R. A. Bates
18	Iowa	Des Moines	Iowa Methodist	1200 Pleasant St.	R. A. Nettleton
19	Iowa	Keokuk	Graham Protestant	Fifteenth and Fulton Sts.	Mary C. Jackson
20	Iowa	Sioux City	Methodist	29th and Douglas Sts.	G. T. Notson
21	Kansas	Belleville	Robert G. Patterson Memorial		Veva M. Griffith
22	Kansas	Goodland	Goodland Methodist		Mrs. H. M. Hillman
23	Kansas	Hays	Hays Protestant		Hannah Aebi
24	Kansas	Hutchinson	Grace Methodist	724 N. Main St.	Veletta A. Kettering
25	Kansas	Kansas City	Bethany Methodist	38 N. Twelfth St.	T. Restin Heath
26	Kansas	Liberal	Epworth	524 N. Washington	Elsie M. Sanderson
27	Kansas	Norton	Norton Methodist		
28	Kansas	Salina	Asbury Protestant		
29	Kansas	Wichita	Wesley	400 S. Santa Fe Ave.	Florence Braddick
30	Kentucky	Louisville	Methodist Deaconess	550 N. Hillside	L. M. Riley
31	Kentucky	Pikeville	Methodist Hospital of Kentucky	529 S. Eighth St.	Mrs. Minnie Denver
32	Louisiana	New Orleans	Flint-Goodridge		S. K. Hunt
33	Maryland	Baltimore	Maryland General	1566 Canal St.	H. W. Knight
34	Massachusetts	Boston	Boston Medical Miss. Dispensary	Linden Ave. & Madison St.	M. W. Gatch
35	Massachusetts	Boston	New England Deaconess	36 Hull St.	Dr. J. C. Hiebert
36	Massachusetts	Boston	Palmer Memorial	15 Deaconess Road	Caroline A. Jacks.
37	Michigan	Kalamazoo	Bronson Methodist	195 Pilgrim Road	Sadie A. Hagen
38	Minnesota	Minneapolis	Asbury	John Street	W. M. Puffer
39	Minnesota	Wadena	Wesley Hospital of Wadena	916 E. Fifteenth St.	Mrs. Sarah H. Knight
40	Missouri	Joplin	Freeman	450 Jefferson Ave.	Lydia H. Keller
41	Missouri	Saint Joseph	Missouri Methodist	2008 Sergeant Ave.	Enice Brake
42	Missouri	Springfield	Burge Deaconess	Eighth and Faraon Sts.	O. J. Carder
43	Montana	Billings	Billings Deaconess	1323 North Jefferson	Katharyn M. Pond
44	Montana	Bozeman	Bozeman Deaconess	Broadway and Ninth Sts.	Ethel Lane Guilkey
45	Montana	Butte	Butte Deaconess	15 W. Lamme St.	Edith R. Ackerman
46	Montana	Forsyth	Forsyth Deaconess	Stewart and Argyle Sts.	Myrtle Childerhose
47	Montana	Glasgow	Frances Mahon Deaconess		Mrs. Viola Russett
48	Montana	Great Falls	Montana Deaconess		Norah E. Feland
49	Montana	Havre	Kennedy Deaconess	1105 Sixth Ave., N.	E. Augusta Ariss
50	Montana	Sidney	Sidney Deaconess		Ruth E. Robertson
51	Nebraska	Lincoln	Bryan Memorial	Montana Ave.	Josephine E. Stout
52	Nebraska	Omaha	Nebraska Methodist	48th and Sumner Sts	Myrtle Dean
53	Nebraska	Scottsbluff	West Nebraska Methodist	36th and Cuming Sts	Blanche M. Fuller
54	New Mexico	Albuquerque	Methodist Deaconess Sanatorium	162 E. Central Ave.	Maud L. Kelison
55	New York	Brooklyn	Bethany Deaconess	237 Saint Nicholas Ave	Mrs. Minnie G. Gorrell
56	New York	Brooklyn	Methodist Episcopal	6th St., 7th and 8th Aves.	Henry H. Heck
57	New York	Syracuse	Hospital of the Good Shepherd	150 Marshall St.	James E. Holmes
58	North Dakota	Kenmare	Kenmare Methodist		Eva M. Muirhead
59	North Dakota	Mandan	Mandan Deaconess	2nd St. and 16th Ave.	Dr. John Ewing
60	Ohio	Cincinnati	Bethesda	Reading Road and Oak St.	J. A. Diekmann
61	Ohio	Cincinnati	Christ	2139 Auburn Ave	Alice P. Thatcher
62	Ohio	Cleveland	Saint Luke's	1131 Shaker Boulevard	C. S. Woods
63	Ohio	Columbus	White Cross	700 N. Park St.	John G. Benson
64	Ohio	Toledo	Flower Deaconess	3349 Cherry St.	Anna K. Vogler
65	Oregon	Marshfield	Wesley	Commercial Ave.	Monta Bane
66	Oklahoma	Guthrie	Oklahoma Methodist	2002 W. Warner Ave.	Frances Chappel
67	Pennsylvania	Philadelphia	Methodist Episcopal	S. Broad and Wolf Sts.	May A. Middleton
68	South Dakota	Brookings	Dakota Deaconess	905 Tenth St.	Rose Grambsch
69	South Dakota	Mitchell	Methodist State		Mabel O. Woods
70	South Dakota	Rapid City	Methodist Deaconess		Elva L. Wade
71	Tennessee	Nashville	Hubbard	803 South St.	Hulda M. Lyttle
72	Washington	Seattle	Seattle General	1113 First Ave. S.	Evelyn Hall
73	Washington	Spokane	Spokane Deaconess	Fifth Ave. and Marion Sts.	Robert Warner
74	Washington	Wenatchee	Central Washington Deaconess	715 Fourth Ave.	J. O. Hawk
75	Wisconsin	Green Bay	Bellin Memorial	Okanogan Ave.	Dr. Julius J. Bellin
76	Wisconsin	Madison	Methodist	744 S. Webster Ave.	C. M. Penby
77	Wisconsin	Rice Lake	Lakeside Methodist	303 W. Washington Ave.	Henrietta B. Ritchie
78	Wisconsin	Richland Cent	Richland	431 Parke St.	Janet Currie
79	Wisconsin	LaCrosse	Methodist Hospital of LaCrosse	Thirteenth and Badger Sts.	Ella C. Ingwersen

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debits	Receipts 1926-27	Expenses 1926-27	Value of Free and Part Pay Service	Number of Beds	Number of Patients Treated 1926-27	Number of Licensed Deaconesses	Number of Nurses Other Than Deaconesses	Number of Nurses in Training
1	1917	W. H. M. S.	\$47,500	\$	\$	\$8,875	\$8,060	\$	19	126		3	1
2	1911	Conf.	501,812		105,545	113,909	120,739	12,105	112	2,076	2	10	36
3	1909	Conf.	1,400,000	71,548	631,047	522,029	531,933	25,511	225	6,678		18	52
4	1911	Conf.	315,000			112,464	124,273	13,320	94	2,248			42
5	1922	Conf.	450,000		422,000	71,830	67,780	7,011	60	173		5	16
6	1882	W. H. M. S.	1,250,000	34,000	197,000	356,873	384,055	10,274	310	7,175		121	90
7	1902	W. H. M. S.	35,000		900	32,198	32,092	3,056	34	688	2	3	14
8	1916	W. H. M. S.	175,000		53,500	36,927	39,687	1,219	50	720		4	11
9	1888	Bd. of Trus.	2,336,777	1,554,294	298,835	761,021	713,950	118,200	275	6,336		26	116
10	1921	Conf.	67,700		16,000	Opened	Feb. 11, '27	605	50	447		2	14
11	1902	Conf.	149,300	10,800	500	39,169	38,780	3,500	43	992		4	15
12	1898	Conf.	600,000	550	320,100	148,857	139,079	11,962	220	4,207		11	65
13	1918	Conf.	456,200		306,243	127,926	113,403	13,137	125	2,656		6	60
14	1923	Conf.	510,000		152,000	84,500	84,470	7,500	100	3,294	1	8	27
15	1908	Conf.	1,327,903	41,000	387,147	722,155	624,894	121,756	375	11,564		24	235
16	1917	Conf.	75,000	5,000		22,608	25,076	2,869	35	610		2	6
17	1922	Conf.	632,000	35,313	335,000	109,873	117,937	27,157	175	2,766			41
18	1901	Conf.	1,297,000	83,000	320,000	333,816	316,349	15,058	262	5,457			120
19	1901	W. H. M. S.	50,000	1,446	12,000	31,768	32,268	3,257	40	949	2	18	14
20	1920	Conf.	425,000		275,000	129,400	124,512	6,045	110	3,234		11	58
21	1921	Conf.	40,000		15,700	19,572	16,807	1,277	25	381		3	9
22	1921	Conf.	64,000	5,000	32,500	19,626	18,078	1,289	18	319		3	8
23	1922	Conf.	120,000		55,463	21,765	21,740	303	40	517		4	10
24	1915	Conf.	221,728	11,000	59,500	86,026	55,402	7,489	50	2,266			13
25	1892	Conf.	625,500	12,045	100,000	137,042	136,654	25,696	145	4,331	1	7	75
26	1925	Conf.	90,000	1,000	45,000	42,442	36,786	2,258	36	846	1	4	14
27	1922	Conf.	59,500		26,653	21,668	24,486	894	31	460		2	9
28	1921	Conf.	142,000		14,000	24,875	23,240	4,909	31	864		4	15
29	1922	Conf.	776,734	4,000	260,819	229,361	217,323	9,124	215	4,117	1	13	84
30	1896	Conf.	200,000	5,000	10,000	74,599	71,544	4,800	75	1,944		5	34
31	1922	Conf.	175,000		85,000	45,926	49,970	8,000	54	950		8	12
32	1916	Bd. of Ed.	316,000			50,384	50,764	13,805	56	1,068		5	23
33	1911	Conf.	511,861			309,240	306,669	57,039	225	3,514		11	91
34	1894	W. H. M. S.	35,000			13,302	12,318	2,148	6	18,749	1	1	2
35	1896	Conf.	819,418	134,084	261,000	389,753	431,106	23,190	175	5,005		37	140
36	1920	Conf.	505,940	56,291		66,912	52,453	17,426	39	90	2	20	None
37	1920	Conf.	296,986		15,133	82,777	112,760	30,564	65	2,240		7	46
38	1893	Conf.	1,500,000	82,000		222,744	212,350	10,682	168	3,899	5	12	114
39	1922	Conf.	102,332		87,500	39,375	36,163	2,164	50	625	1	5	12
40	1922	Conf.	500,000		239,000	68,357	65,060	3,100	75	1,108		13	22
41	1887	Conf.	1,250,000		633,000	210,387	179,097	9,362	225	4,846		8	60
42	1906	Conf.	100,000		15,000	28,933	28,572	900	33	937		6	15
43	1917	Conf.	250,000		85,000				40		2	6	16
44	1911	Conf.	221,906		62,500	35,555	35,249	1,777	60	911	4	2	23
45	1917	Conf.	175,000		24,343	10,847	19,415	1,402	33	1,373		14	14
46	1920	Conf.	Rented		1,916	12,339	11,808	1,500	33	235		4	None
47	1911	Conf.	50,000			20,005	19,803	1,377	30	629			8
48	1902	Conf.	300,000	3,443	59,000	135,358	124,521	7,180	125	3,684	9	14	60
49	1921	Conf.	180,500		76,000	26,828	24,631	1,600	34	759	3	4	16
50	1919	Conf.	50,000		11,000	15,741	14,947	835	35	667	1	5	5
51	1921	Conf.	307,561	200	193,243	62,991	72,378	5,702	50	1,141		8	20
52	1891	Conf.	738,000	47,000	18,413	255,770	240,474	48,458	225	4,783	3	15	90
53	1921	Conf.	190,000		83,250	50,079	48,339	9,152	65	1,409		8	19
54	1912	W. H. M. S.	216,700	3,411	5,986	70,097	70,085	6,192	65	181	2	5	None
55	1894	Conf.	515,000		121,500	112,135	105,500	8,000	100	1,609	14	15	6
56	1881	Conf.	2,179,448	1,579,134	80,000	611,986	559,931	6,990	375	21,790		30	138
57	1872	Conf.	834,212	55,052	27,000	332,991	333,114	120,000	280	6,385		19	115
58	1921	Conf.	75,000		44,000	32,138	30,529	4,500	50	672		2	16
59	1920	Conf.	125,000		1,500	14,842	14,704	300	35	455		3	3
60	1898	Gen. Ger. Dea.	1,968,749	389,000	280,000	376,606	355,433	106,644	315	6,795	33	25	100
61	1889	Conf.	2,475,583	125,000		342,378	333,138	67,937	165	4,800	8	23	86
62	1906	Conf.	3,475,000	1,023,666		326,027	330,979	168,529	500	5,289		19	88
63	1892	Conf.	1,540,000	10,000	640,520	347,775	411,300	96,712	285	4,927			145
64	1907	Conf.	726,558		424,625	152,610	176,466	62,308	155	2,078			57
65	1923	Conf.	151,545		124,678	31,601	38,408	9,500	75	604		9	None
66	1906	Conf.	157,314	7,584	21,000	38,758	35,965	2,929	40	697		5	16
67	1882	Conf.	1,500,000	1,000,000	50,000	384,446	393,648	160,000	300	5,784		19	125
68	1912	Conf.	50,000		3,000	18,742	18,678	500	14	529		5	None
69	1917	Conf.	235,000			80,287	79,778	9,539	100	1,851		6	38
70	1912	W. H. M. S.	135,700		85,770	52,264	54,691	4,010	60	1,352	1	5	25
71	1910	Bd. of Ed.	150,000	5,000		11,640	52,494	3,220	140	1,804		8	32
72	1900	Conf.	180,000	10,000		234,336	224,579	14,500	94	3,521		71	80
73	1896	Conf.	591,526		180,000	129,526	129,811	129,410	190	4,465	4	11	75
74	1915	Conf.	168,000		65,500	49,278	45,465	3,144	50	1,164	1	4	27
75	1908	Conf.	234,557		81,652	105,910	90,096	7,995	75	1,831		9	60
76	1921	Conf.	619,390		525,045	89,293	82,525	4,409	125	1,672		9	50
77	1920	Conf.	238,846		185,156	31,300	27,692	899	34	662		5	None
78	1924	Conf.	40,000		2,000	28,950	22,951	483	26	958		4	None
79		Conf.	102,578	23,300	6,002	54,772	53,385		50	1,690		20	None
			41,601,864	6,429,197	9,372,359	10,757,465	10,581,679	1,617,384	8,979	219,637	105	801	3,384

* Last year's figures.

HOMES FOR THE AGED OF THE

No.	STATE	CITY	HOME	STREET ADDRESS	SUPERINTENDENT
1	California	Los Angeles	Pacific Old People's	1061 N. Kingsley Drive	J. H. Durbahn
2	California	Lodi	Bethany Old People's	R. F. D. 1, Box 85	A. G. Carlson
3	California	Oakland	Beulah Rest	4690 Tompkins Ave.	Caroline Beyer
4	Connecticut	West Haven	Methodist Church Home	111 Elm St.	Anne V. Palmer
5	Dist. of Col.	Washington	Methodist Home	601 "M" St., N. W.	Mrs. E. Clark
6	Illinois	Chicago	Bethany Home for Aged	5003 N. Paulina	N. P. Glemaker
7	Illinois	Chicago	Methodist Old People's	1415 Foster Ave.	Mrs. W. A. Phillips
8	Illinois	Lawrenceville	Old Folk's		Charles L. Coleman
9	Illinois	Quincy	Old People's	418 Washington St.	Emil Hemke
10	Indiana	Warren	Methodist Memorial		A. W. Clark
11	Kansas	Clay Center	Emanuel Home for Aged	2202 Sixth St.	Otto Chellberg
12	Kansas	Topeka	Methodist Episcopal	College and Munson Sts.	C. B. Zook
13	Louisiana	New Orleans	LaFon Old Folks	3501 S. Robertson St.	W. C. Hayward
14	Maryland	Baltimore	Home for the Aged	Fulton Ave. and Franklin	Etta Cuddy
15	Maryland	Baltimore	Meth. Epis. Home for Aged Men and Women	1622 Druid Hill Ave.	H. M. Carrol
16	Maryland	Westminster	Cassell Home for Aged		Mollie E. Detwiler
17	Massachusetts	Concord	Home for Aged Methodist Women		W. J. Balmer
18	Michigan	Chelsea	Old People's Home of Detroit Conf.		Robert D. Freeman
19	Michigan	Grand Rapids	Clark Memorial	1546 Sherman St.	J. A. Jacobson
20	Minnesota	Minneapolis	Elim Old People's	934 Fourteenth Ave.	E. R. Miller
21	Mississippi	Waveland	Old Folks and Retired Ministers		P. E. Pierce
22	Missouri	Marionville	Methodist Home for Aged		W. H. Underwood
23	Nebraska	Blair	Crowell Memorial	West Grant St.	Ella R. Fell
24	New Jersey	Collingswood	Home for Aged and Infirm	Hadden Ave. and Zane St.	Mrs. Lula Wilson
25	New Jersey	Lawnside	Home for Negro People	Charleston & Fairview Ave.	John H. Parker, Jr.
26	New Jersey	Ocean Grove	Methodist Episcopal	63 Clark Ave.	J. H. F. Boese
27	New York	Brooklyn	Bethany Home for the Aged	604 E. Fortieth St.	
28	New York	Brooklyn	Brooklyn Meth. Epis. Ch. Home	Park Pl., cor. N. Y. Ave.	
29	New York	Fort Edward	Frederick D. Hodgman Memorial	191 Broadway	D. H. Corkran
30	New York	New York City	Methodist Episcopal Church Home	Amsterdam and 92nd St.	Mrs. Robt. Armstrong
31	New York	Ossining	Bethel Swed. Meth. Epis. Home	Narragansett and Pine	Frank E. Broman
32	Ohio	Cincinnati	Bethesda Home for Aged	Lafayette Ave., Clifton	Matthew Herrmann
33	Ohio	Cincinnati	Methodist Home for Aged	College Hill	C. Lloyd Strecker
34	Ohio	Elyria	Elyria Home for the Aged	West Ave. and Second St.	G. A. Reeder
35	Oklahoma	Claremore	Old People's Home		Mrs. N. P. Oilman
36	Oregon	Salem	Methodist Old People's Home	346 S. Twenty-third St.	Glen W. Moyer
37	Pennsylvania	Conneautville	Ida M. Cribbs Memorial		Lydia R. Miller
38	Pennsylvania	Philadelphia	Methodist Epis. Home for Aged	Edgely and Belmont	B. B. Wolf
39	Pennsylvania	Pittsburgh	Methodist Episcopal	Brown Hill Rd., Mt. Lebanon	Emerson Karns
40	Pennsylvania	Tyrone	Methodist Home for Aged	951 Washington Ave.	
41	South Carolina	Charleston	Centenary Home for the Aged	88 Smith St.	
42	Texas	Houston	Grace Home for the Aged		Mary C. Grant
43	Wisconsin	Milwaukee	Home for the Aged	259 Eleventh St.	Kate H. Graves
44	Wisconsin	Sparta	Morrow Memorial Home for Aged	407 S. Water St.	

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts 1926-27	Expenses 1926-27	Capacity	Number in Home
1	1910	California	\$150,000	\$115,000	\$	\$22,272	\$21,250	80	80
2	.....	California	16,143	.....	3,000	4,633	4,135	7	7
3	1912	W. H. M. S.	10,000	.....	.....	5,112	4,167	17	15
4	1918	New York East	139,500	12,063	.....	6,020	5,897	20	20
5	1889	Baltimore	462,000	109,001	.....	18,921	17,740	80	50
6	1890	Central Swedish	298,600	.....	85,000	37,047	36,463	225	123
7	1898	Rock River	378,649	537,734	.....	53,246	53,084	150	135
8	1909	Southern Illinois	150,000	.....	95,000	6,360	6,107	54	30
9	1889	Saint Louis German	200,000	90,000	16,300	138,332	119,504	72	72
10	1908	North Indiana	170,000	156,465	.....	65,938	74,535	114	108
11	1907	Western Swedish	10,500	17,930	.....	2,213	2,072	12	9
12	1904	Kansas	250,000	.....	75,000	43,368	42,629	104	66
13	1881	Louisiana	30,000	.....	.....	15,000	14,800	150	133
14	1868	Baltimore	250,000	400,000	.....	34,245	30,382	108	104
15	1870	Washington	14,000	.....	.....	.....	.....	120	120
16	1926	Baltimore	125,000	130,000	.....	.....	.....	120	120
17	1913	New England	42,928	56,981	.....	6,695	16,842	18	18
18	1906	Detroit	150,000	130,000	.....	27,047	27,047	80	74
19	1906	Michigan	336,846	164,592	.....	139,627	139,439	175	171
20	1914	Norw. and Danish	115,000	111,000	.....	14,647	14,257	125	125
21	1926	.....	3,000	Not in operation	.....	.....	.....	.....	.....
22	1925	Saint Louis	200,000	.....	84,000	23,241	20,138	50	35
23	1907	Nebraska	80,000	1,000	.....	19,396	19,155	48	48
24	1891	Camden Co. Chs	100,000	35,000	.....	13,002	12,891	35	29
25	1922	Delaware	6,000	.....	1,000	2,168	2,610	10	4
26	1907	New Jersey	91,324	142,000	.....	50,574	50,596	89	89
27	1911	East German	55,000	27,000	.....	14,736	12,147	40	30
28	1883	New York East	1621,664	1153,631	.....	145,679	138,050	1100	1100
29	1922	Troy	50,000	45,000	.....	4,330	5,743	12	12
30	1850	New York	120,000	585,600	.....	155,408	147,252	1110	1102
31	1913	Eastern Swedish	160,000	.....	115,000	117,000	112,000	125	122
32	1915	Central German	181,418	186,713	.....	24,712	24,745	45	45
33	1899	West Ohio	270,482	319,919	.....	56,500	56,500	125	120
34	1902	North-East Ohio	1125,000	176,677	123,682	120,000	120,000	138	138
35	1926	Oklahoma	Organized	.....	.....	.....	.....	.....	.....
36	1909	W. H. M. S.	174,000	116,338	.....	16,600	16,250	117	117
37	1919	Erie	125,000	15,000	40,000	35,163	30,000	72	72
38	1865	Philadelphia	1750,000	1360,000	.....	156,788	155,426	1147	1147
39	1911	Pittsburgh	400,000	25,010	34,030	25,413	23,518	70	65
40	1920	Cent. Pennsylvania	220,000	63,800	78,000	106,825	105,695	100	100
41	1895	South Carolina	7,000	Not in operation	.....	.....	.....	.....	.....
42	1925	Texas	7,500	Organized	.....	.....	.....	.....	.....
43	.....	Wisconsin	65,000	33,574	16,000	4,982	6,302	24	23
44	1917	West Wisconsin	102,578	47,133	5,634	7,677	9,624	21	21
			\$6,704,132	\$3,863,761	\$561,646	\$1,010,917	\$968,942	2,509	2,199

¹ Last year's figures.

DEACONESS HOMES AND WORK OF DEACONESSSES

LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Number of Licensed Deaconesses	Number of Probationers
<i>Albany, N. Y.</i> Esther and Deaconess Home, 3 Columbia Place, Hattie M. Heath, Supt.	1899	\$7,000	\$.....	\$.....	\$2,956	\$2,341	3	..
<i>Baltimore, Md.</i> Baltimore Deaconess Home, 1301 Madison Ave., Ida A. Jordan, Supt.	1892	31,000	31,000	.....	16,183	14,630	17	1
<i>Barre, Vt.</i> Nancy Rollins Deaconess Home and Settlement, 101 Smith St., Mary E. Ritter, Supt.	1911	10,150	.....	.....	4,015	2,528	1	2
<i>Bridgeport, Ohio</i> Holloway Deaconess Home, corner Howard and Lee Sts., Matilda Reeves, Supt.	1890	10,000	2,000	.....	5,725	5,386	7	1
<i>Brooklyn, N. Y.</i> Brooklyn Deaconess Home, 238 President St., Lillian H. Welday, Supt.	1892	45,000	45,000	.....	47,272	12,491	14	5
<i>Buffalo, N. Y.</i> Buffalo Deaconess Home, 18 Kosciuszko St., Zella F. Linn, Supt.	1890	43,575	24,222	.....	7,659	6,016	1	2
<i>Camden, N. J.</i> New Jersey Conference Deaconess Home, 278 Kaighn Ave., Mrs. R. C. Richards, Supt.	1913	120,000	.....	.....	8,768	.....	4	..
<i>Chautauque, N. Y.</i> Fenton Memorial Rest Home, Claribel Winchester, Supt.	1917	27,000	10,000	.....	674	478	..	..
<i>Chicago, Ill.</i> Chicago Deaconess Home, 22 West Erie St., Flora A. Sorber, Supt.	1887	65,000	60,000	.....	15,387	14,799	13	1
<i>Cincinnati, Ohio</i> Elizabeth Gamble Deaconess Home, 1027 Wesley Ave., Meila F. Robertson, Supt.	1888	126,000	109,127	.....	18,949	20,369	16	5
The Deaconess Mother House, Louise Golder, Supt. ....	.....	.....	.....	.....	.....	.....	.....	.....
Louise Golder Deaconess Home and Fanny Nast Gamble Memorial Chapel, Oak and Reading Road, Louise Golder, Supt.	1896	155,500	51,000	.....	35,000	29,000	64	15
<i>*Branch Homes</i> Milwaukee, Wis., Deaconess Home, 2324 Chestnut St., Louise Spilker, Supt.	1899	.....	.....	.....	.....	.....	.....	.....
<i>*Stations</i> Akron, Ohio.	1920	.....	.....	.....	.....	.....	.....	.....
Houston, Tex.	1924	.....	.....	.....	.....	.....	.....	.....
Portsmouth, Ohio.	1923	.....	.....	.....	.....	.....	.....	.....
New Orleans, La.	1922	.....	.....	.....	.....	.....	.....	.....
Saint Louis, Mo.	1923	.....	.....	.....	.....	.....	.....	.....
South Bend, Ind.	1923	.....	.....	.....	.....	.....	.....	.....
Terre Haute, Ind.	1920	.....	.....	.....	.....	.....	.....	.....
Cincinnati, Ohio: First Church City Mission, C. B. Koch, Supt.	1908	.....	.....	.....	.....	.....	.....	.....
<i>Cleveland, Ohio</i> Methodist Episcopal Deaconess Home and West Side Community House, 3000 Bridge Ave., Mrs. Harriet Gilbert, Supt.	1890	250,000	27,692	33,320	65,249	76,773	24	3
<i>Columbus, Ohio</i> McKelvey Deaconess Home, 72 South Washington Ave., Mrs. E. J. Rogers, Supt.	1,99	15,000	5,000	.....	7,425	7,411	5	4
<i>Denver, Colo.</i> Margaret Evans Deaconess Home, 1630 Ogden St., Mrs. Lorena Finley, Supt.	1893	18,500	.....	.....	15,068	7,880	8	3
<i>Des Moines, Iowa</i> Bidwell Deaconess Home, 921 Pleasant St., A. E. Griffith, Supt.	1893	13,000	.....	.....	1,741	1,662	10	7

* Data for these included in above.

OF THE METHODIST EPISCOPAL CHURCH

Number of Associate Deaconesses	Number of Associate Workers	Number of Deaconess Stations	Calls of All Kinds	Number of Sick Visited	No. of Different Child'n Taught in Daily Vacat'n Bible Schs., Religious Education, Classes	Number of Different Children Taught in Sunday Schools	Number of Children Taught in Junior Leagues	Number Induced to Attend Sunday Schools	Number Secured for Church	Number of Persons Helped by Travelers' Aid	FRESH AIR WORK					
											Number Taken to Country Homes	Number Taken to Fresh Air Camps	Number Taken for Day's Outing	Money Used in Fresh Air Work		
		2	1,563	171		546										\$
		1	15,826	2,229	673	1,099	311						10			
			3,011		67	55										
			12,704	2,973	450	200	320	30	25					200		
		3	13,414	2,634	611	381	320	150					137	814		
	1	1	1,486	15	1,686	479	36	34						51		
	2	1	5,038	1,386	4,926	204	251					40		295		
			5,191	1,040		455	154						40	19	225.00	
5			5,257	245	806	745	150	187		1,296	92	15	17			
		15	15,642	5,217	1,194	2,860	1,393	366	198	52	127	51	700	600.00		
3	9	2	17,973	2,592	1,437	569	346						417			
	11		4,292		14,601	300	701	25					40	450		
		2	10,506	1,288		1,232	343	35								
	2	5	9,158	2,501			3,334	3,698								

DEACONESS HOMES AND WORK OF DEACONESES

LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Number of Licensed Deaconesses	Number of Probationers
<i>Detroit, Mich.</i> Detroit Deaconess Home, 437 Putnam Ave., Kate A. Blackburn, Supt.	1889	\$80,440	\$14,099	\$19,200	\$11,688	\$10,083	7	2
<i>Epworth Heights, Mich.</i> Elvira Olney Rest Home, Mrs. C. W. McFarland, Supt. .	1900	5,000	.....	.....	604	580	..	..
<i>Fall River, Mass.</i> Fall River Deaconess Home, 825 Second St., B. Marion Hope, Supt.	1893	21,000	50,000	2,000	13,168	11,035	9	..
<i>Grand Rapids, Mich.</i> Aldrich Deaconess and Esther Home, 523 Lyon St., Mrs. Ella C. Hartshorn, Supt.	1893	25,000	8,797	.....	7,387	.....	11	1
<i>Harrisburg, Pa.</i> Harrisburg Deaconess Home, 116 Vine St., Edna F. Manning, Supt.	1910	10,000	.....	.....	3,752	3,377	2	..
<i>Huntington Beach, Cal.</i> Wing Deaconess Rest Home, 121 Eighth St., Margaret Fries, Supt.	1906	3,500	.....	.....	.....	475	..	..
<i>Indianapolis, Ind.</i> Indiana Conference Deaconess Home, 922 North Capitol Ave., Claribel Winchester, Supt.	1912	12,000	.....	.....	5,875	5,045	5	..
<i>Jersey City, N. J.</i> Jersey City Deaconess Home, 31 Kensington Ave., Mrs. Rose Orchard, Supt.	1897	25,000	.....	.....	6,000	3,000	4	..
<i>Lake Bluff, Ill.</i> Agard Deaconess Rest Home, 405 Scranton Ave., Mary A. Taggart, Supt.	1895	50,000	30,000	.....	10,323	9,781	9	..
<i>Los Angeles, Cal.</i> Southern California Conference Deaconess Home, Mrs. C. W. Horton, Supt.	1896	18,000	.....	.....	6,500	6,500	10	1
<i>Milwaukee, Wis.</i> Milwaukee Deaconess and Girls' Home, 930 Cedar St., Mary C. Grant, Supt.	1899	235,000	33,212	.....	33,933	31,561	9	..
<i>Minneapolis, Minn.</i> Tourtellotte Memorial Deaconess Home, 915 East Fourteenth St., Anna Burgess, Supt.	1888	150,000	.....	.....	.....	.....	12	4
<i>Mountain Lake Park, Md.</i> Thompson Rest Home, Octavia Hicks, Supt.	1899	16,500	.....	.....	2,293	1,787	..	*123
<i>Newark, N. J.</i> Newark Conference Deaconess Home, 219 Fairmont Ave., Lillian Beidelman, Supt.	1899	20,000	.....	.....	13,163	7,962	10	..
<i>New Castle, Pa.</i> Irene Maitland Deaconess Home, 107 Phillips St., Mrs. Maude Montgomery, Supt.	1910	10,000	30,000	.....	5,129	3,759	3	2
<i>Newton, Pa.</i> Annie M. Skeer Rest Home, Miss Winetta L. Stacks, Supt.	1912	3,500	.....	.....	400	400	..	..
<i>New York City, N. Y.</i> New York Deaconess Association, 1175 Madison Ave., Margaret L. Eckley, Supt.	1889	600,000	.....	.....	38,849	38,324	26	5
<i>Ocean Grove, N. J.</i> Bancroft Rest Home, Mrs. Ada B. Murphy, Supt.	1891	80,000	.....	15,000	24,616	22,848	..	..
<i>Omaha, Neb.</i> Omaha City Mission, Harriet E. Laney, Supt.	1876	20,000	.....	.....	.....	.....	2	..
<i>Pasadena, Cal.</i> Robincroft Rest Home, 1425 North Garfield Ave., Mrs. E. R. Roseman, Supt.	1924	50,000	.....	.....	5,813	5,573	..	..
<i>Philadelphia, Pa.</i> Philadelphia Deaconess Home and Settlement, 609 Vine St. and 606 Wood St., Winetta L. Stacks, Supt.	1892	197,750	9,000	25,000	49,139	48,989	13	2
<i>Pittsburgh, Pa.</i> Pittsburgh Methodist Episcopal Deaconess Home, 2000 Fifth Ave., Sata E. Eyler, Supt.	1891	51,000	59,209	.....	15,751	15,565	18	3
<i>Portland, Ore.</i> Methodist Deaconess Home, 815 East Flanders St., Nellie M. Curtis, Supt.	1902	8,000	2,400	.....	5,611	5,878	8	1

* Guests.

OF THE METHODIST EPISCOPAL CHURCH—Continued

Number of Associate Deaconesses	Number of Associate Workers	Number of Deaconess Stations	Calls of All Kinds	Number of Sick Visited	No. of Different Child ⁿ Taught in Daily Vacat ⁿ Bible Schs., Religious Education Classes	Number of Different Children Taught in Sunday Schools	Number of Children Taught in Junior Leagues	Number Induced to Attend Sunday Schools	Number Secured for Church	Number of Persons Helped by Travelers', Aid	FRESH AIR WORK			
											Number Taken to Country Homes	Number Taken to Fresh Air Camps	Number Taken for Day's Outing	Money Used in Fresh Air Work
.....	.....	.....	9,170	1,322	747	2,188	311	157	.....	10	.....	.....	174	\$.....
Open	from J	uly 1st	to Sept.	1st each	year	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	1	3	6,800	1,120	400	350	150	35	30	75	.....	280	100	573.00
.....	1	3	7,326	910	579	240	102	.....	.....	.....	.....	.....	687	.....
.....	1	.....	610	62	294	18	75	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	640	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	1	2	3,840	181	1,062	479	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	5,253	1,126	647	1,925	2,286	.....	.....	.....	13	170	.....	.....
.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	3	10,655	3,010	8,267	1,269	524	.....	.....	.....	.....	.....	.....	.....
.....	2	2	2,614	148	706	578	329	66	70	.....	.....	.....	.....	.....
.....	1	.....	7,415	1,247	250	75	60	.....	.....	.....	.....	.....	.....	.....
.....
.....	.....	1	6,449	1,285	.....	.....	.....	.....	.....	.....	.....	15	29	84.00
.....	.....	2	3,224	463	697	92	87	47	.....	.....	.....	17	272	.....
.....
.....	.....	3	21,000	2,781	3,000	6,000	7,000	608	70	.....	824	600	2,229	4,750.00
.....
.....	.....	.....	1,270	.....	965	1,326	.....	.....	.....	.....	.....	.....	3,428	.....
.....
.....	4	2	15,638	2,122	8,267	327	327	271	101	.....	55	.....	433	.....
.....	1	1	12,690	1,665	5,127	616	836	145	120	.....	.....	387	580	.....
1	.....	2	14,292	4,249	100	353	334	86	181	.....	.....	.....	.....	.....

DEACONESS HOMES AND WORK OF DEACONESSSES

LOCATION AND NAME OF INSTITUTION NAME OF SUPERINTENDENT	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Number of Licensed Deaconesses	Number of Probationers
<i>Providence, R. I.</i>								
Providence Deaconess Home, 136 Prairie Ave., Hannah Solomon, Supt.	1894	\$15,000	\$23,000	\$.....	\$4,400	\$3,380	8	..
Lucy Rider Meyer Hall, 136 Prairie Ave., Hannah Solomon, Supt.	1912	15,000	.....	.....	7,376	7,174	2	..
<i>Salt Lake City, Utah</i>								
Davis Deaconess Home, 347 South Fourth East St., Miss Wilma Swartslander, Supt.	1894	14,000	.....	.....	.....	.....	3	1
<i>San Francisco, Cal.</i>								
Friendly Center (Italian) .....	.....	.....	.....	.....	.....	.....	2	3
<i>Seattle, Wash.</i>								
Spencer H. Carr Memorial Deaconess Home, Ruth A. Fogle, Supt.	1899	29,000	.....	7,850	23,187	23,219	8	2
Deaconess Settlement, 1510 Raimier Ave., Charlotte Howland, Supt.	1910	Rented	.....	.....	6,043	6,006	4	1
<i>Sioux City, Iowa</i>								
Shesler Deaconess Home, 1308 Nebraska St., Mrs. W. W. Brown, Supt.	1900	60,000	.....	.....	4,617	4,569	8	..
<i>Utica, N. Y.</i>								
Utica Italian Settlement, 615 Mary St., Helen Marie Edick, Supt.	1906	56,900	.....	445	2,841	3,346	2	..
<i>Washington, D. C.</i>								
Washington Deaconess Home, 2907 Thirteenth St., N. W., Mae Smith, Supt.	1890	12,000	.....	4,000	9,427	7,819	9	1
<i>Wichita, Kan.</i>								
Southwest Kansas Conference Deaconess Home, 457 North St., Agnes M. Little, Supt.	1898	15,000	.....	.....	7,401	7,443	11	..
<i>Wilmington, Del.</i>								
Riddle Memorial Deaconess Home, 307 West St., Tosa Santee, Supt.	1907	9,000	.....	.....	5,500	5,500	1	..
Work of Deaconesses Not Located in Institutions. ....	.....	.....	.....	.....	.....	.....	..	14
Totals .....	.....	2,854,315	629,623	106,815	582,857	502,742	403	215

* D. V. B. S.

OF THE METHODIST EPISCOPAL CHURCH—Continued

Number of Associate Deaconesses	Number of Associate Workers	Number of Deaconess Stations	Calls of All Kinds	Number of Sick Visited	No. of Different Child ⁿ Taught in Daily Vacat ⁿ Bible Sols., Religious Education Classes	Number of Different Children Taught in Sunday Schools	Number of Children Taught in Junior Leagues	Number Induced to Attend Sunday Schools	Number Secured for Church	Number of Persons Helped by Travelers' Aid	FRESH AIR WORK			
											Number Taken to Country Homes	Number Taken to Fresh Air Camps	Number Taken for Day's Outing	Money Used in Fresh Air Work
....	....	2	4,400	480	320	1,100	230	190	160	....	....	30	45	\$28.00
....
....	....	....	2,211	348	187	120	70	....	....	....	....	....	....	....
....	....	....	651	85	8,363	1,614	*595	22	....	....	....	....	....	....
2	1	2	1,875	45	1,020	3,042	943	6	10	....	....	....	....	....
....	4	2	2,296	391	109	357	69	88	16	....	....	....	....	....
....	....	5	16,808	1,601	1,551	2,513	2,068	....	....	....	....	97	135	....
2	....	1	1,750	60	274	17	....	7	....	....	....	....	....	....
....	....	2	14,029	909	209	558	3,932	1,268	350	....	....	....	....	....
....	....	3	19,116	16,478	4,226	2,221	868	461	36	....	....	....	....	215.00
....	7	1	3,224	....	500	234	255	100	20	....	....	....	....	....
....	....	....	72,436	18,433	9,626	14,022	9,108	892	1,544	10,386	6	240	3,005	808.00
14	49	75	388,743	82,822	83,944	50,759	38,218	8,974	2,931	11,819	1,157	2,496	13,663	\$7,283.00

HOMES FOR BUSINESS GIRLS AND YOUNG MEN

No.	STATE	CITY	HOME	STREET ADDRESS	SUPERINTENDENT
1	Alabama	Birmingham	Esther Home for Girls	2217 Seventh Avenue	Marie Olsen
2	California	Los Angeles	Norwegian-Danish Girls	946 S. Bixel St.	Isabel Fleming
3	California	San Diego	Esther Home for Girls	2580 "C" St.	Emma Linderud
4	Illinois	Chicago	Deaconess and Woman's	1856 N. Sawyer Ave.	Mrs. Adah Waters
5	Illinois	Chicago	Friendship Home	3015 Prairie Ave.	Marietta Eckermann
6	Illinois	Chicago	Esther Home for Girls	537 Melrose St.	Hilda Swan
7	Illinois	Chicago	Susanna Wesley Home	4651 N. Paulina St.	Catherine Bengel
8	Illinois	Chicago	Young Women's Bethany	824 Center St.	Mrs. Cora E. Chambers
9	Iowa	Des Moines	Esther Hall	514 E. Thirteenth St.	Mrs. Hattie Lower
10	Iowa	Sioux City	Esther Home for Girls	1308 Nebraska St.	Mrs. Anna D. Hardesty
11	Maryland	Baltimore	Wo-Ho-Mis Lodge	607-09 Park Ave.	Mrs. Carrie Fleming
12	Michigan	Detroit	Detroit Esther Hall	1191 Merrick Ave.	Florence McGee
13	Michigan	Detroit	Friendship Home	6100 Scotten Ave.	Mrs. W. P. Gamber
14	Michigan	Grand Rapids	Esther Hall	523 Lyons St.	Mrs. Ida Martin
15	Minnesota	Saint Paul	Girls' Club	181 W. College Ave.	William Weiler
16	Missouri	Saint Louis	Luccock Lodge	3610 Delaware Ave.	Mrs. Alice A. Rout
17	Nebraska	Omaha	Stunts Hall	1509 S. Tenth St.	Zillah Dower
18	Ohio	Cincinnati	Emanuel Home for Girls	1308 Race St.	Mabel Dunn
19	Ohio	Cincinnati	Esther Hall	221 W. Ninth St.	Mary C. Grant
20	Ohio	Cincinnati	William Nast Christian Home for Young Men	1317 Race St.	Mrs. J. W. Perry
21	Ohio	Toledo	Flower Esther Home	1324 Superior St.	Mrs. E. F. Thomas
22	Rhode Island	Pawtucket	Fluedner Hall	144 Broadway	Mrs. Alva G. Harding
23	Utah	Ogden	Ogden Esther Home	25th and Adams Ave.	
24	Wisconsin	Milwaukee	Home for Working Girls		
25	Wisconsin	Sheboygan	Methodist Home for Girls	Niagara and Seventh St.	
26	Pennsylvania	Philadelphia	Friendship Home	1939 N. Twenty-second St.	
27	Pennsylvania	Philadelphia	Esther Hall	2021 Mount Vernon St.	

OF THE METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts 1926-27	Expenses 1926-27	Capacity	Number in Home
1	1922	W. H. M. S.	Rented	\$	1 \$2,000	1 \$3,600	1 \$3,600	1 25	1 150
2	1918	Norwegian and Daish	1 20,000			1 4,800	1 3,900	1 30	1 30
3	1921	W. H. M. S.	15,000			5,900	5,500	27	20
4	1910	Norwegian and Danish	90,000		8,975	19,162	14,201	45	45
5			13,000			10,975	10,725	34	34
6	1917	W. H. M. S.	1 52,000			1 16,276	1 14,868	41	41
7		W. H. M. S.	50,000			6,143	6,922	45	45
8	1914	Chicago German	40,000			7,595	7,402	21	21
9			12,000		3,000	3,039	2,900	12	10
10	1924	W. H. M. S.	65,000			7,546	6,850	32	30
11			100,000		29,000	31,472	27,736	67	58
12		Detroit	75,000			12,727	12,852	45	32
13		Detroit	20,650		11,730	899	899	8	17
14		See Aldrich	45,000	Deaconess Home		9,380	9,374	35	30
15						7,623	7,926	41	104
16	1919	Local Church	30,000					1 30	1 30
17	1923	Confa. Area	187,000		55,000	23,625	23,217	75	51
18	1924	Central German	220,000	25,000	42,000	22,000	15,000	60	50
19		Ohio	41,800		18,000	7,852	7,756	38	27
20	1912	Central German	30,000			26,050	2,159	27	22
21	1919	W. H. M. S.	50,000			6,644	6,250	28	28
22	1910		20,000			6,398	6,425		22
23	1913	W. H. M. S.	1 26,000			1 5,877	1 5,420	1 20	1 30
24	See	Deaconess and Girls' Home							
25	1920	Wisconsin	10,000						
26		Philadelphia	15,000			1,355	1,168	20	20
27		Philadelphia	15,000			6,831	6,590	20	19
			\$1,264,450	\$25,000	\$169,705	\$253,769	\$209,640	834	966

* Last year's figures.

SCHOOLS WHERE THE APPROVED COURSE

No.	CITY	STATE	NAME OF SCHOOL	SUPERINTENDENT
1	Boston.....	Massachusetts...	Boston University School of Religious Education.....	Walter S. Athearn, Dean....
2	Chicago.....	Illinois.....	Chicago Training School.....	Louis F. W. Leseemann, Pres.
3	Cincinnati.....	Ohio.....	Cincinnati Missionary Training School.....	Rev. C. E. Schenk.....
4	Cincinnati.....	Ohio.....	Dorcas Institute.....	Rev. Frederick Schaub.....
5	Des Moines.....	Iowa.....	Iowa National Bible Training School.....	Rev. A. E. Griffith.....
6	Kansas City.....	Missouri.....	Kansas City National Training School.....	Anna Neiderheiser.....
7	New Haven.....	Connecticut.....	Dwight W. Blakeslee Memorial Training School.....	Rev. Charles E. Barto.....
8	San Francisco.....	California.....	San Francisco National Training School.....	Dr. and Mrs. E. V. DuBois..
9	Seattle.....	Washington.....	Northwest Training School.....	Ruth A. Fogle.....
10	Washington.....	Dist. of Columbia.	Lucy Webb Hayes National Training School.....	Elizabeth A. Brubaker.....

DEACONESS

No.	STATE	CITY	NAME OF SCHOOL	STREET ADDRESS	SUPERINTENDENT
1	Illinois.....	Aurora.....	Jennings Seminary.....		Bertha Barber.....
2	Illinois.....	Quincy.....	Chaddock Boys' School.....	24th and Madison Park....	Mrs. Eva E. Fields..
3	Indiana.....	Rensselaer.....	Monnett School for Girls.....	226 College Ave.....	Mary A. Sager.....
4	Missouri.....	Webster Grove.	Epworth School for Girls.....	25 E. Pacific Ave.....	Eloise A. Hafford....
5	Montana.....	Helena.....	Montana Deaconess School.....	Route "A".....	Roxana Beck.....

OF STUDY FOR DEACONESSSES IS TAUGHT

No.	Date of Establishment	Value of Property	Amount of Endowment	Debt	Receipts from All Sources	Current Expenses	Licensed Deaconesses in Resident Teaching Force	Licensed Deaconesses Employed Other Than Teachers	Number of Probationers	Resident Teachers Other Than Licensed Deaconesses	Non-Resident Teachers and Lecturers	Number of Students	Number Preparing for Deaconess Work	Number Graduating Into Deaconess Work	Number Preparing for Other Forms of Christian Service
1		\$	\$	\$	\$	\$									
2	1885	360,374	329,159		84,152	45,560	2	3		10	10	132	25	3	102
3	1907	126,000	109,127		18,949	20,369	4			5	3	71	10	3	58
4	1910	15,000	17,000		8,000	7,800	4	1		5	3	21	6	6	9
5	1893	250,000		140,000			3	2	7	6	4	40	*40	6	*40
6	1899	500,000	8,700		37,811	36,752	11	8	1		19	89	75	19	14
7	1906	25,000		8,000	7,877	8,001		1	1		15	12	1	1	11
8	1894	127,000			31,882	29,677	2			5	3	13	1		12
9	1906	29,000		7,850	18,446	19,944	1	4	2	1	2	29	4	4	21
10	1891	See Sibley Hospital			29,367	29,367	3	1		5	5	42	4	1	37
		\$1,432,374	\$463,986	\$155,850	\$236,484	\$197,470	30	20	11	37	64	449	166	43	304

* Deaconesses and Missionaries.

SCHOOLS

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debt	Receipts 1925-27	Expenses 1925-27	Capacity	Number of Children in Home During Year
1	1859	Rock River	\$	\$	\$	\$	\$		
2	1899	Illinois	160,510	126,114	52,685	49,027	48,462	70	75
3	1908	Northwest Indiana	40,000		3,500	11,144	10,970	36	34
4	1909	Saint Louis	69,000			16,179	16,179	54	77
5	1909	Montana	190,000	20,000	10,000	21,005	20,927	70	85
			\$450,510	\$146,114	\$66,185	\$97,355	\$96,538	230	271

DEACONESS WORK IN EUROPE

BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK

UNION OF THE DEACONESS ASSOCIATIONS OF THE METHODIST EPISCOPAL CHURCH IN GER- MANY AND SWITZERLAND President: Bishop J. L. Nuelen Chairman: Rev. C. Doeberner, Frankfurt Corresponding Secretary: Rev. Theophil Mann, Frankfurt a. M. Ginnheimerland Strasse 180	Date of Establishment	Number of Consecrated (Licensed) Deaconesses	Number of Probationers	Dea- coness Homes		Patients Nursed in Private Homes	Full Nursing Days and Nights	Nursing Days or Nights	Deaconesses Doing Church Work or District Nursing	Number of Visits to Sick People	Number of Calls of All Kinds	Hospitals with Training Schools	Students in Training Schools	Hospitals Without Training Schools	Beds for Patients	Number of Patients Treated in the Hospitals	Operations	Rest Homes for Deaconesses	Homes for Aged Homes for Children	Number of Stations	Value of all Property	Debts on All Property		
				Owed	Re- ted																			
NORTH GERMANY CONFERENCES (3) <i>Bethany Deaconess Association of North Germany</i> Inspectors: Rev. Heinrich Ranke Rev. Johannes Rohr Motherhouse, Hospital, Training School, etc., Hamburg 20, Mathimi St. 46; Supt. Sister: Hanna Sigrist. <i>Branches</i> Berlin-Steglitz, Paulsen St. 5/6, Deaconess Home and Hospital "Ebenazer"; Supt. Sisters: Katharina Ostertag, Emma Beck. Chemnitz (Saxony) Marschall St. 21, Deaconess Home "Bethany"; Supt. Sister: Karoline Lay. Dresden, Tischer St. 3, Deaconess Home "Ebenazer"; Supt. Sister: Anna Floercke. Leipzig, Deaconess Home "Bethany," Stein- strasse 17; Supt. Sister: Madgalene Dahl- iger. Plaue (Vogtl.) Dietrich Pl. 14, Deaconess Home "Bethany"; Supt. Sister: Maria Guschick.	1910	74	61	1		232	4,087	1,833	8	7,474	3,245	1	55		120	1,511	1,251	1	1	15	\$225,000	\$37,500		
	1887	81					19,143									1,468	1,320							
	1883																							
	1883	41	3			76	1,607	612		249					70	882	1,328				2	200,000	37,500	
	1913																							
	1904	8	5			104	2,714	827		750														
	1912	16	1			49	3,836	511		56														
	1911	10	5			88	3,316	519		8														
	1910	7	1			75	2,001	73		5														
	SOUTH GERMANY CONFERENCES (2) <i>Bethany Deaconess Association of South Germany</i> Inspector: Rev. C. Doeberner Motherhouse, Hospital, Training School, etc., Frankfurt Im Pfuelling 17-25; Supt. Sisters: Bertha Pfister, Sophia Berner. <i>Branches</i> Darmstadt, Elisabeth St. 25, Deaconess "Bethany"; Sister: Luise Peschke. Esslingen, Eberhalden St. 13, Deaconess Home "Bethany"; Sister: Katharine Heuer. Heidelberg, Ploock 81, Deaconess Home "Bethany"; Supt. Sister: Frieda Ernst. Karlsruhe, Mathy St. 31, Deaconess Home "Bethany"; Supt. Sister: Maria Dippon.	1874																						
		1876	82	42	1		102	27,047		12	20,054	10,884	1	33		110	1,922	1,300		1	1	40	158,300	52,240
		*1883																						
		1913	4	1			15	391	505															
		1926	2					89	10															
1911		3				27	517	94																
1903		7	3			64	1,999	177																

[illegible]

DEACONESS WORK IN EUROPE—Continued

BOARD OF HOSPITALS, HOMES, AND DEACONESS WORK

UNION OF THE DEACONESS ASSOCIATIONS OF THE METHODIST EPISCOPAL CHURCH IN GER- MANY AND SWITZERLAND President: Bishop J. L. Nielsen Chairman: Rev. C. Doebereiner, Frankfurt Corresponding Secretary: Rev. Theophil Mann, Frankfurt a. M. Ginnheimerland Strasse 180	Date of Establishment	Number of Consecrated (Licensed) Deaconesses		DEA- CONESS HOMES		Patients Nursed in Private Homes	Full Nursing Days and Nights	Nursing Days or Nights	Deaconesses Doing Church Work or District Nursing	Number of Visits to Sick People	Number of Calls of All Kinds	Hospitals with Training Schools	Students in Training Schools	Hospitals Without Training Schools	Beds for Patients	Number of Patients Treated in the Hospitals	Operations	Rest Homes for Deaconesses	Homes for Aged	Homes for Children	Number of Stations	Value of all Property	Debts on All Property	
		Probationers		Owned	Rented																			
SOUTH GERMANY CONFERENCES (2)—Continued Stuttgart, Landhaus St. 53a, Deaconess Home "Martha-Maria," Supt. Sister: Amalie Lipp, Wiesbaden, Stift, St. 27, Deaconess Home "Martha-Maria," Supt. Sister: Lina Romer, Muenchen, Baader St. 56a, Deaconess Home "Martha-Maria," Supt. Sisters: Emilie Hess, Ruth May	1905	19	5	1		135	710	1,400	6	3,040	2,170									211	11,250	2,250		
	1911	7	1	1		164	783	930												1	10,750	1,000		
	1889	22	11	1		116	691	1,457	1	783	960				60	994	970			3	12,250			
	1910																							
SWITZERLAND CONFERENCE <i>Bethany Deaconess Association in Switzerland</i> Inspector: Rev. J. G. Sproeri Motherhouse, Hospital * Training School, etc., Zuerich, Kueser St. 1; Supt. Sister: Elise Hurter <i>Branches</i>	1887	45	33	1			10,088	2,227	12			1	20		60	672		1						
	*1912																							
	1917	14	3		1		286	234	2						1	60	494							
	1915	16	3	1			1,650	227	6															
										(All														
	1908	17	3	1				875	842	2					1	50	358					448,400	220,000	
										together														
DENMARK CONFERENCE Bethania-Foreningen, Hiarnesgade 3-5 Aarhus, Denmark. (Home for Aged), Chr. Jensen, Supt. Bethania-Foreningen, Hiarnesgade 3-5, Aarhus Denmark. (Deaconess Home), Chr. Jensen, Supt. Marstrand, Vejle; C. Ostberg, Supt.	1890	25	2	2			390	749	5					2	100	211								
	1911	12	1	1			2,084	698	1															
	1885	16	1	1			1,959	336																
	1907	14	7							400	6,000										5	32,112	14,450	
																					17,394	4,281		

Children's Home, Aalokkegaard at Odense; Supt.: C. Kiholm.	1925	15	11	11	127	1123	1164	1793	12,161	118	13	186	1325	1142,583	163,109
Sloobakken at Vejle; Supt.: Miss Eriksen.															
Children's Home, Fremtidsskab at Frederiks- havn; Supt.: Miss Anna Thomsen.														13,781	4,629
BALTIC AND SLAVIC MISSION CONFERENCE															
Bethany Deaconess Home, 15 Elizabetz iela, Riga, Latvia; Supt.: George A. Simons.	1925	15	11	11	127	1123	1164	1793	12,161	118	13	186	1325	1142,583	163,109
Methodist Children's Home, Reval, Estonia; Supt.: Hans Soete.	1923														
Methodist Children's Home, Riga, Latvia; Supt.: Hans Soete.	1924														
Refugee Home, Reval, Estonia; Supt.: Hans Soete.	1921														
NORWAY CONFERENCE															
Rev. Edward Sandberg, Director of Dea- coness Work.	No report														
<i>Bergen</i>															
Motherhouse; Sister Thora Simonsen, Supt.															
<i>Christiania</i>															
Motherhouse and Hospital; Sister Hanna Thorensen, Supt.															
SWEDEN CONFERENCE															
Rev. Axel Engstrom, Director of Deac. Work.	1915	117	118	12	5,902	1322	15	11,879	12,471	118	13	186	1325	1142,583	163,109
<i>Göteborg</i>															
Hospital.															
<i>Åhlefors</i>															
Sanatorium.	1920														
<i>Stockholm</i>															
Deaconess Home.	1906														
<i>Göteborg</i>															
Deaconess Home.	1900														
<i>Stockholm</i>															
Hospital.	1922														

¹ Last year's figures.

NOTE.—Hospitals marked * are not owned by the Deaconesses but are fully managed by them.

NORGE.—Denmark Conference: Bethania-Foreningen (Home for Aged), Receipts, \$44,956; Expenses, \$36,393; Capacity, 105; Number in Home, 105; (Deaconess Home), Receipts, \$5,352; Expenses, \$3,211; Marielund, Receipts, \$10,356; Expenses, \$10,356; Capacity, 34; Number in Home, 34. Children's Home (Odense), Receipts, \$14,656; Expenses, \$14,656; Capacity, 54; Number in Home, 54. Sloobakken (Vejle), Receipts, \$5,940; Expenses, \$5,940; Capacity, 20; Number in Home, 20. Children's Home (Frederikshavn) Receipts, \$5,349; Expenses, \$5,349; Capacity, 24; Number in Home, 18.

HOMES FOR CHILDREN OF THE

No.	STATE	CITY	HOME	STREET ADDRESS	SUPERINTENDENT
1	Alaska	Seward	Jessie Lee		Charles T. Hatten
2	California	Gardena	Spanish-American Institute	15801 S. Figueroa St.	Charles A. Robinson
3	California	La Verne	David and Margaret	Grand Ave.	Flora A. Rice
4	California	Los Angeles	Frances M. DePauw Spanish School for Girls	4952 Sunset Boulevard	Jennie Mathias
5	California	Oakland	Fred Finch Orphanage	3670 Peralta Ave.	John W. Hagan
6	California	San Francisco	Ellen Stark Ford	2025 Pine St.	Mrs. Perla McMasters
7	California	San Francisco	McKinley Orphanage	3841 Nineteenth St.	Mrs. Emma B. Laizure
8	California	San Francisco	Methodist Episcopal Chinese	940 Washington St.	Isabel Fleming
9	Dist. of Col.	Washington	Swartzell Methodist	201 Rittenhouse St., N. W.	Ella M. Hayward
10	Hawaii	Honolulu	Susannah Wesley	1143 Kaili St.	Mrs. Ora Lucas Oakes
11	Illinois	Lake Bluff	Methodist Deaconess	611 Evanston St.	Jessie E. Arbuckle
12	Illinois	Mount Vernon	Methodist Orphanage	Richview Road	C. C. Hall
13	Illinois	Normal	Mason Deaconess Babyfold	104 E. Willow	Mrs. T. W. Asher
14	Illinois	Polo	Peek Orphanage	R. F. D.	Martin Gravenstein
15	Illinois	Urbana	Cunningham Children's	Cunningham Ave.	Ara Vaught
16	Indiana		Bashor Orphanage		
17	Indiana	Lebanon	Indiana Methodist Children's		Joseph L. Stout
18	Iowa	Dubuque	Hillcrest Deaconess Babyfold	Asbury Road	Mrs. M. G. Kuebler
19	Kansas	Newton	Kansas Methodist		W. V. Burns
20	Louisiana	Baldwin	Sager-Brown Orphanage		H. C. Seidel
21	Maryland	Towson	Kelso Home for Girls	Chesapeake Ave.	Mrs. Ella J. Kilcourse
22	Maryland	Sykesville	Strawbridge Home for Boys		Thomas S. Long
23	Massachusetts	Fall River	Girls' Industrial	29 Berkley St.	B. Marion Hope
24	Massachusetts	Natick	J. W. Wilbur Health Home	69 Cottage St.	Clara Wood
25	Michigan	Farmington	Methodist Children's	4000 Vermont Ave.	Frances Knight
26	Missouri	Warrenton	Central Wesleyan Orphan.		Jonathan Gisler
27	Nebraska	York	Mothers' Jewels	Nineteenth & Division Ave.	John Calvert
28	New York	Binghamton	Children's Home of Wyoming Conf.	R. F. D. No. 4	B. W. Dix
29	New York	Dobbs Ferry	Saint Christopher's Home	79 Broadway	Mary E. Bartley
30	New York	Williamsville	Methodist Home for Children		W. H. Smith
31	Ohio	Berea	German Methodist Orphan Asylum	191 E. Center St.	Gustav Haussor
32	Ohio	Worthington	Meth. Children's Home Asso. of Ohio		E. S. Keller
33	Pennsylvania	Bakerstown	Epworth Fresh Air Home		S. W. Corcoran
34	Pennsylvania	Hulton (P. O. Oakmont)	Elizabeth A. Bradley's Children	214 Hulton Road	Mrs. Louise Eyster
35	Pennsylvania	Mechanicsburg	Methodist Home for Children	318 W. Main St.	O. C. Miller
36	Pennsylvania	Philadelphia	Methodist Episcopal Orphanage	Monument Ave., E. of Belmont	Mrs. W. M. Ewing, Cor. Sec'y
37	Pennsylvania	Pittsburgh	Louise Home for Babies	336 S. Rebecca St.	Mrs. S. Wheatley
38	Pennsylvania	Pittsburgh	Robert Boyd Ward Home	3890 Bigelow Boulevard	Sanford W. Corcoran
39	Pennsylvania	Sheffield	Ruth M. Smith Children's		Bessie G. Miller
40	Porto Rico	Hatillo	Geo. O. Robinson Institute for Boys		Augustus C. Alvira
41	Porto Rico	San Turce	Geo. O. Robinson Orphanage		Mrs. J. C. Murray
42	Washington	Everett	Deaconess Children's	2131 Highland Ave.	Bertha B. Enley
43	Washington	Seattle	Catherine P. Blaine	Eleventh and Terrace Sts.	Mrs. Kaite McClelland

METHODIST EPISCOPAL CHURCH

No.	Date of Establishment	Affiliated With	Value of Property	Amount of Endowment	Debts	Receipts 1926-27	Expenses 1926-27	Capacity	Number of Children in Home During Year
1	1892	W. H. M. S.	\$125,000	\$.....	\$.....	\$30,000	\$30,000	125	118
2	1912	Southern California...	150,000	10,650	7,000	33,974	35,074	110	110
3	1910	W. H. M. S.	215,000	.....	.....	25,886	26,268	135	100
4	1900	W. H. M. S.	267,500	.....	.....	16,246	15,827	125	150
5	1891	California	100,000	112,000	.....	90,204	89,671	100	150
6	1902	W. H. M. S.	25,000	.....	.....	8,478	8,950	38	33
7	1897	California	53,000	35,000	.....	18,000	15,000	45	45
8	1869	W. H. M. S.	63,300	.....	.....	18,355	17,928	40	80
9	1912	W. H. M. S.	50,000	5,000	.....	8,000	7,600	27	35
10	1899	W. H. M. S.	71,520	5,220	3,000	21,912	23,501	90	93
11	1894	Rock River	200,000	233,500	32,500	.....	.....	150	215
12	1911	Southern Illinois	80,000	.....	.....	30,000	23,000	60	46
13	1905	Central Illinois	79,977	.....	.....	16,237	16,313	72	142
14	1916	W. H. M. S.	25,000	.....	.....	5,239	4,600	11	11
15	1895	Illinois	106,100	13,000	1,706	22,738	24,444	75	89
16	1926	Organized	.....	.....	.....	.....	.....	.....	.....
17	1915	Indiana	90,000	.....	27,000	10,553	10,483	100	100
18	1914	Upper Iowa	40,000	5,911	11,179	12,861	12,485	40	45
19	1927	.....	30,000	.....	.....	.....	.....	.....	.....
20	1922	W. H. M. S.	48,000	.....	.....	11,416	11,220	53	53
21	1873	Baltimore	165,000	83,500	4,094	22,207	27,301	75	54
22	1923	Baltimore	115,000	.....	.....	13,062	11,164	52	22
23	1906	New England So.	10,000	22,000	.....	5,259	5,248	20	25
24	1917	New England	20,500	3,882	8,000	6,141	12,885	27	97
25	1917	Michigan	250,000	500,000	14,997	84,932	80,124	327	327
26	1864	Saint Louis German	150,000	114,900	.....	26,469	25,159	120	130
27	1890	W. H. M. S.	147,550	.....	.....	.....	.....	109	109
28	1913	Wyoming	300,000	5,000	25,000	20,000	21,000	70	66
29	1881	New York East	170,580	404,664	.....	73,393	64,620	135	135
30	1910	Genesee	245,068	10,700	25,000	53,038	53,038	99	86
31	1864	North-East Ohio	697,381	160,355	46,454	42,831	45,205	100	83
32	1911	West Ohio	192,389	151,883	.....	70,158	72,512	120	180
33	1911	Pittsburgh	30,852	5,042	.....	11,075	9,985	100	597
34	1905	Pittsburgh	30,000	25,000	.....	6,800	8,608	35	26
35	1919	Cent. Pennsylvania	260,000	27,000	100,000	14,146	14,146	61	48
36	1879	Philadelphia	1,500,000	1,500,000	.....	90,000	60,000	200	117
37	.....	Pittsburgh	19,000	123,000	15,000	24,000	19,000	24	130
38	1908	Pittsburgh	137,176	151,198	.....	18,047	14,170	40	40
39	1922	W. H. M. S.	70,000	5,000	5,075	22,434	21,886	50	50
40	1917	Board Home Miss	15,000	.....	.....	4,500	4,500	45	45
41	1906	W. H. M. S.	200,000	.....	.....	15,313	14,873	100	100
42	1907	Puget Sound	25,000	.....	.....	6,176	8,363	40	50
43	1911	W. H. M. S.	10,000	.....	.....	3,579	3,117	5	5
			\$6,579,893	\$3,613,405	\$316,005	\$1,013,659	\$969,268	3,350	4,027

¹ Last year's figures.

REPORT OF THE WORLD SERVICE COMMISSION AND THE CO-OPERATIVE WORK OF THE BENEVOLENCE BOARDS

To the General Conference to Be Held in Kansas City, Missouri, May, 1928:

The evolution of the movement in the Methodist Episcopal Church looking toward a unified benevolence appeal with co-operative promotion covers an extended period of time and affords an interesting study.

HISTORICAL STATEMENT

Forty-four years ago at the General Conference in Philadelphia a commission was appointed to consider the subject of the consolidation and unification of our benevolent boards, and to make report at the following General Conference. In 1888, in New York, the report was made that they were unable to agree on any plan.

In 1900 the question of consolidation was again brought forward and referred to a special committee. This committee was also unable to agree. On its recommendation a commission was appointed which, after extended studies, reported to the General Conference, 1904, a plan, which the Conference approved, for dividing the Missionary Society into Foreign and Home Missionary Boards and for bringing together in one new board the Board of Education, the Freedmen's Aid Society and the Board of Sunday Schools. The merger of the educational group was abandoned in 1908; but the Board of Foreign Missions and the Board of Home Missions which were then established, adding to the latter organization the former Board of Church Extension, have until now been continued as separate boards.

SECRETARIAL COUNCIL

Meanwhile, in order to secure unity of effort and added efficiency, an unofficial inter-board Secretarial Council composed of the Corresponding Secretaries of the several Benevolent Boards had been created to deal with problems of mutual interest.

COMMISSION ON FINANCE

The demand for closer co-ordination and fewer commissions did not subside, but rather became more insistent, and in 1912 a Commission on Finance was appointed by order of the General Conference, consisting of three bishops, six ministers, six laymen, and the secretaries of the Benevolent Boards. The powers of the Commission were limited and proved to be not always

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clearly defined. It was to receive from each Benevolent Board "a full statement of its needs and askings," which the Commission should "have power to revise, provided that no work already begun or planned by any Board should be jeopardized." It was ordered "to make an equitable apportionment of askings to the Annual Conferences, Mission Conferences, Missions, Districts and Charges." It was instructed "to adopt such measures as may be necessary to secure the assistance of the District Superintendents and pastors in properly protecting our churches and official benevolences from the multiplicity of unofficial appeals." Furthermore, "the Commission shall advise and cooperate with the several Benevolent Boards in promoting the unity and efficiency of their financial plans, and is empowered to present to the General Conference such plans as it may deem necessary for the better correlation and the more effective administration of the benevolent work of the Church."

The executive secretary and various secretaries of the commission were loaned to it by their respective boards, but what proportion of their time was spent in the service of the Commission and what proportion in the work of their own Boards, the total expense involved and how it was charged, and the budget granted the Commission, if any, cannot be learned from the incomplete records of this period.

The effect of a combined benevolence appeal and of the increasing use of what was then known as the new financial plan, is shown in an advance in benevolent collections in 1912 of \$11,010 over the previous year; in 1913 an advance of \$91,451; in 1914 of \$26,608; and in 1915 of \$92,054; a total gain in annual income during the quadrennium of \$221,123. This period was at the time commonly spoken of as our best quadrennium.

The General Conference of 1916 retained the legislation of 1912 with minor changes. Benevolent income during this second quadrennium continued to advance under the stimulus of improved financial methods and general prosperity. The amounts of these annual advances were in 1916, \$145,056; in 1917, \$407,310; in 1918, \$412,773. Including special gifts, the increase in 1916 was \$157,201; in 1917, \$487,690; and in 1918, \$812,252. The remarkable advance in 1919 must be largely credited to the Centenary Movement, payments on subscriptions to which began with the fall Conferences of that year.

THE CENTENARY

The General Conference of 1916, in accepting the report of the Committee on Foreign Missions, adopted resolutions directing a celebration of the Centenary of Methodist Missions whose full import and significance did not at the time appear.

In pursuance of the instructions so given, a conference of

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church leaders was held at Niagara Falls. Surveys were prepared and an asking approved of \$40,000,000 for Foreign Missions payable during five years. The Board of Home Missions was welcomed to co-operation in the movement also with an asking of \$40,000,000. A supplementary fund of \$5,000,000 for war relief, payable in the first Centenary year, was also approved. Amounts asked for the other benevolence boards were by vote of the Commission on Finance also increased; the amount of such increase in nearly every case being approximately fifty per cent above amounts asked in previous years. A total asking of \$21,745,000 annually, or of more than \$100,000,000 payable in five years, was apportioned to the churches and subscriptions taken May, 1919.

The total amount so subscribed was reported by the treasurer at the close of the Centenary period as having been approximately \$100,000,000. The amount paid during the five Centenary years was reckoned as seventy per cent of the amount subscribed, almost exactly sixty per cent of the total amount apportioned.

From \$4,278,000 paid in 1918, the last full year preceding the Centenary period, payments to General Benevolences suddenly sprang to \$15,758,000 paid in 1920, the first Centenary year; \$15,200,000 paid in 1921; \$13,400,000 in 1922; \$12,667,000 in 1923; and \$11,834,000 in 1924.

After the Centenary campaign of May, 1919, conducted under the auspices of the Joint Centenary Committee, representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, there was organized to husband the results of that campaign, the Centenary Conservation Committee.

When the General Conference of 1920 was convened, there were two organizations representing the Church in its promotion of the Benevolences; the official Commission on Finance, and the unofficial, but very effective, Centenary Conservation Committee.

The General Conference sought to meet the new situation which had arisen by the creation of a new organization taking the place of both of the organizations just named, which was to be known as the

COUNCIL OF BOARDS OF BENEVOLENCE

The aim and purpose of the Council of Boards of Benevolence was defined as being "to correlate the several connectional boards and societies so as to secure:

- (a) One harmonious and unified world program of missionary, educational and benevolent activities.
- (b) One unified financial policy and appeal.
- (c) The elimination of all duplication of activities.
- (d) A larger measure of economy and efficiency."

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The Council as organized by the General Conference was to consist of 132 members; including in the same fifteen effective bishops, seventy representatives of the Boards, four advisory members representing the Woman's Missionary Societies, and one minister and one lay representative from each episcopal area.

The Council was ordered to establish two subsidiary bodies: an Executive Committee (of thirty-seven members), and a Committee on Conservation and Advance (of forty-seven members). The latter organization was entrusted with the effective oversight of the work of benevolence promotion. For yet more continuous supervision, an administrative committee of seventeen members was established responsible to the Committee on Conservation and Advance.

The Council of Boards, with its committees, large and unwieldy bodies, continued to direct the benevolent activities of the Church through one quadrennium only, 1920 to 1924.

THE WORLD SERVICE COMMISSION

The General Conference of 1924, influenced by widespread appeals for greater economy, for a larger democracy, and for a more effective promotion of the Benevolences, which were already showing a considerable decline in income since the first and greatest of the five Centenary years, created a World Service Commission of sixty-five voting members; including in the same five bishops, ten members at large, elected by the General Conference, and one layman and one minister from each Episcopal Area, together with one representative of each of the general divisions of the Church's field outside the United States. No members of the Commission, except the bishops, may have official connection with any of the constituent boards. The several board secretaries elected by the General Conference are advisory members of the World Service Commission, with the privilege of debate but without vote. There are also advisory members appointed by the American Bible Society and by the Woman's Home and Woman's Foreign Missionary Societies.

The World Service Commission is charged with, "Full authority, after due consideration of the needs of the field, to fix the total budget of the askings for the constituent boards, to fix the plan and ratio of the division of the funds to the several causes; to determine all questions as to credit to be given for designated and 'Specials' gifts at home and abroad; and to correlate the work of the boards in the interest of co-operation, economy and efficiency."

CO-OPERATING ADMINISTRATIVE STAFF

Parallel with the World Service Commission, which is to represent the Church in its control over the benevolent program

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of its Boards, there was ordered the establishment of a Co-operating Administrative Staff, including in its membership the corresponding secretaries of the several boards and the executive secretary and treasurer of the World Service Commission. To this Co-operating Administrative Staff is committed the responsibility of carrying out the direction of the Commission in a unified and co-operative manner, of promoting Stewardship and Life Service, and for the cultivation of the field. It was also ordered to establish a Central Receiving Treasury, disbursing to the several boards funds received for World Service, according to the ratios established by the Commission.

EARLY DECISIONS

The new organizations quickly swung into action; officers were elected; area offices liquidated at a central office saving of approximately \$250,000 annually; a much reduced budget was authorized; Chicago was made the headquarters for the World Service Commission as well as for the merged Boards—the Board of Education and the Board of Hospitals, Homes and Deaconess Work. Charter changes were authorized and during the quadrennium the World Service Commission has been incorporated.

DEBT OF BOARD OF FOREIGN MISSIONS

One of the most difficult problems confronting the World Service Commission at the beginning of the quadrennium concerned the debt of the Board of Foreign Missions. The Foreign Board asked to be released from the General Conference provisions because of new factors and the apparent impracticability of the proposals. After careful discussion it was voted to grant release from the bonding plan, to cast aside various expedients, and to retire the debt by a preferential of \$50,000 per month or \$600,000 per year. Through the cordial co-operation of the several Benevolent Boards there will be paid on this obligation by May 31, 1928, \$1,800,000. If the Board of Foreign Missions cannot now assume the unpaid balance of approximately \$1,200,000 it might wisely be spread by preferential through the four years of the coming quadrennium.

OTHER PREFERENTIALS

Since January 1, 1926, one half of all sums contributed by Epworth League Chapters on the Twenty-four Hour Day Plan or for the expenses of the central office is made a preferential payment to the Board of Education for the Department of the Epworth League, until that department shall have received from all sources a total for the year of \$100,000.

Similarly, receipts from Rally Day Offerings in excess of \$15,000 are made a preferential payment to the Board of Educa-

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tion for the Department of Church Schools until the income of that department shall reach a total for the year of \$250,000.

During the fourth World Service year preferential payment will also be made to the Board of Hospitals and Homes and Deaconess Work of \$10,000 for pensions to retired deaconesses; and to the Board of Pensions and Relief for \$15,000 for its expenses in promoting the new Pension Plan.

RATIOS

The ratios for the quadrennium were determined and have been maintained as follows:

Boards	Ratio of Distribution
Board of Foreign Missions.....	38.5051%
Board of Home Missions and Church Extension.....	38.5051%
Board of Education.....	17.667 %
(Including the former Board of Education, Board of Education for Negroes, Board of Sunday Schools, Board of the Epworth League, and Commission on Courses of Study.)	
American Bible Society.....	1.1325%
Board of Hospitals and Homes and Deaconess Work.....	1.5006%
Board of Pensions and Relief.....	1.2741%
Board of Temperance, Prohibition and Public Morals.....	1.4156%
	100.0000%

ASKINGS

Each year the Committee on Budget, Askings and Ratio has given days to the investigation of needs and the determination of askings. As a result of a new study last year the irreducible needs of the Boards for the current year were found to be \$21,136,912. In accepting this statement of needs, the World Service Commission adopted the following:

"Including 'Specials,' the Church gave for this work last year \$8,330,352. In order to reach the total indicated by the reports of the boards there would have to be an increase of \$12,806,560 over the giving of last year.

"While we are convinced that the needs of the field justify the askings of the boards, we do not believe that the Church is prepared at this time to make such an advance. We are, however, convinced that some advance is possible and that the Church should make a sincere effort to provide for at least a part of this unmet need.

"Your Committee, therefore, recommends:

"(1) That in addition to the amount raised last year, a portion of the additional amount needed by the boards, or \$1,280,656, be fixed as the minimum advance to be made for the ensuing year; and

"That this advance be distributed by the most equitable method that can be devised among the various Areas, districts

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and charges of the Church, to be asked of the churches in addition to the totals paid by the respective Areas, districts and charges the past year; and

"That the central office be instructed to make available to the World Service Councils and the District Superintendents the suggested equitable distribution of this advance; and

"That the distribution to charges of the amount of each district's share in the increase shall be reported to the office of the World Service Treasurer by the District Superintendent.

"The Committee further recommends:

"(2) That an increase in giving be asked from every Area, Conference, district and charge."

WORLD SERVICE CREDIT

"The General Conference, 1924, ordered that World Service credit shall appear in two columns. The first column is headed, 'On Apportionment.' In this column are included all gifts which are credited on the regular World Service apportionment. The second column is entitled, 'Specials: Annuities, Legacies, etc.'

"Thus the phrase, 'Special Gifts'—or 'Specials'—which was used prior to the Centenary to name what are now known as 'Designated Gifts,' namely, gifts to any Board for a specific object, was revived and given a new and technical meaning, to signify: 'NOT credited on apportionment.'

"In this second column are reported gifts included in any of the following classes:

1. Investments on Annuity.
2. Payments of Legacies or Bequests.
3. Proceeds from Estate Notes.
4. Gifts to Permanent Funds.
5. Famine and other special Relief Funds administered by any of the constituent boards .
6. Gifts accepted by any of the Boards for any object of or in addition to its regular appropriations for the current year.
7. Gifts to any Board which by request of the donor do not apply on its share in the regular distribution of total World Service receipts."

GIFTS TO SPECIFIC OBJECTS

Definite understandings as to gifts made for specific purposes were found to be needed and the following notations have been listed:

"Any gift made for a specific object—field, institution, or worker—is a Designated Gift.

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"Gifts accepted for specific objects by any World Service agency—one of the General Benevolence Boards of the Methodist Episcopal Church—are Designated Gifts to World Service.

"The World Service Commission has taken action definitely approving the practice, on the part of churches and of individual givers, of designating some portion of their World Service offering to specific objects approved by the Commission.

"Every Designated Gift accepted by any World Service agency is applied directly and solely to the object for which it was given.

"Before an object is definitely determined upon and designation made, the Board which is to administer such Designated Gift to World Service should first be consulted.

"World Service credit cannot be given for money raised and used for Annual Conference benevolences.

"Designated Gifts to World Service, to be so credited, must be remitted either to the Treasurer of the World Service Commission or to the Treasurer of the Board which is to administer the gift.

"Designated Gift vouchers for Conference credit are issued only by the Boards administering such gifts."

DESIGNATION AND CREDIT OF WORLD SERVICE INCREASES

In order to stimulate increased giving the World Service Commission in the latter part of the quadrennium established the following procedure:

"Charges which make an advance in World Service giving on apportionment beyond the amount so given in the Conference year ending in 1926, may designate said increase to any World Service project endorsed for this specific purpose by any one of the constituent boards; and said designated gifts shall be in addition to the regular ratio of the board affected and shall be counted in the regular World Service column.

"Such designations must be restricted to moneys specifically contributed for the purpose to which the designation is made; and such designation must be stated at the time of the remittance.

"No designation of increases under this plan should be made to any project without first receiving the written consent of the Board concerned.

"Specific designation must be made by the donor, and not by the pastor or official board.

"Under no circumstances may any pastor or charge divert any excess of regular World Service giving to any specific or designated end."

MAY ROLL CALL

If unanimous participation in interest and contributions could be secured the finest results would be assured. We lag far behind

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our possibilities. The study made by the treasurer revealed that on the average not more than thirty-five per cent of our people are World Service subscribers. Many other denominations fare no better. Methodism ought to excel. Believing that co-operation in time is desirable, the month of May was chosen as the best month for the World Service Roll Call or the completion of the Every Member Canvass. Many churches are accepting the May 31 date to close the local church.

FISCAL YEAR

Would it not be a blessing if all boards and churches should adopt this date? The value of a uniform fiscal year has been almost universally recognized but the Co-operating Administrative Staff, together with the World Service Commission, comes to you for definite determination.

SPECIAL DAYS

There is special significance in the message broadcasted by the World Service Commission that "Methodists Keep Holy Week." This year's appeal read:

"Methodism has emphasized soul winning and stewardship of possessions as two supreme needs and now she approaches the climax of the quadrennium at the coming Easter time.

"Therefore, the World Service Commission sends this final challenge to the entire Church:

"We bespeak the complete co-operation of all our pastors and people in preparing now to make the best use of the sacred season by faithful and enthusiastic emphasis on these two main objectives:

"First, Consistent evangelistic efforts culminating in a triumphant Palm Sunday.

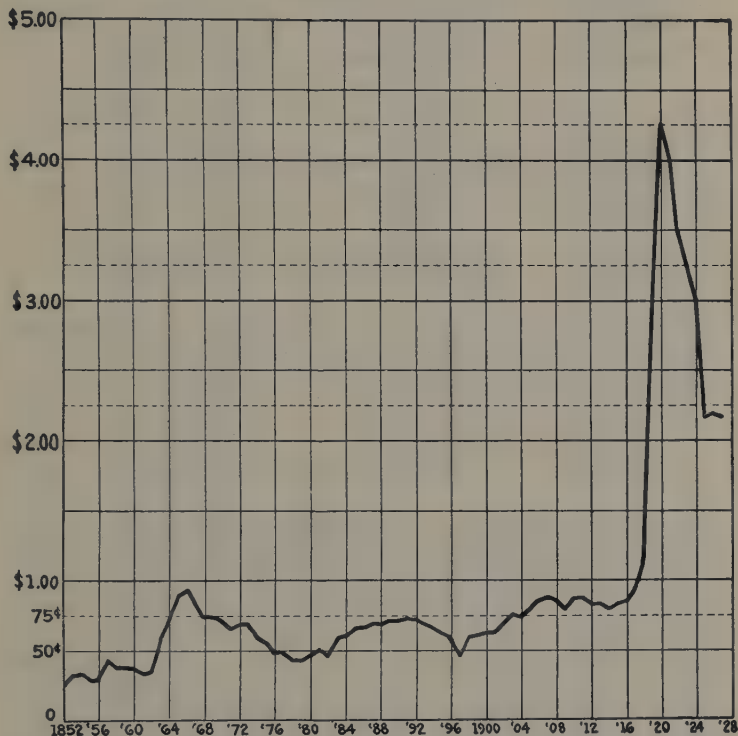
"Second, A demonstration of Christian Stewardship registered in a gift for the spread of the kingdom of Christ, of at least one tenth of the week's income, brought into the church on Easter Sunday."

A money gift for the spread of Christ's Kingdom will add definiteness to the dedication of life to Christ's service. Each is the counterpart of the other. For years Easter and Christmas have been seasons used helpfully to advance the spiritual life and register interest in world-wide enterprise. We deprecate any efforts to make these occasions less serviceable to the entire Church in securing breadth of vision. To take away the World Service opportunity would deprive our boards of hundreds of thousands of dollars and leave us spiritually impoverished. Each

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year a Holy Week Tithing Experiment for Kingdom purposes might profitably be conducted.

A SEVENTY-FIVE YEAR RECORD OF BENEVOLENCE RECEIPTS



The above Chart shows Seventy-Five Years of Per capita Giving. (1852-1919, Apportioned Benevolences, 68 years; 1920-1924, Centenary, 5 years; 1925-1927, World Service, last three years.)

CULTIVATING THE FIELD

The deployment of furloughed missionaries and all other speakers during 1924 was arranged from the central office. Beginning with 1925 a new plan of Area cultivation was arranged whereby direct responsibility was assigned to the Boards. The Board of Education, the Board of Temperance, Prohibition and Public Morals, the Board of Hospitals, Homes and Deaconess Work, together with the Board of Pensions and Relief were united in assignment and may be recognized as the Educational-Philanthropic Group in the following list:

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1924-1925		
<i>Foreign Board</i>	<i>Home Board</i>	<i>Educational Group</i>
Buffalo	Saint Paul	Boston
Philadelphia	Portland	Chattanooga
Pittsburgh	Detroit	Indianapolis
Cincinnati	Kansas City	Chicago
Omaha	Helena	Washington
Atlanta	New York	Denver
New Orleans	Covington	San Francisco
1925-1926		
<i>Foreign Board</i>	<i>Home Board</i>	<i>Educational Group</i>
Saint Paul	Boston	Buffalo
Portland	Chattanooga	Philadelphia
Detroit	Indianapolis	Pittsburgh
Kansas City	Chicago	Cincinnati
Helena	Washington	Omaha
New York	Denver	Atlanta
Covington	San Francisco	New Orleans
1926-1927		
<i>Foreign Board</i>	<i>Home Board</i>	<i>Educational Group</i>
Boston	Buffalo	Saint Paul
Chattanooga	Philadelphia	Portland
Indianapolis	Pittsburgh	Detroit
Chicago	Cincinnati	Kansas City
Washington	Omaha	Helena
Denver	Atlanta	New York
San Francisco	New Orleans	Covington

In 1928 the plan has been slightly modified whereby the Board of Foreign Missions is responsible for the following Areas: San Francisco, New York, New Orleans, Detroit, Covington, Chattanooga, Buffalo and Boston; the Board of Home Missions and Church Extension, Washington, Saint Paul, Philadelphia, Indianapolis, Helena and Atlanta; the Board of Education, Chicago and Omaha; the Board of Pensions and Relief, Denver and Portland; the Board of Temperance, Prohibition and Public Morals, the Pittsburgh Area; the Board of Hospitals, Homes and Deaconess Work, the Kansas City Area. The Cincinnati Area is being cultivated by both the Board of Home Missions and Church Extension and the Board of Foreign Missions.

The central office group has rendered all possible assistance to each Area and your executive secretary, for example, has traveled annually about fifty thousand miles and spends over two hundred nights away from home. All central office field workers have returned to the individual Boards or have taken other employment with the exception of R. E. Gornall and W. B. Hollingshead, who have had special assignments and whose time is allocated to the several Boards for emergency needs.

The Area responsibility has afforded each Board continuously direct contact with the field. No organization has been able to meet the demands for the spoken message. The widest possible variety of experiments has been attempted and always the plan

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of cultivation is adapted to the local situations. The value of this approach is inestimable.

Co-operation in the Areas has always been through the resident bishop and the Area Councils. Probably no more effective effort was made than during the second year of the quadrennium when all field work centered upon the answer to the questions:

1. Do we know Christ?
2. Are we in communion with Him?
3. Have we the mind of Christ?
4. Are we creating a Christ-like world?

STEREOPTICON ACTIVITIES

The function of the Stereopticon Department is to visualize for the Church its benevolent program. This includes the gathering and cataloging of photographic materials and the preparation for lecture and publicity purposes.

NEGATIVES. All photographic negatives are filed in a fire- and water-proof vault. The collection now totals more than 120,000 negatives. Of this number, 11,015 were added in the past four years, 7,173 from the foreign field and 3,842 from this country. This is one of the finest photographic collections in existence. No other church in this country has one like it. These negatives are all cataloged by location and subject matter to make them readily available.

PRODUCTION. The department is equipped to carry on the full photographic and map and chart operations necessary in connection with its work, whether it be the making of negatives, prints, enlargements and slides, or the coloring of the same. Our slide maker produced 86,219 slides in the last four years. In addition to the regular work incidental to the preparation of the lectures, the department finds opportunity to fill commercial orders, and so help to reduce its net budget. Our patrons include various commercial firms, publishers seeking illustrations, pastors and denominational boards of other churches. In connection with the program of the Epworth League centering about the Emmaus Road, more than 300 16 x 20 inch photographic enlargements were prepared for Plockhorst's "On the Emmaus Road" for the purpose of framing.

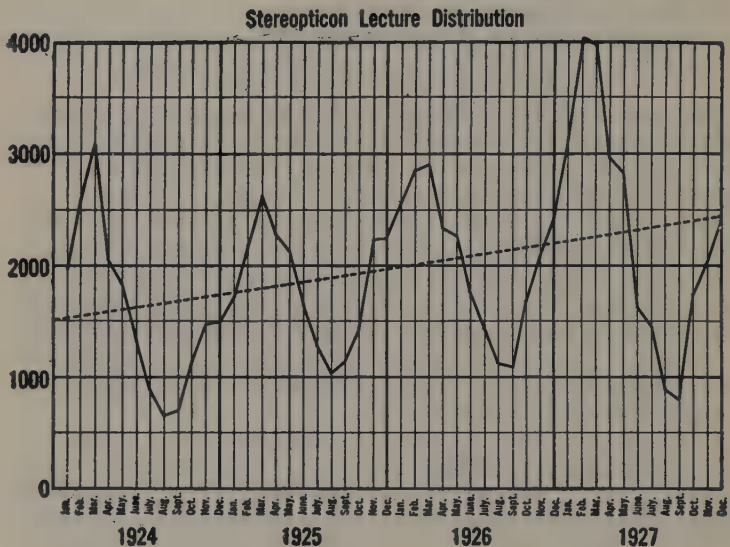
During the past four years the department, under the efficient administration of Rev. H. G. Conger, has prepared and manufactured thirty different lectures of standard size, seven of our short story type and twelve illustrated hymns. These have all been manufactured in multiple for circulation from our distributing offices, making the total number of new sets manufactured during this period as follows:

667 Standard Lectures
133 Story Sets
233 Illustrated Hymns.

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Besides these 123 additional sets of lectures and hymns already in circulation have been manufactured, making a grand total of full sets produced during the four years of 1,156.

The reception of the lectures by the churches has been most enthusiastic. The sets have been circulated from our nineteen distributing offices, in most cases located in connection with the bishop's office.



The above chart tells most graphically the story of the increased use of the lectures. The seasonal fluctuations are of interest but are inevitable. Both increased mechanical difficulties and a general slowing up in the activities of the church organizations are responsible for the summer slump. The mid-winter peak is to be explained by aggressive plans in the local churches including church-night programs, mission study groups, and Sunday night special features. The abnormal peak in February, 1927, was due largely to the fact that the Epworth League groups were studying a general home mission book so that it was possible to make available practically our whole collection of Home Mission lectures for the classes. In other years when a specific country or subject was used there was not the range of lectures to select from and a large proportion of the classes therefore could not be supplied. It can hardly be expected that the same peak will be reached in 1928.

The slump in the summer of 1927 immediately registered the reaction of the Church to the decision to experiment with volun-

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tary rentals for the use of the lectures. This action was rescinded within four months.

The line of yearly average has a uniform upward slope showing that there has been a regular increase in the use of the lectures through the four years. No fair comparison can be made with the previous four years as all the figures are not available and also since over half that period rental was charged for the use of the sets. All that can be said is that the increase was very large.

A year ago effort was made to ascertain whether or not these lectures were of real value for educational purposes in the interest of the benevolent program of the Church. The response from the pastors was immediate, enthusiastic and specific. Of the more than 400 replies received, only one was uncertain as to their value, while very many gave definite illustrations of the good effect of the lectures in developing interest in and materially increasing the support of the benevolences.

COMPARATIVE COSTS. A comparative study of the total expenses of the department and the lecture distribution year by year for the four years is of real interest. In the table that follows note that while the circulation of our lecture sets has been increasing, the total expenses of the department have, with the exception of the second year, been decreasing with the result that the cost per set used fell from \$2.66 in 1924, to \$1.5275 in 1927.

Year	Lecture Bookings	Total Dept. Expense	Cost Per Set Used
1924.....	19499	\$51,847.49	\$2.66
1925.....	21880	52,366.80	2.39
1926.....	24477	45,898.48	1.87½
1927.....	27761	42,413.10	1.52¾

Nor do the figures tell the whole story as a great many sets of slides have been prepared for special use of field workers, particularly returned missionaries. Such sets are used constantly without report to this office. Also our collection of negatives and our photographic department make it possible for the various papers of the Church to obtain illustrations at nominal cost. In reality the cost per lecture which appears low is thus actually lower. It should be borne in mind that lecture sets are sent out without any rental charge whatever and that in addition, the central office pays transportation charges one way.

SALE OF EQUIPMENT. An important function of the department has been the recommendation and sale of stereopticon equipment so that the churches may be able to use our lectures. Every possible encouragement by way of terms and discounts is given so that even the smallest churches may obtain equipment. During the quadrennium a large quantity of second-hand equipment, at attractive prices, has been made available and has been eagerly purchased.

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The constant sale of equipment, together with the maintenance of the high quality of lectures and slides, the increasing use of the visual method by mission study groups, and the constant building up of regular and enthusiastic patrons, all these factors and more point to the possibility of increasingly educating our people by that perhaps most attractive and instructive of all methods, the visual.

MISSIONARY EDUCATION

The objective of the Department of Missionary Education may perhaps best be stated in terms of Dr. Corliss P. Hargraves' frequently quoted definition of missionary-mindedness: "A missionary-minded person is one who sees his Christianity in terms of its community, inter-racial and world relationships, responsibilities and opportunities; and commits himself to the enterprise of living up to those responsibilities and opportunities. He is one who is so possessed of the mind of Christ as to become himself, out of the desires of his own heart, a Kingdom-extender."

Certainly most of us will find ourselves in thorough agreement with the capable superintendent's further statement in the Missionary Education Worksheet, when he says, "The great passion of Jesus was to extend the sway of the good-will of God for His children to all of the areas of the life of all men and women everywhere. To this passion He held Himself true, even at the cost of His life on the cross.

"Can one be a Christian in any vital and real sense, yet fail to align himself openly and aggressively with this basic passion of Him whom he owns as Lord?

"Are the processes of your church and mine actually resulting in producing a generation of Christians who have been trained to enter into the missionary passion of Christ, whom they own as Lord? Can Christ to-day depend upon the fact that men and women are members of His Church, to assure Him that in any crisis when race hatreds flame out, or in any time of international difficulty and strain, those Church members will take His attitude, hold to His teachings and insist that above all other considerations the mind of Christ, illustrative of the will of the Father for His children, must prevail?

"Methodism has on hand to-day no bigger nor more important task than the building up of a missionary-minded generation of Christians within her membership."

It is to the achievement of this exceedingly important task that the Department of Missionary Education is giving itself: not creating a large separate machinery for the purpose, but seeking persistently to make missionary education function through all the regularly existing channels and machinery of the Church.

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PULPIT

One such main channel through which information, understanding and inspiration may be brought to our total membership is the Pastor, including his pulpit presentation of causes. As effecting these the department has worked along the following lines:

(a) To furnish Pastors with fresh, accurate and inspirational information which they can use and pass to their congregations in sermons and addresses. Each Board in the Church has prepared a booklet telling how that Board is functioning in carrying out the work for which the Church created it. As these booklets have been mailed out by the Board, month by month, the Department of Missionary Education has mailed a follow-up brochure of suggestions and helps as to a number of valuable ways through which that information may be fixed in the understanding and consciousness of the total membership of the congregation. Many and enthusiastic expressions of appreciation concerning the practical helpfulness of this service have been sent in by pastors from all parts of the Church.

(b) From time to time strong sermons on Home and Foreign Missions by outstanding preachers have been sent to all our pastors for such suggestive value as they might contain.

(c) A list of the leading new books on missions each year has gone to every Pastor in the Church.

(d) A unique "Missionary Education Worksheet" or blueprint, has been prepared and sent out on which are charted the main items of an adequate program of missionary education for the local church; so that the Pastor can visualize at a glance how far the whole process is functioning in his Church. This Worksheet has attracted wide attention from other denominations also, and from as far away as Canada and England.

CHURCH SCHOOLS AND EPWORTH LEAGUES

Two other main channels for the dissemination of missionary understanding and inspiration are the Sunday schools and Epworth Leagues. Here an unusually fine spirit of co-operation has been manifested: in that the Board of Education has officially voted Doctor Hargraves, Secretary of the Department of Missionary Education, the status of staff membership within both these groups; so that missionary education functions freely through all the channels of these groups. The secretary of the department has also been made an advisory member of the Curriculum Committee, which plans and authorizes all Sunday school lessons and literature, Epworth League topics and literature, etc., for our denomination: thus making possible an additional missionary influence at the heart of our whole religious educational system.

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In addition to the pamphlet literature which the department is putting out for the aid of officers and teachers in the Sunday schools, to which reference will be made later, it is encouraging to learn that in the new Graded Lessons for the Sunday schools now in process of revision, the subject of Missions is receiving unprecedented emphasis. Similarly a much larger amount of missionary-centered worship programs, story materials, factual materials, etc., is being made available for officers and teachers in the Sunday school through such magazines as the Church School Journal, World Neighbors, and the Elementary Magazine.

In the Epworth Leagues it is estimated that 100,000 young people are being reached each year for missions through study class groups and classes in summer institutes. Better still, in the new life-centered topics for use in the Sunday evening meetings of the Leagues, at times a series of successive Sunday evenings are devoted to missionary and closely related subjects.

CHURCH TRAINING NIGHT AND SCHOOL OF MISSIONS

Closely allied with and a part of the whole religious educational process is the use of the Church Training Night idea, and the Church School of Missions. These two institutions were developed first by other denominations, but our Church has subsequently promoted the use of them so extensively, and contributed new ideas as to their content, that we have rapidly become one of the foremost in the recognition of their values. Indeed the two booklets on these subjects now created by the Department of Missionary Education are being used by some other denominations for promotional purposes as in the case of one of the largest denominations even the electro plates and other portions having been taken over bodily with the consent of our department. It is hardly possible in this limited space to give detailed consideration to the possibilities of these Church School of Missions and Training Nights, but concentrating as they do, the entire attention, study, sermonic emphasis and prayer life of a given congregation upon the subject of Missions for an intensive period of six weeks, they constitute one of the most effective agencies which the Church has discovered for the development of missionary understanding and interest.

MISSIONARY PLAYS AND PAGEANTS

It is hardly necessary at this date to emphasize the importance of the missionary pageant or play both from the standpoint of gripping the interest in the educational process, and of assuring an added vital response from our congregations. Instances have repeatedly come to our attention of young people devoting their lives to missionary or other Christian service as the result of participation in such play. Likewise Churches have been

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known to double or even treble their giving to our benevolences for a certain year as the result of presentation of a single play which gripped the imagination of the whole congregation.

Ours is one of the few denominations which have a regularly organized division for the promotion of this type of work.

Despite the fact that this division has had to operate on a very meager budget, its helpful activities have been too manifold for enumeration in this limited space. Suffice it to say that the division is performing a vital ministry of helpfulness to our churches from coast to coast; preparing, printing and sending out lists of desirable plays, with information as to their nature, the number of people required to give them, how to present them, etc., keeping a supply of approximately three thousand garments for rental at cost to churches unable to create their own; creating literature helps for leaders of such presentations in local churches; conducting an unusually large volume of correspondence with workers in hundreds of local churches who desire help in solving their particular problems, teaching and conducting demonstrations in Standard Training Schools, Institutes and Summer Conferences, etc. During the current year an interesting experiment is in process, whereby the division is enlisting the co-operation of local churches to the end that at least one missionary play or pageant shall be presented in every church in Methodism; and a list of four such plays has been suggested by the division; with the idea that at least one of the four plays selected is of such nature as to be possible of presentation in any church, large or small, in the denomination. Already the response to this suggestion has been very large, and indications are that the total will be surprisingly so.

DEPARTMENT LITERATURE

A major effort in this quadrennium both by Rev. Paul Rugg, the first secretary, and his successor, Doctor Hargraves, and his fellow-workers has been assiduously given to the building up of the types of literature demanded by the work of all departments of the Church. So successfully has this phase of the task been prosecuted that the corresponding secretary of one of our Boards recently wrote the department a word of congratulation upon having now brought the literature to a point where it was adequately meeting the needs of the total field. A letter also from one of the national officers of the Woman's Foreign Missionary Society reads:

"I am telling the women that your report and the fine output of material from your office, amazing in its quantity and quality, are the most encouraging features, in my judgment, that appeared at the meeting of the World Service Commission. Please accept my grateful thanks for your courtesy."

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The following are some of the main items of literature produced by the department:

Missionary Education Worksheet
The Church School of Missions
What One Sunday School Did
Missionary Education in the Local Church
Catalog of Missionary Education Materials
As One Pastor to Another
Information for Pastors Only
Suggestions and Helps on Home Board Booklet
Did You Receive It?
Methodism's Healing and Helping Ministry
A Word About the Word
Suggestions and Helps on World Service Booklet
Bulletin for Pastors on "Accurate Information"
Epworth League Second Department Manual
Epworth League Mission Study Prospectus
Advance Information on Mission Study Materials, 1927-28
Leaders' Manual on "Young Islam on Trek"
Leaders' Manual on "Advancing Church"
Leaders' Manual on "The Christ of the Indian Road"
Leaders' Manual on "The Adventure of the Church"
Leaders' Manual on "The World Call"
Leaders' Manual on "Missionary Idea in Life and Religion"
A Missionary-Minded Generation
From Easter to Pentecost
Training in Giving
Training in Prayer, for Kindergarteners
Training in Prayer, for Pre-School Age
Plays, Pageants and Religious Drama
Plays for Church Centered Recreation
Costumes for Religious Plays
Religious Dramatics, Why and How
Missionary Material for Spontaneous Dramatization
Easter Program for the Sunday Schools of the Methodist Episcopal Church
The Church Training Night Manual
Missionary Education for Kindergarten and Primary Children
Missionary Education for Intermediates and Seniors
At a Glance
Doctor Tittle's Sermon "The Sword and the Spirit"
Doctor Stone's Sermon "The Divine Commission"
"The Pilgrim"—A Missionary-centered Easter program for the Church Schools.

EXTENSION

In addition to the co-operation with pastors, furnishing them story and factual material, etc., mentioned above, a number of different types of field cultivation work have been carried on and are still in process in such districts as the Mansfield District, North-East Ohio Conference; the Independence District, Kansas Conference; the Altoona District, Central Pennsylvania Conference; Los Angeles District, Southern California Conference, and others. The program has been enthusiastically adopted and all the pastors on the districts are now co-operating under their District Superintendent or a Field Director of Religious Education, or some pastor, whom they have chosen as District Director of

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Missionary Education, to get the program going in every church in their districts. In the Independence District, under the supervision of both the District Superintendent and the District Director, the churches achieved a 100 per cent organization in the putting on of a thorough-going program of Missionary Education in co-operation with the department. The Altoona District, in Pennsylvania, is likewise achieving a high percentage of success.

In the entire Cincinnati Area, under the personal leadership of Bishop Henderson, the department has co-operated for two years in the effort to institute a Church School of Missions in every church in the Area in the six weeks' period between Easter and Pentecost. In the other Areas the Bishops have formed teams of two or three men, of whom the Secretary of Missionary Education was one, to meet every district in the Area and take up in detail the matter of programs and missions in these districts.

A rapidly developing movement is on in the larger cities whereby the Secretary of Missionary Education is asked to come in for either a week-end or an entire week to aid the local Directors of Religious Education and the Pastors to set up an adequate program of Missionary Education on at least a minimum basis in their churches. This involves meeting with the religious educational groups, speaking in the morning and evening services of two strategic churches, holding a Sunday afternoon conference, addressing the ministers' meeting on Monday morning, and conferring on additional problems Monday afternoon. More requests have been received for this type of service than the secretary of the department is able to meet.

A LOOK AHEAD

One important piece of work which the Secretary of the department has called to the attention of both the Co-operating Administrative Staff and the Sunday School Editorial Office is the development of a method by which the work of our Church is accomplishing through its missionary and benevolent Boards at home and abroad may become a part of the basic curriculum studies in all our Church Schools. That is, to quote a statement from one of Doctor Hargraves' recent reports, "while we recognize and are committed to the values of interdenominational co-operation in our religious educational work, yet the use of the basic lesson materials in our Church Schools, at present syndicated among several denominations, has this danger: that we shall build up a generation of younger Christians within our denomination who shall have favorable attitudes toward missions in general, but who shall be completely ignorant of what their own church family is responsible for in its missionary and benevolent outreach, and how they are meeting that respon-

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sibility." The department has been studying for some time how this missionary information concerning our Methodist work at home and abroad may be integrated systematically with the lesson materials now studied by slightly less than five millions of our Church School scholars; and plans are being made for a conference between representatives of all our Boards and the Sunday School Editorial Office shortly after General Conference, for the consideration of this subject.

Important is the possibility from the educational standpoint of developing one unified program of missionary education as an integral part of our Church's total program of religious education, which will reach and train every boy and girl, every young man and young woman, in the interests of a Christ-centered world-mindedness and outreach. For the purpose of direct presentation it may indeed prove wise for the Mission Boards each to have its special representative on the staff of the Department of Missionary Education, which representatives would simply take the place of the two age-group specialists now on that Staff. This is a detail which can comparatively easily be worked out. But for the sake of both the financial saving and a unified and sound educational ministry to the lives of our boys and girls and growing youth, the Church should hesitate long before forsaking this valuable unified agency and spiritual ministry.

As an estimate of progress in the field of Missionary Education it is interesting to note an item in a recent issue of the Church School Journal which says, "Probably not in this generation has there been the amount of interest in and emphasis upon the importance of Missionary Education as such in our denomination that has been gathering headway during the past year." This statement, of course, is but the impression of one writer, but back of it lies the cumulative development of much work in the field of religious education. And if it is even approximately true the Church has reason to feel greatly encouraged as it presses on in the work of developing a missionary-minded generation of Christians within its membership.

PUBLICITY

General Publicity, as differentiated from Secular Press Publicity, includes the preparation and distribution of World Service news releases and feature articles to the religious press, pamphlet material of a general nature and for special seasons, such as Christmas, Easter, and the Annual Roll Call, the maintenance of the Church Bulletin Service, the business management of the World Service News, the supervision of printing for other departments, and miscellaneous activities. The basis upon which the general World Service publicity has been conducted during the past four years is that of thorough and progressive education rather than high-pressure campaigns. It is the belief of

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our Publicity Department, in charge of the very versatile superintendent, Rev. W. F. McDermott, that the best results accrue from the sending out of a steady stream of interesting, informational, and inspiring World Service material rather than frenzied appeals for funds. If the World Service "mind" is created in the Church, the people will give gladly and liberally.

The largest individual piece of General Publicity of the quadrennium has been the launching and development of the Church Bulletin Service. It was started in December, 1924, with an initial Bulletin circulation of 20,000 copies. It has grown very rapidly in the three succeeding years until the circulation during the closing months of the quadrennium was slightly less than 500,000 copies a week. The total circulation from the beginning up to April 1, was in excess of 29,000,000 copies, while the end of the quadrennium, May 31, will register, on the basis of a conservative estimate, a total in excess of 34,000,000 copies.

This mammoth circulation—the largest, without doubt, of any single religious promotional publication—has been attained at a very small cost to World Service. The total tabulated expense for the Bulletin, including printing, postage, promotion, and a large part of the salary items and other overhead, up to March 1, was \$130,702. The income for that period from sale of the Bulletin was \$125,480. Thus, for a net cost of \$5,000, the Church has had the benefit of publicity, that in the form of ordinary literature, would have cost in excess of \$100,000. The success of the Bulletin Service is all the more remarkable when it is considered that it has charged for its Bulletins in competition with all the other literature which was provided free of charge. In spite of this, the Bulletin circulation has equalled or exceeded the total of all the free literature combined. It is safe to say that at least 6,000 or 7,000 of our Methodist churches have made use of the Church Bulletin in one way or another, either part time or full time, during the three years it has been in operation.

The Bulletin is printed in four-page and six-page sizes and in different grades of stock to suit the Churches' needs. Recently a still larger form, 12x18 inches, was launched to meet the demands of the larger Churches. It is called the Parish Paper and has been well received by many great Churches.

The General Publicity Division has also provided the Advocates with scores of columns of World Service material, including stories, financial reports, statements, appeals, etc. The Advocates have been more than generous and cordial in their handling of this information. All gratitude is due them for their invaluable co-operation.

Special Roll Call literature has been provided for the several campaigns of the quadrennium, including posters, pamphlets, letters, and other publicity matter. The assistance of advertising

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specialists has been secured for some of this work. No complete record of the circulation of these various items is available, but it has totaled several million copies for the quadrennium, indicating the Church's wide-spread response to the Roll Call plan. Assistance has also been given in the preparation and distribution of the special annual number of the *World Service News* during the Roll Call period.

Many general pamphlets for World Service promotion have been prepared, including such familiar ones as "Are We Taking Jesus in Earnest?" "Twenty-five Years of Victory," "Along the World Service Pathway," "Build Nobly the Temple of God," and special folders for Christmas and Easter offerings, the Every Member Canvass, the development of local World Service Councils, etc. The Publicity Division has also supervised and carried out much of the detail of the special offerings at Christmas and Easter each year.

A part of the work of General Publicity has been the management and publication of the *World Service News*. Co-operation has been given the editor in the publication and distribution of the magazine. The *World Service News*, under the able editorship of Miss Dorothy McConnell, was launched in March, 1925, and has averaged about 160,000 monthly circulation. It is now at 185,000.

Many miscellaneous activities, which cannot be enumerated here, have been carried on. Hundreds of calls for advice and suggestion in publicity nature from pastors have been answered. Extensive helps have been developed and distributed to all churches, including packets of Mimeograph Designs, Manuals of Publicity, and booklets of one sort and another. That this has been a worthwhile service is registered by the fact that at least 2,000 pastors have written in their appreciation, without solicitation, during the quadrennium.

Mention should be made of two other features which the Church Bulletin Service has launched during the latter part of the quadrennium. One of these is the Membership Clearing House, which seeks to connect up members removing from one church with the nearest church in the new locality, so as to stop the tremendous loss of members by changes in residence. The Church Bulletin Service can do this at a very small expense, utilizing the spare time of its staff, and the records of churches and pastors available in the central office. It is believed that at least 25,000 members will be saved to the Church yearly when the Clearing House is in full swing. At this writing, an average of 100 names per day is being received and referred to various churches throughout the land.

Another significant development has been the launching of the Cut Division, whereby the Church Bulletin Service furnishes cuts of a wide variety to churches on either a rental or sale basis.

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This division has plans for an extensive aid to the Church at large, furnishing illustrations on World Service, church promotion, and other subjects at a price just sufficient to cover the cost involved. A wide-spread demand for cuts indicates that this is a real field of publicity activity, through which results of great value to World Service and to the Church at large may be realized.

Publicity is the right arm of the Church in advancing its program of Kingdom extension. It tells the story of achievement, creates the favorable attitude toward World Service, and prepares the way for the appeal for gifts and prayers. It is to the actual work of World Service what the preparation of the field is to the growing of crops. It represents the plowing of the soil, the cultivating and the preparation of the seed bed, so that all may be ready when the seed sowing comes. After that, it is the caring for the growing crop in a most effective way until the harvest comes. It is not too much to say that without vital publicity, local interest in World Service would dwindle away and our world-wide program would be greatly curtailed.

SECULAR PRESS

Publishers and editors of daily and weekly newspapers, and practically all press associations are exhibiting a constantly growing interest in special articles and news regarding the Church's work in its various benevolent and missionary enterprises.

No difficulty is found in placing real interesting news matter. If there is any difficulty, it lies in deciding what is considered by the newspapers as denominational Church propaganda or information regarding the Church which is considered news of general public interest and desired by both the press and its readers. There is a greater demand for genuine church news by the newspapers than can possibly be supplied.

There has been a remarkable growth in the number of newspapers in the United States that either have church editors or are giving special attention, particularly on Saturdays, Sundays, and Mondays, to religious enterprises, reports, and abstracts of sermons.

There is an increasing number of church leaders and newspaper men who are keenly conscious of the need of closer co-operation of the Church and the press. At the present time, there is the greatest opportunity for a closer and more cordial co-operation than has ever existed between the Church and the newspaper.

Lack of definite knowledge of the operations of the press by the clergy and lack of knowledge of the Church by the press, causes irritation, misunderstanding and criticism.

The secular press division has been in charge of that genius, Dr. John T. Brabner Smith, who has co-operated with the offi-

World Service Commission and Agencies

cials of all church organizations in giving publicity to the activities of the Boards and their organizations, especially writing and giving out advance news stories of the annual meetings. Assistance has also been given in connection with the annual meetings of the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, Area Councils, the fall and spring meetings of the Board of Bishops, the Annual Conference sessions and other significant benevolence gatherings.

Press associations and newspapers are gladly co-operating in giving news of Methodism in an unprecedented way. The newspapers printed in one year sufficient news matter from the central headquarters without duplication, to make a daily paper, for six days in each week for sixteen months, each paper to have six columns of news and six pages of solid type each issue. Editorials on Christianity and Methodism are constantly appearing and in increasing numbers.

STEWARDSHIP

As the quadrennium approaches its end, it is fitting that the Department of Stewardship should "give an account of its stewardship."

The past four years have witnessed as much or more activity, recorded more interest, and produced more lasting results, in behalf of Christian Stewardship, than any like period in history. This is true not only of our own Church, but of the Churches of Christ throughout the land. To-day, among all groups, religious and educational, there are apparent a growing interest, an increasing cordiality, and a deepening knowledge in matters of stewardship. This great scriptural, rational and highly practical principle seems destined to a permanent place in the Christian thinking, devotion, theology, and working plans of the Church.

The sincerity and depth of this awakened interest in stewardship is evident in the very large degree of co-operation afforded the Department of Stewardship, from practically every great religious and educational agency of the Church. Universities, colleges and seminaries have welcomed the specific teaching of stewardship principles, have included our textbooks in their curricula, and voluntarily placed our literature on their library shelves. The general officers of our Sunday School, Epworth League, Woman's Foreign Missionary Society, Woman's Home Missionary Society, Brotherhood, etc., have incorporated stewardship teaching, study, and research into their literature, programs and plans; while everywhere local schools, chapters and auxiliaries have been busy with stewardship study, practice and promotion. The International Lesson Committee have opened their doors wide to stewardship interpretations, and our Methodist Sunday school writers, with those of other communions,

World Service Commission and Agencies

at the request of the United Stewardship Council, are now regularly contributing special stewardship matters for all appropriate lessons.

This spirit of co-operation, on the part of other religious communions, is one of the most gratifying developments of the stewardship impulse. On many religious doctrines it is difficult for all disciples to agree, but on the subject of Christian Stewardship there seems to be no room or disposition for controversy, and the stewardship workers of all American Protestant denominations meet, twice yearly in stated conferences, and more frequently in interdenominational city campaigns, without consciousness of sectarian differences, but with the sole object of promoting the kingdom of God through this principle of accountability to a common Lord. For three successive years this brotherly organization has honored your scholarly Stewardship Secretary, Dr. Luther E. Lovejoy, with its presidency.

A disposition to support the Stewardship program of our own Church has been strikingly exhibited by our denominational leaders. Bishops, who have recently taxed themselves with the duty of a special address at each Annual Conference, Board Secretaries, District Superintendents, Editors, Educational men, groups of laymen, have shown a new cordiality, have given loyal co-operation, and have vied with the pastors of the Church in a constant endeavor to make Stewardship a universal, transparent, and practical principle of holy living. Especially gratifying has been the co-operation of the laymen, who have generously contributed not only time but money to the promotion of this great ideal. In widely scattered parts of the country men have voluntarily offered to the Stewardship Department large gifts, running into the thousands of dollars, for the work of distributing stewardship books and pamphlets, encouraging systematic study, and promoting the organization of stewardship instruction in frontier territory.

DISTRIBUTION OF STEWARDSHIP LITERATURE

The eagerness of the Church to understand the true meaning and implications of stewardship, and to teach and practice its principles, is manifest in the avidity with which our enormous output of literature has been consumed. Our Department of Stewardship prints and distributes annually, from the pens of stewardship experts, and from among the leading religious writers of the world, approximately 100,000,000 pages of pamphlet literature. Of this literature the special commission on Stewardship, which met in Chicago on February 24, 1927, spoke thus: "We gladly recognize the excellence and high quality of our stewardship literature, as prepared and distributed by the Department of Stewardship of the World Service Commission. It is our belief that no finer presentations of the subject have

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ever been offered to the Church, and that the reading of the various pamphlets and booklets by our pastors and people cannot fail to be productive of great spiritual blessing." Copious copying by other denominational leaders from our literature gives unquestioned testimony to its acknowledged worth. Three special books on Stewardship have been published by our Methodist Book Concern with the quadrennium, recommended by our Department of Stewardship, and scattered widely through the churches. The first, a textbook, written by the Secretary of the department, has enjoyed a very wide distribution, having been accepted by the stewardship representatives of the various denominations as an authorized textbook for study classes, Sunday schools, institutes, etc., and has been pronounced by stewardship leaders of several denominations as, up to the present, the foremost textbook on the subject. The second, a Stewardship Primer, written by a former secretary of the department, setting forth in brief, orderly, and cogent form the scriptural and rational argument for tithing stewardship. This also has met with great favor. The third, a book by the Department Secretary, setting forth in story form a large number of concrete cases of Stewardship living, and supplementing this with illustrative and statistical matter on the meaning, progress, and possibilities of stewardship. The eagerness with which the church public has accepted this form of teaching is highly gratifying. In addition to these, the Church has had available a vast library of other stewardship literature, from the pens of earlier writers and from authors in other denominations.

STEWARDSHIP EDUCATION

More and more the cultivation of stewardship has disclosed itself to the Church as a great educational endeavor. While still recognized as the great bulwark of missionary and benevolent endeavor, its fundamental character, as the underlying principle of all Christian faithfulness, has been increasingly made manifest. Plans for its correct and systematic teaching have therefore been found indispensable.

Out of this necessity have grown the Pastor's Stewardship Seminar—the leader of the local church assembling his entire official family for diligent research and discussion; the departmental study classes, in Sunday school and Epworth League, summer and winter institute classes, Women's Societies, Men's Clubs, etc., all with the use of an authorized textbook and collateral reading. The increase in, and total amount of, systematic stewardship study, within the past four years, has been amazing. Considerable effort has also been given to education in thrift, budgeting, and systematic giving. The Stewardship Diary and Budget Book provided by the United Stewardship Council has been widely distributed among our people, and with very

World Service Commission and Agencies

gratifying influence on practical philanthropy. A growing use is also made of high-grade stewardship posters.

In popularizing stewardship throughout the community no better method has been found than the Stewardship Reading Contest. This is still in high repute and in constant use, with a tendency to use the more stable books, rather than the leaflets, as a reading basis.

In field cultivation, to which the Stewardship secretary gives a full half of his time, very effective assistance has been rendered by the World Service field and office staff, who have given generously of time, study, and travel to this cause. Considerable time and labor have been given to intensive cultivation by districts and sub-district groups, many of the District Superintendents devoting, for considerable periods of time, all their strength and resources to co-operation in the work. In the interest of the Stewardship Department the secretary has visited practically all our Annual Conferences in the United States, and many Area, district and special conferences. In every case the eager response has evinced a genuine interest in stewardship promotion in all sections of the Church.

For the last five or six months the Stewardship Secretary has given the larger portion of his time to the work of meeting and coaching, in special conferences, one stewardship representative, each, from all the districts of the Church, together with the District Superintendent, and such Pastors as could conveniently be present. The attendance at these conferences has included a selected representative for almost every district involved, the interest has been truly astonishing and the acceptance of plans, tasks and responsibilities most gratifying to the Stewardship Office, and most promising to the Church. At these conferences a full period of three hours is employed by the Stewardship Secretary in an intensive program of instruction in stewardship principles, ideals, methods, and plans of promotion, so that each representative is qualified to return to his district and its churches and assist Pastors and Superintendent in any needful plan of work. It looks, at the present moment, as though this method of appointing and coaching District Stewardship Representatives will prove to be one of the most efficient methods our Church has undertaken.

As one of the material results of the last few years of stewardship instruction, it has been frequently pointed out that our Church is giving, through its regular channels, almost \$20,000,000 more than it gave in the best year of the Centenary, or had ever given before. This is, of course, only a fragment of the gain that should have been made, and, unfortunately, the gain has not usually been applied to our benevolent work, but in an era when all religious activities are under suspicion, and when men everywhere are giving as largely as possible to pleasure and

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as little as possible to philanthropy, there is no accounting for even this moderate gain except through the spreading of the stewardship ideal.

THE FUTURE OF STEWARDSHIP PROMOTION

Looking into the future, it is not difficult to discover some of the trends which stewardship teaching must inevitably follow. More and more must our most modern and efficient educational methods be applied to its study and promotion. Beginning must be made in the earliest years of childhood. Spasmodic, impulsive, and fragmentary methods must give place to a well-ordered system. Pulpit, Sunday school, Church Training Night, Epworth League, and all the educational agencies of the Church must be enlisted in the schedule of plans. Colleges and seminaries, Summer Schools of Theology, Benevolent Boards, Institutes, Annual and District Conferences must give it a larger place and must provide regularly in their curricula and programs for its study. It must be broadened, rationalized, made more and more harmonious with a true scriptural and reasonable interpretation. As the special commission on the study of stewardship, appointed at the request of the Board of Bishops, recently reported: "We are exceedingly anxious that the word Stewardship shall be more and more employed in its widest and most sacred meaning, as calling for the complete consecration of all life for the service of Christ. While it is true that our great causes are in need of increased financial support, it would still be most unwise for us to think of stewardship primarily for securing funds. Rather should we present it as a principle underlying all our ways of living and praying and loving."

And yet it is evident that, as one of the most experienced of the educational leaders of our Church recently declared: "However much thought and effort may be given to a wise educational program of stewardship, we shall still need, for a long time to come, these special methods of promotional endeavor, these plans for arousing, stimulating, and guiding the Church in practical Stewardship." Stewardship, unless made definite, concrete, and applied to our daily life of working, serving, praying, and giving, may readily become a vague and pious generality, worthless to ourselves, the Church, or the world.

In plans for practical efficiency the new method of convening and training volunteer stewardship representatives, from churches and districts, must be carried on and increased in thoroughness and effectiveness. Further progress must also be attempted in the work, already undertaken, of educating the entire Church, not only in proportionate giving, but in the wise, reverent and equitable distribution of their gifts. In this phase of stewardship the churches which utilize the storehouse plan have made commendable progress.

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When, in the conscientious application of our high ideals of stewardship to all the business of living and serving, we shall have approached the example and standards of Him who came not to do his own will but the will of his Father in heaven, we may begin to aspire to that exalted privilege employed by those who have truly become "Stewards of the manifold grace of God."

LIFE WORK

In 1924, the Committee on Life Service went out of existence and the new General Conference legislation provided that the Co-operating Administrative Staff "shall co-ordinate the life service activities of the Constituent Boards. All agencies engaged in these activities shall be required to co-operate in the unified system."

By action of the Administrative Staff, these activities were co-ordinated under a committee composed of a member of the Administrative Staff and an accredited representative from each of the following World Service agencies: The Board of Foreign Missions, Board of Home Missions and Church Extension, Board of Hospitals, Homes and Deaconess Work, and three departments of the Board of Education, namely, Educational Institutions, Church Schools, and Epworth League.

The Committee was organized with a Chairman and Secretary and during the quadrennium has held twenty-seven formal meetings for the consideration of life work matters. There have also been frequent informal conferences among the staff members regarding situations that needed some group thinking for their solution.

All expenses for this co-operative work, except for the maintenance of a small central office, were paid direct by the Boards that have representatives on the Committee. At the present time the central office is operated on an annual budget of but \$3,500, which pays the salaries of two persons, Miss Margaret Bennett, research secretary, and stenographer and for the printing of any general literature issued by the Committee.

FUNCTIONS OF THE LIFE WORK COMMITTEE

Four important functions of the Committee since its organization in 1924, are briefly considered below:

- I. *It has served as a clearing house for the collection and dissemination of vocational information, especially of Church vocations:*
 1. Sources of requests for information.
 - a. *From young people*, who are perplexed about their life work problems and who want to know the opportunities for service in the Church.
 - b. *From adults*, who need literature and suggestions for the vocational guidance of individuals or groups. Pastors, Church School teachers, Directors of Religious Education, and workers in Colleges, are among those making requests.

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Frequently leaders in other denominations have asked about the life work guidance program of our Church, and made requests for literature.

2. Methods of handling requests.

Inquiries are answered conscientiously and as promptly as possible by personal letters. In cases where research is needed to answer difficult questions, necessary steps have been taken to secure the facts. Hundreds of young people who have definitely decided for Church work are on the permanent mailing list and receive letters and literature regularly.

3. Research and Publication.

In order partially to meet the needs of the field numerous studies have been carried on. Those published are as follows:

- a. *"The Church Secretary or Pastor's Assistant"*: A vocational study containing information about the training of these workers, their activities, salaries, and other points of interest.
- b. *"Do You Want to be a Church Assistant?"*: A study of all types of full time salaried assistants in the Methodist Church. It was based on information received from 90 per cent of the District Superintendents and several Secretaries of City Missionary Societies and was an attempt to discover what demand our local Churches have for salaried assistants and learn the types of positions for which there is the greatest number of openings.
- c. *"The Ministry of the Methodist Episcopal Church"*: An Annual presentation of statistics on the educational status of men admitted to the ministry. The studies of 1925 and 1926 are available in printed form. Data were also collected as to the losses and gains in the effective ranks of our Ministers. Some information was gathered relative to Women Preachers in our Church.
- d. *"Vocations in the Church"*: A composite leaflet containing information relative to the types of workers employed by each of the Boards co-operating on the Committee and the two Women's Societies. The educational preparation and other requirements necessary for the various kinds of work are included.
- e. *"What Theological School Shall I Attend?"*: A pamphlet containing information about eight of our Theological Schools. The brief descriptions of these seminaries were prepared by representatives of the several schools and give an admirable picture of the rich opportunities which are available to young people who are looking toward graduate studies in Religion.

II. It has maintained a central filing system.

The correspondence with recruits not yet ready for placement is kept in a central file thereby avoiding duplication and making possible more satisfactory guidance than would otherwise be the case.

III. It has served as a clearing house for the constituent Boards in the handling of candidates ready for placement.

The Life Work Committee is not a placement agency but several of its members are the personnel secretaries of the Boards which they respectively represent and are therefore in close touch with

World Service Commission and Agencies

openings. This makes it possible promptly to put qualified persons in touch with the World Service Agencies needing workers. Young people ready for service have frequently sent their applications to the Committee and their names were referred to the proper persons for consideration.

IV. *It has been the co-ordinating agency for co-operative college visitations.*

1. Responsibility of the Committee.

At the beginning of the quadrennium the Administrative Staff decided that "College Conferences must be co-ordinated" and gave the Committee the task of finding the method. After again studying the situation the Committee agreed that team visitations should be continued.

2. Procedure for the years 1924-1928.

The first year the Committee asked our college presidents and Wesley Foundation Pastors if they desired representatives to visit their institutions. At the end of the first year the Committee decided not to solicit invitations in the future but only to care for requests from the Colleges for Conferences by individuals or teams.

3. Report on Conferences.

Conferences	1924-25	1925-26	1926-27	1927-28
By teams.....	15	6	6	..
By individuals.....	21	13	12	2
In Student Volunteer Conven- tions.....	2	1	1	..
In Federated Student Commit- tee Conference.....	5	..	..	..
Evanston Conference.....	..	1	..	..
Total.....	43	21	19	2

LARGER INTERPRETATION OF LIFE WORK

One of the most significant things done by the Committee during the quadrennium was the action taken on December 21, 1927, as to a larger interpretation of the term Life Work. By Official vote its members expressed their conviction that the Church has a two-fold responsibility with reference to the Life Work guidance of its young people:

First: Helping through a continuous educational program, all its young people to choose their vocations from the Christian point of view.

Second: Securing an adequate supply of well trained leaders for its own service.

This larger interpretation is not a new idea. However, of this problem the Church has had only a limited conception and has confined its work primarily to the ministry and other Church vocations.

It is now proposed that the Church make a unified attack on this problem and systematically work toward its solution. Already some steps have been taken to bring this about. However, these efforts are far from sufficient, and the Life Work Committee is giving further consideration to the methods by which our leadership is recruited and trained. Experience has revealed two important needs:

First. The need for the integration of Life Work in a total program of religious education. The Christian attitudes and motives underlying life work should be within the growing spiritual experience, not something to be tacked on. This principle suggests that life work should be in the very fiber of the total program of religious education.

This suggests that in curriculum construction, general program making,

WORLD SERVICE EXPENSE ANALYZED

CO-OPERATIVE EXPENSE (5.037¢)

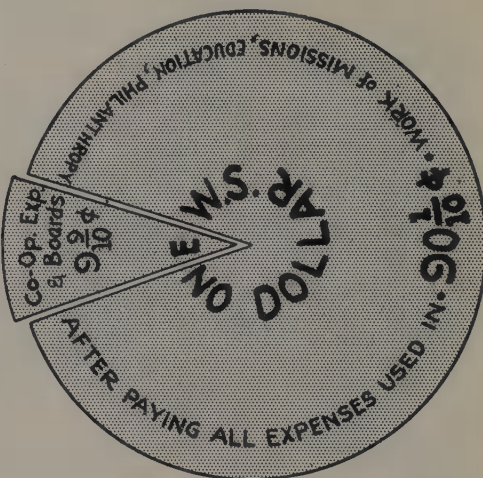
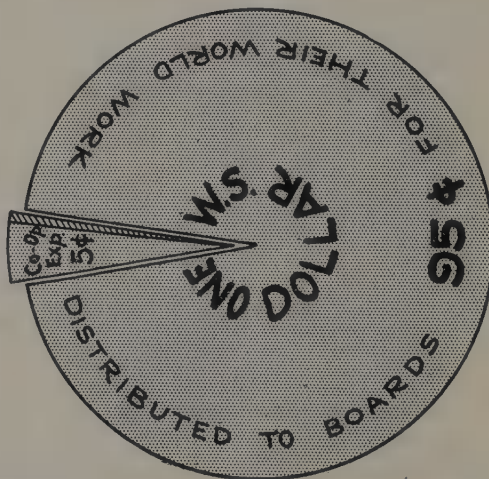
including
World Service Commission (0.183¢)
Central Receiving Treasury (0.885¢)
Promotion (3.349¢) W.S. News (0.619¢)

5 Cents

TOTAL ADMINISTRATION & PROMOTION
(9.887¢)
combining

Co-operative Expense (5.037¢) and
Boards (4.85¢, Average Expense, est'd.)

W.S. News 3/5 ¢
Stereopticon 5/9 ¢
Publicity 2/9 ¢
Literature 4/6 ¢
Missionary Education 2/5 ¢
Stewardship 2/6 ¢
Treasury and Statistics 9/10 ¢
Rental Supplies Postage etc. 12/5 ¢
Commission 1/5 ¢



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and field promotion and supervision, life work should have an integral place.

Second. There is need for a more effective co-operation between those agencies that share responsibility for life work guidance, therefore a closer correlation in the functioning of the program of the field.

EXPENDITURES REDUCED

It is becoming increasingly evident that certain types of promotional and administrative work can be more efficiently and economically handled from a central office. The expenses of our united activities have been rigidly held to the minimum. The elimination of the Area office expenses, careful economy, and the acceptance of certain tasks by the boards as their direct responsibility though carried forward in a unified manner, makes possible a report to-day of approximately one-half of the expense of the central organization in the preceding quadrennium. Several graphs and tables are printed giving exact information as to the procedure and the results obtained.

WORLD SERVICE INCOME

Even a cursory glance at the tables or graphs related to comparative income reveals the trend of the quadrennium as being practically on a level. This means stability but not progress. When the character of the Centenary is remembered, due recognition given to the country's financial readjustments and the agricultural situation, cognizance taken of the post-war disillusionment, anti-missionary and narrowly racial attitudes, the unparalleled regime of criticism and complaint indulged in just prior to the General Conference of 1924, the supposed revolt of youth, the postponed local church needs, the tendency to build up and support Annual Conference or territory institutions, perhaps it is surprising that the record is not one of retreat rather than stability. Keeping away from high pressure campaigns, endeavoring to lay foundations in education and stewardship looking toward permanent success, the quadrennium has been replete with toil and seed-sowing whose results inevitably will be more in evidence in the days that are ahead.

The World Service receipts for the first three years of the quadrennium (each ending on May 31) and for the first nine months of the fourth year to February 29, 1928, inclusive, are shown below:

WORLD SERVICE RECEIPTS

First W. S. Year.....	\$7,917,244.41	\$590,233.42	\$8,507,477.83
Second W. S. Year.....	8,119,539.39	533,880.55	8,653,419.94
Third W. S. Year.....	7,705,170.51	625,181.58	8,330,352.09
Fourth W. S. Year (9 months).....	4,482,930.48	480,306.44	4,963,236.92
Totals (3 years, 9 mo.)	\$28,224,884.79	\$2,229,601.99	\$30,454,486.78

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The foregoing quadrennial report is incomplete. Receipts for March, April and May—necessarily omitted from statement, which, therefore, covers nine months only of Fourth World Service Year—amounted last year to \$2,855,455.92 on apportionment and \$221,399.57 in World Service "Specials"; total for three months on apportionment and "Specials," \$3,076,855.49. The addition of these figures to totals given for three years, nine months, may serve as an approximate statement of probable total receipts for the quadrennium to end on May 31, 1928.

It must be acknowledged gratefully that while the giving of the Church to the connectional benevolence enterprises has not advanced as we had wished, nevertheless the total giving of our membership for all Church purposes has consistently increased, as indicated by the following tables:

Year ending May 31	Paid to Centenary and World Service	Total Per Member	Out of each Dollar
1917	\$3,466,112	\$.95	
1918	4,278,364	1.17	
1919	10,179,994	2.83	16.2 cents
1920	15,758,853	4.26	20.5 cents
1921	15,200,877	4.02	17.5 cents
1922	13,400,570	3.47	15.2 cents
1923	12,667,185	3.26	13.1 cents
1924	11,834,772	3.03	12.3 cents
1925	8,507,477	2.16	8.8 cents
1926	8,653,419	2.19	9.0 cents
1927	8,330,352	2.09	8.5 cents

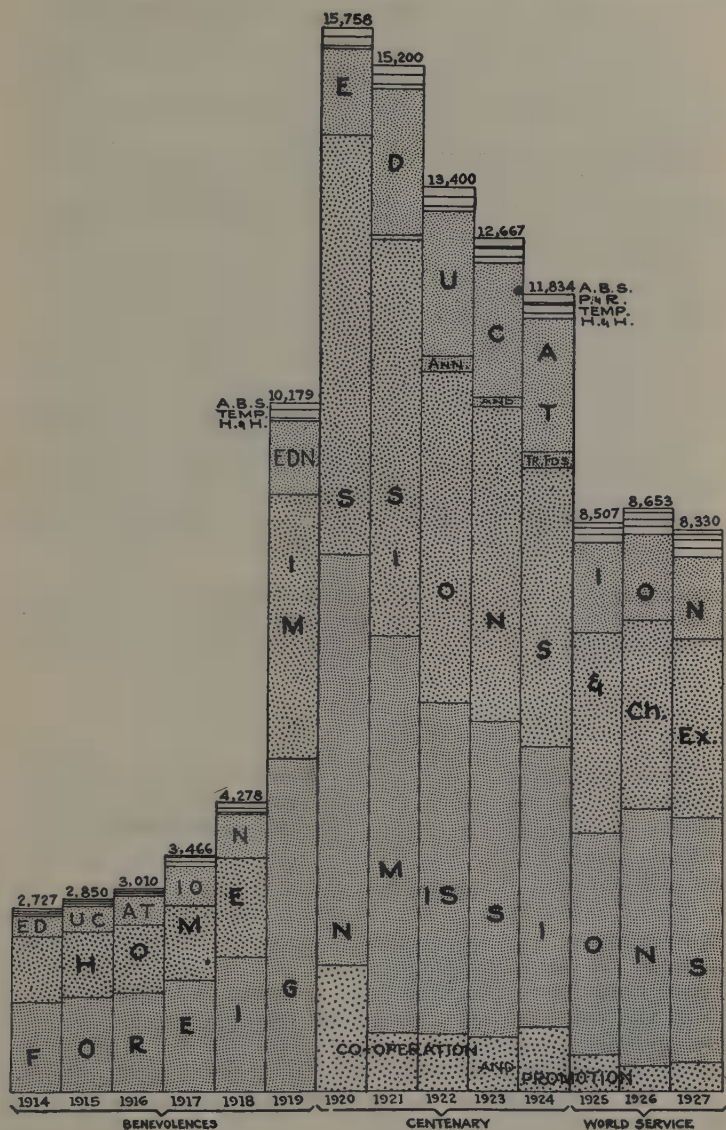
Year Ending May 31	Full Members U. S. Only	Paid for All Purposes	Total Per Member
1919	3,592,445	\$62,941,974	\$17.52
1920	3,702,434	76,798,150	20.84
1921	3,782,321	86,990,367	23.00
1922	3,860,559	87,920,184	22.77
1923	3,889,352	96,685,546	24.86
1924	3,911,046	96,562,374	24.69
1925	3,930,891	95,946,141	24.41
1926	3,953,039	96,293,290	24.36
1927*	3,979,441	97,941,791	24.61

* Preliminary statement, 1927, subject to correction.

The graph which follows shows the Benevolence receipts for each year, 1914-1927, and its distribution to the Boards. Length of bars and segments is proportional to amounts received. Figures at top of vertical bars represent, *in thousands of dollars*, the total amount received in the year named at foot of bar; in reading these figures, three ciphers should be added. These totals include Benevolences on apportionment and "Specials."

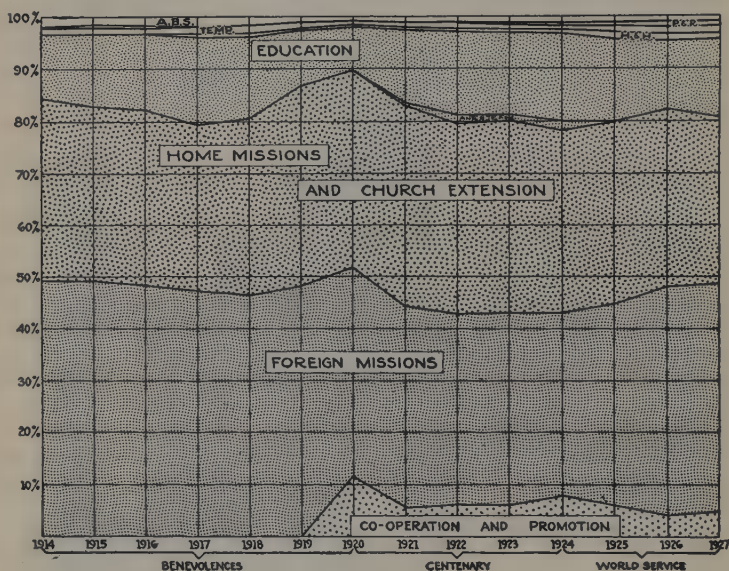
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APPORTIONED BENEVOLENCES, INCLUDING "SPECIALS"; RECEIPTS AND DISTRIBUTION, 1914-1927



World Service Commission and Agencies

APPORTIONED BENEVOLENCES, 1914-1927, PERCENTAGES OF TOTAL RECEIPTS AND DISTRIBUTION



The Chart above shown represents the percentage of total Benevolence receipts paid to each Board during the years 1914 to 1927. Detailed statement appears in tabulation appended to this report.

CENTRAL RECEIVING TREASURY

The Central Treasury in the third World Service year received, acknowledged to the churches contributing the same, and distributed in accordance with the instructions of the World Service Commission, \$6,885,805. This is more than eighty-nine per cent of the total payment of the Church for the regular work of its Benevolence Boards. These transactions called for the writing and mailing of 45,178 World Service vouchers with duplicates and for the record of these payments to the credit of the proper Conferences, districts and charges. The pages which follow illustrate the activities of the very efficient Central Receiving Treasury—including the receipts of the Cashier, the Rev. P. W. Finger; the records of the Accountant, Mr. Albert Curl; the tabulations and apportionment calculations of the Statistical Division, the Reverend R. E. Dunlap, Superintendent, and the reports of the Assistant Treasurer, the Reverend C. M. Barton.

60-511

NUMBER

THE SECOND NATIONAL BANK

TITUSVILLE, PA Jan 31 1898

PAY TO THE ORDER OF James W. Berman \$568.00

Five Hundred Sixty Eight and 00/100 DOLLARS

The First Methodist Episcopal Church (Benevolence)

4

2-10-98 Thos. D. Buzgitt

LETTER OF REMITTANCE

World Service Commission and Agencies

REMITTANCE RECORDED

CHARGE TITUSVILLE		DISTRICT MEADVILLE		
CONFERENCE ERIE		CONFERENCE MEADVILLE		
CHURCHES ON CIRCUIT		CHURCHES ON CIRCUIT		
FIRST YEAR		SECOND YEAR		
CONFERENCE YEAR		CONFERENCE YEAR		
MONTH DAY		MONTH DAY		
192		192		
DATE	REMITTER	VOUCHER BOARD NUMBER	AMOUNT	TO DATE
1927	BEGINNING OF 1927 & 1928 CONF	YEAR		
10/3	G E VOSBURGH	FB4894	30 00	30 00
10/13	B MC GINNETT	WS134109	166 00	196 00
11/9	B MC GINNETT	WS137701	192 00	388 00
12/13	B MC GINNETT	WS140386	187 00	575 00
12/19	B MC GINNETT	FB6312	25 00	600 00
1928				
1 214	B MC GINNETT	WS143958	308 00	908 00
2/10	B MC GINNETT	WS146877	390 00	1298 00
2/14	B MC GINNETT	FB7511	178 00	1476 00
END OF CONFERENCE YEAR. 192 7. 1928				

REGULARITY OF REMITTANCES

As the result of a definite endeavor to secure a greater regularity in the remittance of World Service Funds, it is gratifying to report a substantial progress, with a considerable saving of interest money to our boards. Officials of a sister denomination estimate that they would have an annual saving in interest charges of \$30,000 if regular monthly contributions and remittances could be secured from local contributors.

World Service Commission and Agencies

MINIMUM STANDARD OF ADVANCE

IN

World Service Giving for 1927-1928

CHICAGO DIVISION

District

HOSE RIVER

Conference

Paid Last Year in World Service on Apportionment - \$ 53,876
 Short in 1926-27 Minimum Standard of Advance - 9,505
 Minimum Standard Asked for Year 1927-1928 - \$ 63,381

DISTRIBUTION TO CHARGES

6-12-27 LX

As Filed by District World Service Council and Reported by District Superintendent
 Mail to World Service Committee, Division of Apportionment and Budgets, 70 Bank St., Chicago

CHARGES	PAID YEAR 1926-27		SUGGESTED DISTRIBUTION 1927-28		PAID YEAR 1926-27		SUGGESTED DISTRIBUTION 1927-28		PAID YEAR 1926-27	
	Minimum Standard of Advance 1927	Minimum Standard of Advance 1926	Minimum Standard of Advance 1927	Minimum Standard of Advance 1926	Minimum Standard of Advance 1927	Minimum Standard of Advance 1926	Minimum Standard of Advance 1927	Minimum Standard of Advance 1926	Minimum Standard of Advance 1927	Minimum Standard of Advance 1926
CHICAGO DIVISION	\$4,876	6,906	\$4,782	7,790	6,580	770				
1. Blue Island		346	739	207	800					
2. Chicago-area				5	40					
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1. **Minimum Standard of Advance.** Sent in duplicate to District Superintendent only. Shown above as returned by District Superintendent with report of action by District World Service Council.
2. **World Service Year Report.** To Bishops and District Superintendents.
3. **Comparative Statistical Record.** Mailed each pastor for his own charge; and each District Superintendent for every charge in his own district. Reproduced on order in large size for wall display, and on slides.

World Service Commission and Agencies

(4) BEFORE CONFERENCE REPORT 1928

WORLD SERVICE RECEIPTS
PAID LAST CONFERENCE YEAR, AND THIS CONFERENCE YEAR TO DATE.

PASTORAL CHARGES	MOTTO: "EVERY CHARGE ADVANCING".				ALBANY DISTRICT	
	1926	1927	1928	1929	1926	1927
	On Appt.	On Appt.	On Appt.	On Appt.	On Appt.	On Appt.
Albany: Calvary	\$1252	\$1305	0	\$2050.	\$291.10	
First	3850	3587	60	1665.29	169.16	
Grace	950	797	20	935.	114.60	
McLure		141		181.71	10.	
St. I				829.63	26.75	
					13393.33	
					9.60	

(5) CONFERENCE YEAR REPORT, 1927

DETROIT CONTRIBUTIONS	PAID TO WORLD SERVICE				FLINT DISTRICT	
	1926	1927	1928	1929	1926	1927
	On Appt.	On Appt.	On Appt.	On Appt.	On Appt.	On Appt.
Charge						
FLINT DISTRICT						
Bankcroft	609679	835912	83313	0		
Brigden	70	61				
Byron	300					
Channing	96					
Clio						

(6) WORLD SERVICE RECEIPTS MONTHLY REPORT FEBRUARY, 1928

RECEIVED, FEBRUARY 1928, AND FROM LAST CONFERENCE SESSION TO FEB. 29.

CONFERENCES and DISTRICTS.	PAID DURING FEBRUARY		PAID TO FEB. 29 ON APPOINTMENT		PAID TO FEB. 29 ON APPOINTMENT	
	On Appt.	Specials.	On Appt.	Specials.	On Appt.	Specials.
	1928	1928	1928	1928	1928	1928
CINCINNATI AREA	\$13244.23	\$3495.27	\$160346.66	\$161456.92	\$1112.26	
KENTUCKY	1298.65	-	3409.78	4525.52	1115.79	
Abilene	133.	-	590.29	449.	141.89	
Barbourville	37.65	-	356.66	297.15	69.51	
Covington	614.	-	1624.57	1560.61	63.76	
Louisville	514.	-	828.26	2218.56	1390.30	
NORTHEAST OHIO	16686.92	1080.43	\$1019.70	\$2233.21	1213.51	
Akron	2541.43	200.	12741.03	13189.36	444.33	
Barreenville	604.50	29.	2345.13	3661.52	1316.29	
Cambridge	2523.31	10.	6952.04	7019.89	127.05	
Canton	2230.73	79.41	15517.12	11426.62	4143.10	
Cleveland	3411.01	69.	18950.38	18963.44	6013.46	
Dayton	1280.	60.	4474.39	5751.80	777.61	
Euclid	1456.53	-	6661.58	7571.65	1200.07	
Stecherville	1338.53	55.	3971.24	4796.04	824.80	
Youngstown	1538.88	-	14850.19	9640.49	5809.70	
Miscellaneous				48.		
OHIO	6702.44	72.36	23504.65	29636.10	6131.45	
Athens	357.96	-	1274.24	1310.73	136.49	
Chillicothe	295.06	15.	2222.86	1946.04		
Columbus	2666.48	28.64	11107.68	14009.80	2902.12	
Lancaster	88.85	5.	2309.43	2835.11	526.48	
Portsmouth	1424.19	5.	2049.11	3216.56	1467.25	
Zanesville	1717.50	23.68	4541.13	5916.06	1374.93	

4. Before-Conference Report. To Pastors and District Superintendents for stimulus and aid in closing Conference Year. Revised and up-to-date copies supplied to Conference Treasurers.

5. Conference Year Report. To Pastors and District Superintendents. After comparing item by item conference treasurer's report, vouchers submitted, and record of remittances received, to secure complete accuracy.

6. Monthly Report. To District Superintendents, Bishops and Boards.

WORLD SERVICE COUNCILS

Area World Service Councils have been helpfully functioning in each of the Areas in the home field. This is not true in other lands. We can wisely leave to Central Conferences the determination of their own organizational forms. In some instances

World Service Commission and Agencies

Conference and district World Service Councils have proved profitable. In local churches the greatest good has accrued, as evidenced by testimonies cited in the various editions of the World Service Manual, concerning which pamphlet one pastor wrote: "Yesterday I took the World Service Offering. I preached on the subject and wish to say that the World Service Manual was just what I needed. It has the information in compact form and in just the right quantity."

LOOKING TOWARD THE FUTURE

While the Commission on "further reorganization and closer co-operation" will make report, and no doubt concrete suggestions will be presented from other quarters, are we not all convinced that our real problems are spiritual and not structural? Interested in the perfecting of the organization, is it not wise for us to bend every effort to develop and maintain that evangelistic passion, missionary enthusiasm and redemptive motive that will slowly but nevertheless surely lift the tide and float the Methodist Episcopal Church out on seas of broader usefulness for all mankind?

EDWIN H. HUGHES, *President*,
RAYMOND J. WADE, *Executive Secretary*,
ORRIN W. AUMAN, *Treasurer*.

World Service Commission and Agencies

TOTAL INCOME FOR APPORTIONED BENEVOLENCES

(Centenary and World Service, including "Specials")

AND PARTICIPATION OF BOARDS

Year	Total Appor- tioned Benev- olences	Board of Foreign Missions	Home Missions and Church Extension	Education (Including Four Former Boards)	Hospitals, Homes and Deaconess Work
1914	\$2,727,286	\$1,343,484 =49.261%	\$960,261 =35.209%	\$335,415 =12.298%	.....
1915	2,850,667	\$1,406,962 =49.356%	\$955,772 =33.528%	\$401,473 =14.083%	.....
1916	3,010,166	\$1,461,485 =48.552%	\$1,013,958 =33.684%	\$438,550 =14.569%	.....
1917	3,466,110	\$1,647,176 =47.522%	\$1,102,705 =31.814%	\$577,347 =16.657%	\$22,097 =0.638%
1918	4,278,331	\$1,993,108 =46.586%	\$1,449,078 =33.870%	\$669,873 =15.657%	\$28,685 =0.670%
1919	10,179,994	\$4,918,836 =48.319%	\$3,916,832 =38.476%	\$1,089,152 =10.699%	\$39,676 =0.390%
1920	15,758,853	\$6,081,845 =38.593%	\$6,203,091 =39.363%	\$1,298,588 =8.240%	\$39,667 =0.252%
1921	15,200,877	\$5,874,681 =38.647%	\$5,874,681 =38.647%	\$2,169,252 =14.271%	\$65,483 =0.431%
1922	13,400,570	\$4,909,187 =36.634%	\$4,909,187 =36.634%	\$2,149,169 =16.038%	\$78,287 =0.584%
1923	12,667,185	\$4,674,195 =36.900%	\$4,674,195 =36.900%	\$1,999,075 =15.782%	\$76,334 =0.603%
1924	11,834,772	\$4,147,716 =35.047%	\$4,147,716 =35.047%	\$1,988,440 =16.802%	\$75,648 =0.639%
1925	8,507,477	\$3,295,329 =38.735%	\$2,982,523 =35.058%	\$1,340,630 =15.758%	\$115,613 =1.359%
1926	8,653,419	\$3,805,788 =43.980%	\$2,811,492 =32.490%	\$1,275,601 =14.741%	\$117,753 =1.361%
1927	8,330,352	\$3,624,366 =43.508%	\$2,666,146 =32.005%	\$1,245,497 =14.951%	\$105,001 =1.260%

(Receipts, 1914-1919, as reported in the General Minutes; 1920-1927, official reports Treasurer Committee on Conservation and Advance, and Treasurer World Service Commission, for Centenary and World Service years, each ending on May 31.

Percentages listed are not the percentages upon which a proportionate distribution was based, but are rather derived from a comparison of the total benevolent income in a given year with the full amount of each Board's participation in that total.)

World Service Commission and Agencies

TOTAL INCOME FOR APPORTIONED BENEVOLENCES
(Centenary and World Service, including "Specials")
AND PARTICIPATION OF BOARDS

Board of Temper- ance, Pro- hibition, and Public Morals	Board of Pensions and Relief	American Bible Society	Centenary Annuities and Trust Funds	Federal Council of Churches	Co-opera- tion and Promotion
\$26,619 =0.976%	\$17,448 =0.640%	\$44,059 =1.615%	.....	.....	.....
\$28,959 =1.016%	\$15,243 =0.535%	\$42,258 =1.482%	.....	.....	.....
\$33,983 =1.129%	\$15,470 =0.514%	\$46,720 =1.552%	.....	.....	.....
\$48,956 =1.412%	Included in Report of moneys contributed for Support of Annual Conference Claimants	\$67,829 =1.957%	.....	.....	.....
\$67,199 =1.571%		\$70,388 =1.645%	.....	.....	.....
\$108,997 =1.071%		\$106,501 =1.046%	.....	.....	.....
\$132,276 =0.839%		\$133,727 =0.849%	.....	.....	\$1,869,655 =11.864%
\$143,854 =0.946%		\$143,854 =0.946%	\$63,902 =0.420%	.....	\$865,165 =5.692%
\$143,026 =1.067%	\$5,534 =0.041%	\$142,992 =1.067%	\$213,487 =1.593%	\$6,000 =0.045%	843,697 =6.296%
\$143,103 =1.130%	\$9,538 =0.075%	\$143,103 =1.130%	\$148,031 =1.169%	\$1,000 =0.008%	\$798,604 =6.305%
\$141,819 =1.198%	\$9,449 =0.080%	\$141,819 =1.198%	\$228,221 =1.928%	.....	\$953,937 =8.060%
\$105,337 =1.238%	\$63,225 =0.743%	\$84,342 =0.991%	.....	\$4,000 =0.047%	\$516,477 =6.071%
\$101,181 =1.169%	\$90,969 =1.051%	\$81,359 =0.940%	.....	\$9,333 =0.108%	\$359,943 =4.160%
\$102,467 =1.230%	\$84,357 =1.013%	\$74,889 =0.899%	.....	\$8,000 =0.096%	\$419,629 =5.038%

(In years for which no separate report is made above the Federal Council of Churches received for its support contributions made directly by the Boards, rather than paid from a central treasury.)

World Service Commission and Agencies

RECEIPTS BY AREAS AND CONFERENCES FOR FIRST, SECOND, AND THIRD WORLD SERVICE YEARS AND NINE MONTHS OF FOURTH WORLD SERVICE YEAR

(June 1, 1924-May 31, 1925) (June 1, 1925-May 31, 1926) (June 1, 1926-May 31, 1927)
(June 1, 1927-Feb. 29, 1928)

PAID TO WORLD SERVICE ON APPORTIONMENT

AREAS AND CONFERENCES	First World Service Year	Second World Service Year	Third World Service Year	Nine Months Fourth World Service Year	Total Three Years and Nine Months	Average Annual Payment Per Member
ATLANTA AREA	\$78,517.08	\$88,657.17	\$83,289.77	\$37,185.04	\$287,649.06	\$0.97
Atlanta (F).....	10,864.36	9,627.07	10,514.01	3,975.07	34,980.51	.73
Florida (S).....	4,205.50	5,609.26	4,443.30	1,541.20	15,799.26	.96
Georgia (F).....	4,455.44	4,558.93	4,557.54	3,034.78	16,606.69	1.04
Saint Johns River (S).....	27,647.29	34,230.34	31,681.86	12,196.93	105,756.42	4.05
Savannah (F).....	4,100.87	4,089.65	4,504.65	1,794.38	14,489.55	.57
South Carolina (F).....	23,097.27	24,875.53	22,700.29	13,657.28	84,330.37	.53
South Florida (S).....	4,146.35	5,666.39	4,888.12	985.40	15,686.26	1.54
BOSTON AREA	\$360,454.64	\$332,404.14	\$324,874.77	\$162,312.90	\$1,180,046.45	\$2.46
Maine (S).....	43,935.02	40,361.96	40,490.47	17,081.91	141,869.36	1.84
New England (S).....	180,761.80	167,513.85	160,408.00	81,235.39	589,914.04	2.87
New England Southern (S).....	81,242.39	75,141.33	78,056.98	43,758.12	278,198.82	2.84
New Hampshire (S).....	40,777.31	34,702.49	31,240.84	14,260.56	120,987.20	2.30
Vermont (S).....	13,738.12	14,684.51	14,677.48	5,976.92	49,077.03	1.09
BUFFALO AREA	\$563,120.81	\$571,838.26	\$543,190.64	\$314,194.77	\$1,992,344.48	2.81
Central New York (F).....	149,327.01	171,769.02	156,531.54	105,750.58	583,378.15	3.00
Genesee (F).....	146,085.61	150,417.67	146,040.38	95,590.06	538,133.72	2.53
Northern New York (S).....	90,285.85	80,809.38	74,237.60	34,610.76	279,943.59	2.39
Troy (S).....	177,422.34	168,842.19	166,381.12	78,243.37	590,889.02	3.20
CHATTANOOGA AREA	\$57,915.05	\$51,407.47	\$53,099.98	\$33,263.03	\$195,685.53	\$0.54
Alabama (F).....	4,757.13	4,946.25	4,163.56	2,887.03	16,753.97	.37
Blue Ridge-Atlantic (F).....	2,740.64	4,610.39	4,867.86	3,042.90	17,261.79	.34
Central Tennessee (F).....	4,139.36	2,033.58	2,053.11	1,425.60	7,651.65	.27
East Tennessee (F).....	8,844.41	4,724.57	6,479.68	3,134.00	23,182.66	1.11
Holston (F).....	28,193.50	26,665.67	25,741.58	17,783.15	98,383.90	.57
North Carolina (F).....	9,240.01	8,427.01	9,794.19	4,990.35	32,451.56	.70
CHICAGO AREA	\$483,791.02	\$551,759.67	\$523,084.88	\$335,325.19	\$1,893,960.76	\$1.94
Central Illinois (F).....	77,597.94	79,162.29	77,815.89	50,329.95	284,906.07	1.50
Central Swedish (F).....	19,419.11	20,121.01	22,236.00	13,870.58	75,646.70	3.34
Chicago Northwest (F).....	20,183.60	20,304.19	22,073.52	16,255.17	78,816.48	1.83
Illinois (F).....	148,334.81	157,706.31	140,170.03	89,031.59	535,242.74	1.44
Norwegian-Danish (F).....	11,626.14	11,017.28	8,854.02	5,813.27	37,310.71	2.23
Rock River (F).....	206,629.42	263,448.59	251,935.42	160,024.63	882,038.06	2.68
CINCINNATI AREA	\$803,751.23	\$972,555.39	\$796,351.62	\$534,095.06	\$3,106,753.30	\$1.98
Kentucky (F).....	17,064.99	23,887.12	17,311.05	13,257.44	71,520.60	.85
North-East Ohio (F).....	384,197.04	471,050.62	405,171.22	269,828.70	1,530,247.58	2.38
Ohio (F).....	163,362.46	186,158.70	148,472.62	104,805.45	602,799.23	1.72
West Ohio (F).....	239,126.74	291,458.95	225,396.73	146,203.47	902,185.89	1.84
COVINGTON AREA	\$41,227.21	\$40,266.86	\$35,917.66	\$21,061.11	\$138,472.84	\$0.90
Central Missouri (S).....	8,707.74	9,200.72	6,909.09	4,412.87	29,230.42	.86
Lexington (S).....	24,509.91	23,234.80	22,716.19	11,208.28	81,669.18	.95
Lincoln (F).....	3,426.30	3,327.84	2,305.42	2,136.96	11,196.52	.84
Little Rock (F).....	4,583.26	4,503.50	3,986.96	3,303.00	16,376.72	.79
DENVER AREA	\$133,213.96	\$136,332.72	\$133,501.54	\$89,725.24	\$492,773.46	\$2.21
Colorado (F).....	98,857.16	102,053.16	98,779.19	68,405.48	368,094.99	2.21
New Mexico (F).....	7,804.59	8,676.25	9,715.16	5,588.18	31,784.18	2.59
Southwest Spanish Miss. (F).....	1,087.78	1,289.45	1,338.89	1,200.01	4,916.13	1.07
Utah Mission (F).....	7,123.38	7,570.04	7,373.05	3,664.11	25,730.58	4.11
Western Swedish (F).....	7,311.20	6,782.82	5,657.96	5,188.00	24,939.98	2.37
Wyoming State (F).....	11,029.85	9,961.00	10,637.29	5,679.46	37,307.60	1.64
DETROIT AREA	\$384,238.77	\$451,982.08	\$409,931.61	\$283,942.53	\$1,530,094.99	\$2.43
Central German (F).....	42,753.84	46,012.60	39,954.55	27,952.59	156,673.58	2.84

World Service Commission and Agencies

RECEIPTS BY AREAS AND CONFERENCES FOR FIRST, SECOND, AND THIRD WORLD SERVICE YEARS AND NINE MONTHS OF FOURTH WORLD SERVICE YEAR—Continued

(June 1, 1924-May 31, 1925) (June 1, 1925-May 31, 1926) (June 1, 1926-May 31, 1927)
(June 1, 1927-Feb. 29, 1928)

PAID TO WORLD SERVICE ON APPORTIONMENT

AREAS AND CONFERENCES	First World Service Year	Second World Service Year	Third World Service Year	Four Months Fourth World Service Year	Total Three Years and Nine Months	Average Annual Payment Per Member
Detroit (F).....	192,793.00	243,669.91	215,396.89	155,969.99	807,829.79	\$2.52
Michigan (F).....	139,551.50	152,263.06	145,033.15	92,978.35	529,826.06	2.21
Northern Swedish (F).....	6,048.43	7,310.51	6,229.02	4,505.60	24,093.56	2.24
Norwegian-Danish Miss. (F).....	3,092.00	2,726.00	3,318.00	2,536.00	11,672.00	2.47
HELENA AREA.....	\$83,429.55	\$75,589.26	\$71,649.59	\$42,835.59	\$273,503.99	\$2.04
Inter-Mountain (F).....	18,110.55	13,269.80	14,865.24	9,515.12	55,760.71	1.50
Montana State (F).....	32,166.73	33,056.39	32,319.66	17,933.30	115,476.08	2.25
North Dakota (F).....	33,152.27	29,263.07	24,464.69	15,387.17	102,267.20	2.23
INDIANAPOLIS AREA.....	\$471,877.13	\$458,154.61	\$456,342.95	\$274,516.60	\$1,660,891.29	1.38
Indiana (F).....	120,143.89	143,424.66	136,136.33	99,150.18	498,855.06	1.17
North Indiana (S).....	197,577.04	193,081.66	193,066.56	91,073.92	674,799.18	2.06
Northwest Indiana (F).....	103,108.30	87,955.74	92,857.79	61,284.84	345,206.67	1.44
Southern Illinois (S).....	51,047.90	33,692.55	34,282.27	23,007.66	142,030.38	.69
KANSAS CITY AREA.....	\$500,338.51	\$469,581.44	\$464,975.61	\$275,570.19	\$1,710,465.75	\$1.52
Kansas (S).....	146,268.44	150,319.15	143,285.73	68,675.35	508,549.07	1.69
Missouri (F).....	19,660.16	20,578.16	19,407.93	11,415.48	71,061.73	.60
Northwest Kansas (F).....	28,640.34	30,212.97	25,021.97	16,233.48	100,108.76	1.09
Oklahoma (F).....	67,429.29	59,733.98	64,327.99	40,086.59	231,587.85	1.31
Saint Louis (F).....	85,459.51	83,358.27	79,204.82	50,574.42	298,597.02	1.52
Southern (F).....	24,240.72	17,710.28	17,542.64	13,151.98	72,645.62	1.69
Southwest Kansas (F).....	128,640.05	107,668.63	116,184.53	75,422.49	427,915.70	2.15
NEW ORLEANS AREA.....	\$92,348.63	\$76,156.00	\$89,204.81	\$10,391.77	\$268,101.21	\$0.81
Central Alabama (F).....	8,981.43	6,907.33	8,409.58	471.50	24,769.84	.63
Louisiana (F).....	15,968.61	12,413.78	16,808.11	1,449.00	46,639.50	.88
Mississippi (S).....	12,999.50	15,932.31	15,993.12	1,830.70	46,815.63	.76
Tennessee (F).....	4,714.37	4,437.45	6,057.25	1,046.92	16,255.99	.61
Texas (F).....	15,770.23	11,756.00	15,991.23	1,257.65	44,775.11	.88
Upper Mississippi (S).....	17,409.80	13,940.55	13,288.20	1,920.00	46,558.55	.83
West Texas (F).....	16,604.69	10,708.58	12,657.32	2,416.00	42,286.59	.99
NEW YORK AREA.....	\$633,451.16	\$607,282.70	\$599,063.86	\$280,645.20	\$2,120,442.92	\$2.95
Eastern Swedish (S).....	11,181.45	10,128.44	10,307.86	4,047.56	35,665.31	2.38
East German (S).....	20,301.10	19,769.82	17,177.73	7,439.52	64,688.17	4.25
Newark (S).....	231,988.89	232,101.21	227,909.59	125,705.91	817,705.60	3.55
New York (S).....	129,072.13	122,766.47	121,355.13	43,991.34	417,185.07	2.20
New York East (S).....	240,907.59	222,516.76	222,313.55	99,460.87	785,198.77	2.95
OMAHA AREA.....	\$464,197.51	\$486,781.74	\$460,174.70	\$255,394.81	\$1,666,548.76	\$1.64
Des Moines (F).....	90,272.59	89,993.15	85,619.32	50,779.93	316,664.99	1.31
Iowa (F).....	58,619.36	48,995.39	52,950.51	28,268.59	188,833.85	1.31
Nebraska (F).....	161,321.89	177,684.30	152,872.58	90,494.53	582,828.30	1.88
Northwest Iowa (F).....	53,405.00	64,231.63	58,617.71	33,164.19	209,418.53	1.42
Upper Iowa (F).....	100,578.67	105,877.27	110,114.58	52,232.57	368,803.09	2.13
PHILADELPHIA AREA.....	\$704,712.66	\$702,154.41	\$679,019.72	\$302,078.71	\$2,387,965.50	\$2.58
Delaware (S).....	34,664.69	38,026.77	39,639.22	15,004.82	127,335.50	1.16
New Jersey (S).....	157,360.62	161,040.86	155,471.13	85,547.94	559,420.55	2.25
Philadelphia (S).....	288,800.35	271,913.80	266,128.01	105,901.92	932,744.08	2.68
Wyoming (S).....	223,887.00	231,172.98	217,781.36	95,624.03	768,465.37	3.52
PITTSBURGH AREA.....	\$605,901.06	\$593,607.50	\$586,761.23	\$395,267.26	\$2,181,537.05	\$2.19
Erie (F).....	174,427.60	166,737.74	169,595.34	114,633.82	625,394.50	2.41
Pittsburgh (F).....	320,260.55	326,416.31	319,714.23	215,747.74	1,182,138.83	2.80
West Virginia (F).....	111,212.91	100,453.45	97,451.66	64,885.70	374,003.72	1.19
PORTLAND AREA.....	\$154,252.56	\$148,097.00	\$151,913.04	\$90,270.22	\$544,532.82	\$2.02
Columbia River (F).....	32,213.01	31,379.56	30,484.70	17,725.49	111,802.76	1.56
Oregon (F).....	55,723.14	51,828.63	58,288.80	33,581.47	199,422.04	2.02
Puget Sound (F).....	66,316.41	64,888.81	63,139.54	38,963.26	233,308.02	2.35

World Service Commission and Agencies

RECEIPTS BY AREAS AND CONFERENCES FOR FIRST, SECOND, AND THIRD WORLD SERVICE YEARS AND NINE MONTHS OF FOURTH WORLD SERVICE YEAR—Continued

(June 1, 1924-May 31, 1925) (June 1, 1925-May 31, 1926) (June 1, 1926-May 31, 1927)
(June 1, 1927-Feb. 29, 1928)

PAID TO WORLD SERVICE ON APPORTIONMENT

AREAS AND CONFERENCES	First World Service Year	Second World Service Year	Third World Service Year	Nine Months Fourth World Service Year	Total Three Years and Nine Months	Average Annual Payment Per Member
SAINT PAUL AREA.....	\$244,601.96	\$237,876.68	\$229,578.42	\$152,103.03	\$864,160.09	\$1.54
Dakota (F).....	37,274.74	27,343.47	20,411.46	20,411.84	105,441.51	1.05
Minnesota (F).....	47,457.28	43,593.59	49,074.30	32,031.94	172,157.11	1.47
Northern Minnesota (F).....	54,849.60	56,878.45	45,516.69	29,215.97	186,460.71	1.62
West Wisconsin (F).....	24,766.01	31,525.22	31,892.55	19,751.77	107,935.55	.99
Wisconsin (F).....	80,254.33	78,535.95	82,683.42	50,691.51	292,165.21	2.40
SAN FRANCISCO AREA.....	\$435,073.55	\$409,481.67	\$418,172.52	\$279,597.46	\$1,542,325.20	\$3.48
California (F).....	104,856.64	94,104.83	97,514.62	64,191.58	360,667.67	3.16
Latin-American Mission. (S).....	1,109.00	1,531.45	1,419.67	1,417.00	5,477.12	1.09
Pacific Chinese Mission (F).....	602.98	1,952.47	883.09	728.10	4,166.64	2.19
Pacific German (F).....	2,298.50	2,634.35	2,814.00	2,416.39	10,163.24	2.28
Pacific Japanese Miss. (F).....	3,867.00	3,786.34	3,119.12	3,090.25	13,862.71	2.41
Pacific Swedish (F).....	4,847.16	4,152.55	3,849.50	3,523.00	16,372.21	3.40
Southern California (F).....	312,830.87	297,410.18	303,571.17	202,237.14	1,116,049.36	3.69
Western Norw.-Danish (F).....	4,661.40	3,909.50	5,001.35	1,994.00	15,566.25	3.88
WASHINGTON AREA.....	\$595,663.74	\$620,790.69	\$607,569.26	\$294,374.67	\$2,118,398.36	\$2.42
Baltimore (S).....	229,577.05	232,445.26	227,912.37	110,590.70	800,525.38	3.20
Central Pennsylvania (S).....	230,854.34	252,431.68	247,181.80	132,368.62	862,836.44	2.54
Washington (S).....	31,312.70	30,914.89	30,126.21	8,267.88	100,621.68	.87
Wilmington (S).....	103,919.65	104,998.86	102,348.88	43,147.47	354,414.86	2.17
FOREIGN CONFERENCES.....	\$22,031.11	\$16,601.85	\$18,052.00	\$13,416.64	\$70,101.60	\$....
MISCELLANEOUS.....	679.36	4,467.56	778.32	1,565.24	7,490.48	....

NOTE.—Receipts above reported for first nine months of Fourth World Service Year include Cash receipts of Conference Treasurers at sessions, Fall 1927, of Conferences marked "F," above. Receipts for nine months ending February 29, 1928, do not include receipts of Conference Treasurers at sessions, Spring 1928, of Conferences marked "S," above—except in the Latin-American Mission, the Mississippi and Upper Mississippi Conferences.

TRUSTEES OF THE CHARTERED FUND

To the Bishops and Members of the General Conference of the Methodist Episcopal Church in the United States of America:

DEAR FATHERS AND BRETHREN: The Trustees of the Chartered Fund of the Methodist Episcopal Church in the United States of America, respectfully submit to the General Conference their Quadrennial Report as follows:

The amount of the Fund as it stood on the first day of January, 1924:

Invested Funds.....	\$103,597.05	
Uninvested Funds.....	2,482.99	
	<hr/>	\$106,080.04

The amount of the Fund as it stood on the first day of January, 1928:

Invested Funds.....	\$116,665.00	
Uninvested Funds.....	1,400.12	
	<hr/>	\$118,065.12

Total increase since last General Conference. \$11,985.08

The above increase is accounted for by profit on sale of securities and increased interest account.

In the year 1924, and spring of 1925, the sum of \$35 was distributed to each Conference. In the fall of 1925, and the years of 1926 and 1927, the sum of \$40 was distributed to each Conference.

The invested funds of the Chartered Fund are as follows:

New York State 4½% Bonds at par.....	\$ 5,000.00
New York City 4½ Bonds at par.....	10,000.00
First Mortgages on Philadelphia Real Estate.....	2,400.00
Lehigh Valley General Cons. 4½% Bonds at par.....	5,000.00
United States Steel Corp'n S. F. 5% Bonds at par.....	20,000.00
Pittsburgh, Cin., Chi. & St. Louis 5% "A" Bonds at par....	2,000.00
Northern Pacific Ref. & Imp. 6% Bonds at par.....	12,000.00
Baldwin Locomotive Works 1st S. F. 5% Bond at par.....	1,000.00
Phila. & Reading Coal & Iron Ref. S. F. 5% Bonds at \$92.43.	18,485.41
Reading Co. General Mortgage 4½% Bonds at \$88.95.....	17,790.84
American Tel. & Tel. S. F. 5½% Bonds at \$99.94.....	17,988.75
Standard Gas & Elec. Co. 6% Notes at par.....	5,000.00
Insurance Co. of North America 240 shares Stock (par 10)...	0.00
	<hr/>
	\$116,665.00

One vacancy has been caused by the death of Brother Avery D. Harrington. The Board has elected to fill this vacancy Brother George E. Thomas.

Trustees of the Chartered Fund

Under the Charter and Supplements thereto, the election of Brother Thomas as Trustee is subject to the approval of the General Conference at Kansas City, Missouri, and the approval of same is hereby requested.

All of which is respectfully submitted by order of the Trustees of this Fund.

WILLIAM H. ROMETSCH, *President*,

EDGAR J. PERSHING, *Secretary*,

FRANKLIN I. BODINE, *Treasurer*.

Philadelphia, Pa., January 19, 1928.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

*To the General Conference of the Methodist Episcopal Church,
in session at Kansas City, Missouri, May, 1928:*

The Trustees of the Methodist Episcopal Church respectfully submit their report for the four years, from December 31, 1923, to December 31, 1927.

MEMBERSHIP

The only change in the membership of the Board during the four years was caused by the resignation of Dr. John Bayne Ascham, who was succeeded by the Rev. P. H. Murdick.

NEW BEQUESTS AND TRUSTS

The total trusts and bequests December 31, 1923, were \$602,177.55. The total trusts and bequests December 31, 1927, were \$647,321.67, a gain of \$45,144.12. The actual new bequests were abnormally low, \$3,854.21. The fact that for several quadrenniums the increase in the trust funds has been largely due to the management of the Board rather than to new trusts received has led to a realization of the fact that in recent years little emphasis has been placed upon the opportunity offered through the Trustees of the Methodist Episcopal Church for the safe handling of bequests and gifts both to the Church and to organizations within the Church. The Trustees feel that the time has come when the attention of the Church should be called to this opportunity and to the fact that money thus placed is administered with the highest efficiency and is safeguarded in every possible way. The Fifth Third Union Trust Company, Cincinnati, Ohio, is the fiscal agent of the Treasurer of the Board and all funds are handled and administered through them. This Board has never lost a dollar of principal and its investments were never made more carefully than they are made now, nor has the safety of the actual bequests ever been so certain as at the present time.

The income on bequests for the past four years amounts to \$170,751.62, including a transfer from the principal of the Contingent Reserve Fund of \$11,679.78. The administration expense for this period was \$8,340.25; accrued interest and premium on bonds purchased amounts to \$5,049.15, leaving a net income for the four years of \$157,362.22, which, with the balance of \$7,277.55 undisbursed income on December 31, 1923, made a total of \$164,639.77. Against this there was added to principal by distribution among certain definite accounts a

Trustees of the Methodist Episcopal Church

total of \$18,716.75; \$136,816.43 was paid to beneficiaries, and the undisbursed income on December 31, 1927, amounted to \$9,106.59. The distribution to beneficiaries was at the rate of five and one-half per cent. The Board, at its annual meeting, January 18, 1928, authorized that hereafter all available income is to be distributed after deducting the actual expense of administration.

TERMS OF TRUSTEES

The terms of the following Trustees expire in 1928:

Ministers: Frank G. Mitchell, A. M. Courtenay, L. C. Bentley.

Laymen: James N. Gamble, E. I. Antrim, J. R. Edwards.

Of the class whose term expires in 1932, there is a necessity for one appointment to be made by this General Conference to fill the place made vacant by the resignation of P. H. Murdick.

Students of the report will note that certain stocks have been charged off during the quadrennium. It is only fair to state that these were not investments made by the Trustees but were received by bequest and never, after receipt, had a market value which made them worthwhile.

QUADRENNIAL REPORT

OF

W. A. R. BRUEHL, TREASURER OF

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH

For Four Years Ending December 31, 1927

By The Fifth Third Union Trust Company, as Agent for Treasurer

CASH RECEIPTS

Income Account

Income on Investments.....	\$149,092.85
Interest on Bequest of E. P. Dwight.....	9,941.61
Michigan Central Life Insurance Co. for dividends account paid up policy on life of Louis W. Probst.....	36.38
Sundries.....	1.00
	<hr/> \$159,071.84

Principal Account

Sarah J. Dillon Bequest (Additional).....	\$66.87
Woman's Foreign Missionary Society of the First M. E. Church, Athens, Ohio (Additional).....	280.00
Mary F. Chace Bequest.....	1,200.00
Helen W. Chandler Bequest.....	1,307.34
	<hr/> \$2,854.21
Bonds Sold.....	269,052.89
Bonds matured or called.....	100,750.88
Procter & Gamble Co. Scrip sold.....	178.76
Amount credited to Premium on Bonds.....	1,151.25
Loans Paid.....	234,400.00
Chas. A. Siess et al. account Land Contract.....	2,000.00
	<hr/> \$610,387.99
Cash Balance December 31, 1923.....	\$769,459.83
	8,001.84
	<hr/> \$777,461.67

Trustees of the Methodist Episcopal Church

CASH DISBURSEMENTS

Income Account

Salaries	\$1,200.00	
M. C. Slutes for Legal Services	2,000.00	
Fifth Third Union Trust Company, Commission as Agent for Treasurer	4,606.33	
Sundry Expenses	533.92	
		\$8,340.25
Accrued Interest and Premium on Bonds Purchased		5,049.15
Paid to Beneficiaries		136,816.43
		<u>\$150,205.83</u>

Principal Account

Loans Made	\$202,000.00	
Bonds Purchased	425,204.50	
Mt. Auburn M. E. Church Parsonage Fund, Balance of Principal on hand surrendered .....		.08
		<u>\$627,204.58</u>
		\$777,410.41
Cash Balance December 31, 1927		51.26
		<u>\$777,461.67</u>

DISTRIBUTION OF INCOME

Total Income Received	\$159,071.84	
Transferred from Principal of Contingent Reserve Fund	11,679.78	
		<u>\$170,751.62</u>
Less:		
Administration Expenses	\$8,340.25	
Accrued Interest and Premium on bonds purchased	5,049.15	
		<u>\$13,389.40</u>
Net Income for the four Years		\$157,362.22
Undisbursed Income December 31, 1923		7,277.55
		<u>\$164,639.77</u>

Income Added to Principal:

Balance of Expense Fund to Principal of Contingent Fund	\$4,811.31	
Contingent Fund	4,739.97	
Supplemental Fund	80.35	
Conference Claimants Fund	1,743.03	
Permanent Fund	1,396.26	
Trinity M. E. Church, Cincinnati, Ohio	5,497.56	
Whetstone Fund, Biblical and African Training School	448.27	
		<u>\$18,716.75</u>

Paid to Beneficiaries:

Mount Auburn M. E. Church, Cincinnati, Ohio, Current Expense Fund	\$1,474.00	
Various Department Fund	750.16	
		<u>\$2,224.16</u>
Gammon Theological Seminary	55,049.66	
Board of Home Missions and Church Extension	13,776.10	
Board of Foreign Missions	22,714.31	
Woman's Home Missionary Society	4,964.02	
Woman's Foreign Missionary Society	5,413.26	
Trinity M. E. Church, Cincinnati, Ohio	1,975.68	
Christ Hospital, Cincinnati, Ohio	1,529.84	
Methodist Book Concern Account Christian Apologete	280.48	
Elizabeth Gamble Deaconess Home	220.00	
Children's Home, Cincinnati, Ohio	110.00	
Havana, Ohio M. E. Church	33.00	
Old Bethel Chapel, Batavia, Ohio	110.00	
Stewards of Republic Circuit, North East Ohio Conference	220.00	
Conference Claimants, West Ohio Conference	44.00	
Detroit Annual Conference	110.00	
Minnesota Annual Conference	110.00	
Stewards M. E. Church, Gann, Ohio	220.00	
Mutual Preachers Aid Society	4,118.27	
Woman's Foreign Missionary Society of The First M. E. Church, Athens, Ohio	85.24	
Trustees of The First M. E. Church, Athens, Ohio	154.00	
Dr. Leonard Walden	1,100.00	
Methodist Union, Cincinnati, Ohio	10,474.32	

Trustees of the Methodist Episcopal Church

Board of Pensions and Relief.....	\$10,546.12	
The M. E. Church of Wellsboro, Pa.....	209.52	
Board of Hospitals, Homes and Deaconess Work..	26.40	
The Chicago Training School.....	174.88	
New England Branch, Woman's Foreign Mission- ary Society.....	580.16	
Board of Trustees, First M. E. Church, Petersburg, Mich.....	110.00	
Methodist Episcopal Hospital, Brooklyn, N. Y.....	51.73	
The Methodist Deaconess Association.....	81.28	
	<u>\$136,816.43</u>	
		<u>\$155,533.18</u>
Total Undisbursed Income December 31, 1927.....		\$9,106.59

STATEMENT OF CONDITION ON DECEMBER 31, 1927

Total Trusts and Bequests (Principal Fund).....	\$647,321.67	
Accumulated Income.....	9,106.59	
	<u>\$656,428.26</u>	
Total Trust Funds December 31, 1927.....		\$656,428.26
<i>Invested as follows:</i>		
Loans secured by Mortgages.....	\$170,700.00	
Loans secured by Collateral.....	15,000.00	
	<u>\$185,700.00</u>	
Bonds.....	374,572.00	
Stocks.....	76,955.00	
Land Trust Certificates.....	10,000.00	
Balance due on Land Contract (Chas. A. Siess et al).....	9,150.00	
	<u>\$656,377.00</u>	
Cash Balance.....		51.26
Total Cash and Securities held December 31, 1927.....		<u>\$656,428.26</u>

ACCEPTED TRUSTS AND BEQUESTS HELD DECEMBRE 31, 1927

	<i>Principal</i>
Permanent Fund.....	\$7,156.81
Supplemental Fund.....	411.95
E. H. Gammon Trust.....	234,312.74
Jedediah Allen Trust.....	39,197.56
Joseph Jones Bequest.....	16,250.00
E. P. Dwight Bequest.....	50,000.00
Julia A. Applegate Bequest.....	5,500.00
Adam Rouser Bequest.....	4,000.00
Meredith Cheek Bequest.....	350.00
Conference Claimants Fund.....	8,934.25
John R. Hinkle Fund.....	10,000.00
Robert T. Miller Trust.....	6,953.66
Oliver Collins Bequest.....	1,000.00
Henrietta Stitt Bequest.....	1,050.00
Samuel Williams Bequest.....	260.00
Martin Ruter Cemetery Lot Fund.....	128.88
Delana S. Parks Bequest.....	1,161.98
Charles M. Langdon Bequest.....	500.00
Trinity M. E. Church Endowment Fund.....	6,480.50
Lillian Gamble Bequest.....	2,500.00
John S. Hester Bequest.....	400.00
Frank X. Kreidler Bequest.....	1,000.00
Mary K. Eaton Fund.....	100.00
Apologete Endowment Fund.....	75.00
John Doenges Fund.....	100.00
Jane McMahon Bequest.....	200.00
Ruth H. Brink Bequest.....	984.50
Detroit and Minnesota Annual Conference Fund.....	1,000.00
Elizabeth Owens Bequest.....	533.00
Catherine M. Kibbey Bequest.....	2,000.00
Mount Auburn M. E. Church Current Expense Fund.....	6,700.17
Mount Auburn M. E. Church Various Department Fund.....	3,410.09
Whetstone Fund—Biblical and African Training School.....	2,000.00
George B. Johnson Bequest.....	2,000.00
Thomas and Mary A. Shepherd Annuity Fund No. 1.....	795.03
Thomas and Mary A. Shepherd Annuity Fund No. 2.....	930.91
Thomas and Mary A. Shepherd Annuity Fund No. 4.....	815.40
Catherine N. Scott Bequest.....	859.00
Myrtilla I. Gann Annuity Gift.....	1,000.00
Sarah J. Dillin Bequest.....	5,666.87
Francesca N. Gamble Bequest No. 1.....	47,616.54

Trustees of the Methodist Episcopal Church

Francesca N. Gamble Bequest No. 2	\$23,862.22
Woman's Foreign Missionary Society, First M. E. Church, Athens, Ohio	580.00
W. A. Crawford Bequest	1,506.40
Trustees First M. E. Church, Athens, Ohio	700.00
Thomas Edward Corkhill Fund	11,883.69
The Walden Family Fund	5,000.00
Thomas A. Snider Missionary Fund	47,610.49
Mary B. Robinson Bequest	952.50
Mary Jane Spence Memorial Fund	2,161.26
Perez Mason Bequest	2,637.23
Lemuel Dwelle Bequest	12,929.32
Rev. N. Norton Clark Needy Fund	500.00
Mary F. Chace Bequest	1,200.00
Helen W. Chandler Memorial Fund	1,307.34

Joseph H. Fake Bequest, Principal Overdraft	\$587,165.29
	29.96

Contingent Fund	\$27,584.30	\$587,135.33
Contingent Reserve Fund	32,602.04	
		\$60,186.34
		\$647,321.67

PRINCIPAL FUND

New Bequests Received from December 31, 1923 to December 31, 1927

Sarah J. Dillon Bequest (Additional)	\$1,066.87
Woman's Foreign Missionary Society of The First M. E. Church, Athens, Ohio (Additional)	280.00
Mary F. Chace Bequest	1,200.00
Helen W. Chandler Bequest	1,307.34

Total Trust Funds received in four years	\$3,854.21
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Bequests Withdrawn from December 31, 1923 to December 31, 1927. Mount Auburn M. E. Church Parsonage Fund (Balance)08
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Total Trusts and Bequests December 31, 1923 (Principal Fund)	\$602,177.55	.08
New Bequests and Additions received	3,854.21	
Income transferred to Principal	18,716.75	
Profit on Bonds sold, matured, or called for redemption credited to Principal of Contingent Reserve Fund	38,784.26	
Francesca N. Gamble Bequest No. 1, by sale of Procter & Gamble Company Scrip	91.54	
Francesca N. Gamble Bequest No. 2, by sale of Procter & Gamble Company Scrip	87.22	
	\$663,711.53	

Deduct:

Bequests withdrawn	\$.08
Contingent Reserve Fund by transfer to Income	11,679.78
Mount Auburn M. E. Church Current Expense Fund by worthless Stocks charged off*	2,190.00
Mount Auburn M. E. Church Parsonage Fund by worthless Stocks charged off*	1,035.00
Mount Auburn M. E. Church Various Departments Fund by worthless Stocks charged off*	1,035.00
Whetstone Fund, Biblical and African Training School by worthless Stocks charged off*	450.00
	\$16,389.86

Total Trusts and Bequests December 31, 1927 (Principal Fund)	\$647,321.67
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*Not investments made by Trustees but received by bequest.

The foregoing report is respectfully submitted by the Board of Trustees.

JAMES N. GAMBLE, President
CHARLES E. SCHENK, Secretary

TRUSTEES OF JOHN STREET METHODIST EPISCOPAL CHURCH

To the General Conference of the Methodist Episcopal Church:

The quadrennium just closed has been signalized by continuous, every-day activity in this old, historic mother Church of American Methodism. Its past is secure; its present has many activities and opportunities; its future is rich in possibilities.

John Street Methodist Episcopal Church is open for worship every day in the year; not only for meditative worship but for active religious services held under the able leadership of the Pastor, Rev. Francis B. Upham. There is preaching every Sunday morning by the Pastor and on Mondays at 1 o'clock by the Pastor. On Tuesdays at 1 o'clock there is preaching by Rev. Dr. Mark Wayne Williams. On Wednesdays at 1 o'clock there is a song service conducted by trained evangelistic leaders. On Thursdays there is preaching by the Pastor at 1 o'clock for six months of the year and during the other six months by outstanding preachers available in Greater New York.

On Fridays a most remarkable and unique service for business women is conducted. This work was initiated by a committee having its origin at the time of the Billy Sunday evangelistic campaign in New York City. A luncheon is served in the vestry every Friday from 12 to 2, and at the same time religious services are conducted in the auditorium. These are attended by from 1,200 to 1,300 business women every week—the largest work of the kind in Greater New York and, we believe, in America. This Friday luncheon and religious service are conducted by an interdenominational committee of representative women from the Protestant churches of the city. At the Friday religious services for business women, appeals are made by the leaders for decisions for the Christian life. At some meetings as many as thirty have made at this altar of old John Street their first confession of faith.

On Saturdays the Sunday School lesson for the following day is previewed by the Rev. F. B. Stockdale, the editor of the lessons for *The Christian Advocate*.

In addition to these meetings there are held, on every week day except Friday, prayer and testimony meetings under lay leadership, known as the noonday prayer meeting. This noonday meeting is unique, helpful, historic, having been continuously held for the past forty years.

These services as now conducted in the John Street Church building have been adapted to the conditions of the community.

Trustees of John Street Methodist Episcopal Church

Located as it is in the midst of the greatest financial district in the world, the Church is practically without any local constituency. Practically nobody lives in that locality, yet during the business day it is one of the most densely populated and active big business districts in the world. The ministrations of John Street Church have come to have a recognized value in the community life. They are conducted on unique lines distinct from those followed in other localities.

The work of John Street Church is made possible through the financial support provided in large measure through the John Street Trust Fund, which now owns the adjacent business property. The wise leadership and generous benefactions of former generations have brought into being this trust fund, which has been sympathetically administered by the present trustees. This fund has made possible the continuance of this work.

Within the past quadrennium two vacancies on the Board of Trustees have occurred. Mr. John F. Shera, an old member of John Street Church, passed away after a lingering illness. Mr. Watson S. Moore resigned on account of his removal to a distant city. One of these vacancies was filled by the election of Rev. Dr. S. Parkes Cadman, a Wesleyan by birth and now president of the Federal Council of Churches of Christ in America. The other vacancy was filled by the election of Mr. Paul Sturtevant, a well known business man of New York City. The trustees would respectfully call the attention of the General Conference to the fact that the site of John Street Church property has become and now is one of the most centrally located and, from a transportation standpoint, conveniently situated sites in this entire Area. The permanent characteristics of this section of the city are assured in a way that is impossible to predict for any other part of the city. Transportation lines, surface, subway, elevated, tubes, tunnels and ferries center here. Practically fifty different lines of transportation are within from one to eight minutes' walk of the Church. More miles of territory can be reached and more millions of people can be brought to this center in the same limit of time and with greater convenience than to any other section of the city.

In the judgment of the trustees there is no doubt of the availability and superiority of this property as a central headquarters for Methodist interests in Greater New York, as compared with the present location of The Methodist Book Concern at 150 Fifth Avenue. It has been the unanimous opinion and action of the trustees that the John Street Church property should be utilized as a Methodist headquarters for Greater New York. A great office building can be erected on this valuable land and the historic Church preserved as a part of it. It has a situation of unique value for American Methodism. If such

Trustees of John Street Methodist Episcopal Church

a center for Methodism be established at John Street, it would not only be profitable from a financial standpoint, the income from the office building being available for Methodist work, but would conserve the great spiritual and historic values found nowhere else in America. It would ever stand as a memorial to the founders of Methodism in America. The trustees respectfully ask that the General Conference give these matters most careful consideration.

Under the special provisions of the Church law, the trustees of John Street Church are elected by the General Conference. We present, in accordance with custom, the following nominations, alphabetically arranged, for re-election as trustees of John Street Church: S. Parkes Cadman, H. K. Carroll, John W. Crawford, Carl H. Fowler, William H. Kennedy, Joseph B. Morrell, William J. Stitt, Paul Sturtevant, William N. Van Benschoten.

Respectfully submitted,

JOHN W. CRAWFORD,

Chairman, Board of Trustees.

CARL H. FOWLER,

Secretary, Board of Trustees.

TREASURER'S REPORT OF THE EPISCOPAL FUND OF THE METHODIST EPISCOPAL CHURCH FOR THE YEAR 1927

The receipts of the Episcopal Fund for the fiscal year ending December 31, 1927, were \$312,454.51, which was \$47,931.24 less than those received during the fiscal year of 1926, due to the reduction in the rate of apportionment.

The disbursements of the Episcopal Fund for the year 1927 were \$434,860.02, exceeding the receipts for the same period by \$122,405.51.

The expenses charged against the Episcopal Fund for the fiscal year 1927 were \$20,645.86 less than the expenses of the fiscal year of 1926.

The cash on hand in the Episcopal Fund at the close of the fiscal year, December 31, 1927, is as follows:

Cash in Bank.....	\$927.93
Demand loans.....	115,000.00
Total.....	<u>\$115,927.93</u>

For the current fiscal year, 1928, the estimated income based on the apportionment of $1\frac{1}{8}\%$ of the total paid pastors, including house rent; Fall Conferences, 1926, \$18,209,713.00, and Spring Conferences, 1927, \$10,300,175.00, is \$320,735.00.

Resources for 1928.

Cash on hand January 1st, 1928.....	\$115,927.93
Estimated receipts as above.....	<u>320,735.00</u>
	\$436,662.93

The estimated needs for 1928 are as follows:

Salaries, 37 Bishops, at \$6,000.....	\$222,000
“ 5 Retired Bishops, at \$3,000.....	15,000
“ 2 Missionary Bishops, at \$2,750.....	5,500
Allowance 9 widows of Bishops, at \$1,500.....	13,500
	<u>\$256,000</u>
House rent, at \$1,500, for each effective Bishop....	55,500
Office Allowance, at \$1,800, for each effective Bishop.	66,600
Traveling (including transportation of our Bishops and their wives from the foreign fields to the General Conference, and other expenses, not including moving costs).....	60,000
Sundry miscellaneous items.....	<u>10,000</u>
	448,100.00
Estimated deficit December 31, 1928.....	<u>\$11,438.93</u>

Report of the Treasurer of the Episcopal Fund

	APPORTIONMENTS TO CONFERENCES	RECEIVED FROM CONFERENCES
1924 Rate 2% and 1 $\frac{3}{4}$ %.....	\$425,000	\$457,017.83
1925 " 1 $\frac{3}{4}$ % and 1 $\frac{1}{4}$ %.....	400,000	429,496.06
1926 " 1 $\frac{1}{4}$ %.....	344,391	351,017.00
1927 " 1 $\frac{1}{8}$ %.....	307,865	307,036.00

	ESTIMATED EXPENSES	ACTUAL EXPENSES
1924.....	\$448,500	\$459,799.84
1925.....	443,800	447,089.28
1926.....	440,700	455,505.88
1927.....	439,600	434,860.02
Balance on hand January 1st, 1925.....		338,748.68
" " " " 1st, 1926.....		333,453.57
" " " " 1st, 1927.....		238,333.44
" " " " 1st, 1928.....		115,927.03

Respectfully submitted,

JOHN H. RACE, Treasurer,

GEORGE C. DOUGLASS, Asst. Treasurer.

REPORT OF AUDITOR

NEW YORK, January 23, 1928.

TO WHOM IT MAY CONCERN:

I hereby certify that I have examined the Books of Account of John H. Race, Treasurer of the Episcopal Fund of the Methodist Episcopal Church, for the period of January 1 to December 31, 1927.

CASH RECEIPTS verified and fully accounted for.

CASH DISBURSEMENTS verified with cancelled checks.

BANK BALANCES reconciled, and balance on hand is as stated.

INVESTMENTS duly accounted for.

REPORT FOR THE FISCAL YEAR 1927 has been verified, and is according to the records submitted.

The books have been remarkably well kept, and every record is clear, distinct and self-explanatory.

Respectfully submitted,

JOHN R. HUFF, Auditor.

Report of the Treasurer of the Episcopal Fund

TREASURER'S REPORT FOR THE YEAR 1927

1927.			
Jan. 1—	Balance in the Treasury at the beginning of the fiscal year:		
	In Bank	\$63,333.44	
	Demand Loans	175,000.00	
			\$238,333.44
	The receipts for the year ending December 31, 1927, were:		
	From Conferences	\$307,036.73	
	Interest earned during year	5,417.78	
			312,454.51
	Thus giving the Treasury the sum of		\$550,787.95
	There has been disbursed during the year for moving expenses, salaries, traveling expenses, postage, telegrams, house rent, expenses on Episcopal residences, stenographic work, office rent for Bishops, office fixtures, stationery, and other items as indicated in the exhibit herewith, the total sum of	\$434,860.02	
	Leaving a balance in the Treasury December 31, 1927, as follows:		
	Cash in Bank	\$927.93	
	Demand Loans	115,000.00	
		115,927.93	
		\$550,787.95	\$550,787.95

SUMMARY

1927			
Jan. 1—	Balance in the Treasury at the beginning of the fiscal year		\$238,333.44
	Receipts from Conferences in 1927	\$307,036.73	
	Interest earned in 1927	5,417.78	
			312,454.51
			\$550,787.95

DISBURSEMENTS

To Bishops	Moving Expenses	\$289.00	
	Salaries	256,505.00	
	Traveling Expenses, Postage, Telegrams	52,587.66	
	House Rent and Expenses on Episcopal Residences	53,284.41	
	Stenographers, Office Rent, Fixtures and Stationery	56,234.80	
			\$418,900.87
	Accounts Payable (Salaries not drawn in 1926)	1,819.20	
	Steamship and Railroad Transportation Bureau Service	2,400.00	

EXPENSES BOARD OF BISHOPS

General Minutes of Annual Conferences	\$157.47	
Printing Conference Blanks	152.75	
Books and Sundries	12.45	
Postage and Expressage	35.51	
		\$358.18

Report of the Treasurer of the Episcopal Fund

EXPENSES, MISCELLANEOUS

Printing 17,375 Treasurer's Annual Reports, etc.....	\$625.50	
Addressing, Filing, and Mailing Treasurer's Annual Reports...	267.96	
Advertising in Christian Advocates.....	232.16	
Printing Circular Letters.....	75.25	
Envelopes.....	353.55	
Postage.....	50.00	
Indemnity Bonds.....	75.00	
Telegrams.....	21.50	
Account Books, Stationery and Sundries.....	294.70	
		\$1,995.62
Sundries.....		10.30

EXPENSE OF TREASURER'S OFFICE

Paid The Methodist Book Concern for Administration Expenses.....	6,000.00	
		\$431,484.17
Legal and Church Investigation Expenses account of Bishop Bast.....	1,859.29	
Bishop Thomas Nicholson, Traveling Expenses, Investigation at The Hague.....	1,516.56	
(By order of the Executive Committee of the Book Committee December 8, 1927, there was paid to A. Kyed Nielsen the sum of \$5,000 on January 12, 1928, account the Bishop Bast Investigation.)		
		\$434,860.02
Cash in Bank.....	927.93	
Demand Loans.....	115,000.00	
		\$550,787.95
		\$550,787.95

Report of the Treasurer of the Episcopal Fund

DISBURSEMENTS TO BISHOPS

\$418,900.87 disbursed in 1927, as follows, from January 1 to December 31, 1927:

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson....		\$6,000.00	\$418.23	\$1,500.00	\$1,800.00	\$9,718.23
Brenton T. Badley....		6,000.00	2,598.90	1,625.00	1,825.76	12,049.66
Anton Bast....		6,000.00	300.00	1,500.00	450.00	8,250.00
Joseph F. Berry....		6,000.00	315.16	893.80	974.82	8,183.78
Lauress J. Birney....		6,100.00	1,210.14	1,500.00	1,800.00	10,610.14
Edgar Blake....		6,000.00	2,432.25	1,500.00	1,800.00	11,732.25
Wallace E. Brown....	\$39.00	6,000.00	2,780.00	1,375.00	979.00	11,173.00
Charles W. Burns....		6,000.00	1,966.44	1,500.00	1,799.45	11,265.89
Matthew W. Clair....	200.00	6,000.00	2,513.09	1,225.00	1,798.53	11,736.62
Frederick B. Fisher....		6,000.00	2,520.27	1,290.00	1,710.00	11,520.27
George R. Grose....		6,000.00	2,391.23	1,500.00	1,819.22	11,710.45
Theodore S. Henderson		6,000.00	2,270.99	1,500.00	1,800.00	11,570.99
Edwin H. Hughes....		6,000.00	846.83	1,500.00	1,800.00	10,146.83
Eben S. Johnson....		6,000.00	2,594.51	1,500.00	1,311.00	11,405.51
Robert E. Jones....		6,000.00	1,255.25	1,330.00	1,800.00	10,385.25
Frederick T. Keeney....		6,000.00	2,348.34	1,500.00	1,800.00	11,648.34
Frederick D. Leete....		6,000.00	688.53	1,500.00	1,800.00	9,988.53
Adna W. Leonard....		6,000.00	955.49	1,498.35	1,776.52	10,230.36
Charles E. Locke....		6,000.00	832.66	1,500.00	1,800.00	10,132.66
Titus Lowe....		6,000.00	1,552.94	1,500.00	1,798.30	10,851.24
Francis J. McConnell....		6,000.00	1,187.87	1,500.00	1,800.00	10,487.87
William F. McDowell....		6,000.00	1.50	1,500.00	1,020.00	8,521.50
Charles L. Mead....	50.00	6,000.00	1,154.63	1,500.00	1,800.00	10,504.63
George A. Miller....		6,000.00	907.29	1,500.00	861.00	9,268.29
Charles B. Mitchell....		5,500.00	1,602.93	1,375.00	1,650.00	10,127.93
Thomas Nicholson....		6,000.00	878.33	1,375.00	1,100.00	9,353.33
John L. Nuelsen....		6,000.00	2,632.21	1,500.00	1,800.00	11,932.21
William F. Oldham....		6,000.00	1,665.25	1,500.00	769.70	9,934.95
Ernest G. Richardson....		6,000.00	522.65	1,500.00	1,800.00	9,822.65
John W. Robinson....		6,500.00	1,012.75	1,697.00	175.45	9,385.20
William O. Shepard....		6,000.00	871.02	1,200.00	1,112.80	9,183.82
H. Lester Smith....		6,000.00	881.23	1,500.00	1,800.00	10,181.23
Wilbur P. Thirkield....		6,000.00	929.64	1,500.00	1,803.25	10,232.89
Ernest L. Waldorf....		6,000.00	1,101.09	1,500.26	1,800.00	10,401.35
Francis W. Warne....		6,000.00	1,596.20	900.00	900.00	9,396.20
Herbert Welch....		6,000.00	2,075.00	1,500.00	1,800.00	11,375.00
Luther B. Wilson....		6,000.00	77.47	1,500.00	1,800.00	9,377.47
RETIRED BISHOPS						
Frank M. Bristol....		3,000.00	37.80			3,037.80
William Burt....		3,000.00	33.85			3,033.85
Richard J. Cooke....		3,000.00	168.86			3,168.86
Earl Cranston....		3,000.00	124.87			3,124.87
John W. Hamilton....		3,000.00	209.09			3,209.09
RETIRED MISSIONARY BISHOPS						
Joseph C. Hartzell....		2,750.00	23.76			2,773.76
Isaiah B. Scott....		2,750.00	101.12			2,851.12

Report of the Treasurer of the Episcopal Fund

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
WIDOWS OF BISHOPS						
Mrs. Bickley.....	\$.....	\$1,500.00	\$.....	\$.....	\$.....	\$1,500.00
Mrs. Camphor.....		1,500.00				1,500.00
*Mrs. Eveland.....		1,125.00				1,125.00
Mrs. Hamilton.....		1,500.00				1,500.00
Mrs. Harris.....		1,500.00				1,500.00
Mrs. Hughes.....		1,500.00				1,500.00
Mrs. Lewis.....		1,500.00				1,500.00
Mrs. Quayle.....		1,500.00				1,500.00
Mrs. Spellmeyer.....		780.00				780.00
Mrs. Stuntz.....		1,500.00				1,500.00
	\$289.00	\$256,505.00	\$52,587.66	\$53,284.41	\$56,234.80	\$418,900.87

*Deceased.

Paid		SUMMARY—YEAR 1927
21	General Superintendents on the Home Field	\$213,074.22
16	General Superintendents on the Foreign Field	170,722.30
5	Retired General Superintendents	15,574.47
2	Retired Missionary Bishops	5,624.88
10	Bishops' Widows	13,905.00
		\$418,900.87

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1912, TO DECEMBER 31, 1927

Year	Apportionment	Percentage of TOTAL Apportionment Raised	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1912....	1¾%	60.42%	\$125,795.38	\$182,507.38	\$56,712.00	\$.....
1913....	1¾%	67.44%	175,611.07	211,181.80	35,570.73	.....
1914....	1¾%	79.41%	210,453.36	210,629.92	176.56	.....
1915....	1¾%	84.42%	230,043.32	206,009.45	.....	24,033.87
1916....	1¾%	86.13%	236,469.15	234,780.94	.....	1,688.21
1917....	1¾%	92.57%	257,396.11	231,213.79	.....	26,182.32
1918....	1¾%	94.57%	269,682.30	236,920.16	.....	32,762.14
1919....	1¾%	99.44%	295,601.43	231,439.89	.....	64,161.54
1920....	2¼%	103.38%	323,354.38	364,346.59	40,992.21	.....
1921....	2¼%	94.39%	404,343.20	378,728.76	.....	25,614.44
1922....	2¼%	93.69%	450,954.25	389,986.89	.....	60,967.36
1923....	2¼%	90.72%	487,761.00	378,480.12	.....	109,280.88
1924....	2 & 1¾%	94.08%	467,885.68	459,799.84	.....	8,085.84
1925....	1¾ & 1¼%	97.81%	437,388.31	442,683.42	5,295.11	.....
1926....	1¼%	79.11%	360,385.75	455,505.88	95,120.13	.....
1927....	1⅞%	71.85%	312,454.51	434,860.02	122,405.51	.....
Totals.....			\$5,045,579.20	\$5,049,074.85	\$356,272.25	\$352,776.60
Jan. 1, 1912—Cash on hand.....			119,423.58	.....	.....	.....
Demand Loans.....			.....	115,000.00	.....	.....
Dec. 31, 1927—Balance.....			.....	927.93	.....	3,495.65
			\$5,165,002.78	\$5,165,002.78	\$356,272.25	\$356,272.25

Report of the Treasurer of the Episcopal Fund

**REPORT OF THE TREASURER OF THE EPISCOPAL FUND FOR THE
QUADRENNIUM JANUARY 1, 1924, TO DECEMBER 31, 1927**

	1924	1925	1926	1927
Balance in Bank.....	\$180,662.84	\$198,748.68	\$93,453.57	\$63,333.44
Demand Loans.....	150,000.00	140,000.00	240,000.00	175,000.00
Balance in Treasury at Beginning of Year..	<u>\$330,662.84</u>	<u>\$338,748.68</u>	<u>\$333,453.57</u>	<u>\$238,333.44</u>
RECEIPTS				
Receipts from Conferences.....	\$457,017.83	\$429,496.06	\$351,017.40	\$307,036.73
Interest earned.....	10,817.85	7,842.25	9,318.35	5,417.78
Sundry Receipts.....	50.00	50.00	50.00	.....
	<u>\$467,885.68</u>	<u>\$437,388.31</u>	<u>\$360,385.75</u>	<u>\$312,454.51</u>
DISBURSEMENTS				
To Bishops { Salaries.....	\$260,841.40	\$263,357.98	\$257,514.10	\$256,505.00
{ Traveling and Sundry Expenses.....	73,072.56	53,326.87	65,989.18	52,587.66
{ Moving Expenses.....	22,460.17	5,174.36	861.10	289.00
{ House rent and expenses on Episcopal				
{ Residences.....	52,011.69	52,145.47	53,382.80	53,284.41
{ Allowance, Stenographer, etc.....	37,374.15	57,751.45	57,683.21	56,234.80
EXPENSES OF BOARD OF BISHOPS				
Transportation Bureau.....	2,190.00	2,445.00	2,400.00	2,400.00
Loss in Exchange on American money.....	333.51	560.94	.....	.....
Printing Blanks, Books, Postage, Sundries.	2,260.05	501.87	329.37	200.71
General Minutes of Annual Conferences for Bishops.....	132.91	135.00	439.22	157.47
MISCELLANEOUS EXPENSES				
Printing Treasurer's Annual Report.....	894.44	627.41	639.40	625.50
Addressing and mailing Annual Report, Circular Letters, etc.....	825.89	357.12	544.47	343.21
Cashier's Salary, five months.....	416.70	.....	.....	.....
Envelopes.....	11.12	57.60	48.09	353.55
Postage.....	125.35	83.00	91.19	50.00
Indemnity Bonds.....	50.00	48.22	75.00	75.00
Exchange on out of town checks.....	113.49	89.14	16.70	.....
Account Books, Stationery and Sundries..	109.15	271.65	125.82	294.70
Advertising Christian Advocates.....	77.26	153.20	926.06	232.16
Sundries.....	.....	3.00	2.89	10.30
Legal and Church Investigation Expenses account Bishop Anton Bast.....	.....	4,000.00	4,031.42	1,859.29
Bishop Thomas Nicholson, Traveling Ex- penses Investigation at The Hague....	.....	.....	.....	1,516.56
Accounts Payable.....	500.00	.....	4,405.86	1,819.20
Telegrams.....	.....	.....	.....	21.50
TREASURER'S OFFICE				
Administration and stenographic help paid to The Methodist Book Concern.....	6,000.00	6,000.00	6,000.00	6,000.00
	<u>\$459,799.84</u>	<u>\$447,089.28</u>	<u>\$455,505.88</u>	<u>\$434,860.02</u>
Less Accounts Payable (salaries not drawn)	.....	4,405.86	.....	.....
	<u>\$459,799.84</u>	<u>\$442,683.42</u>	<u>\$455,505.88</u>	<u>\$434,860.02</u>
TOTAL DISBURSEMENTS				
Balance in Bank.....	\$198,748.68	\$93,453.57	\$63,333.44	\$927.93
Demand Loans.....	140,000.00	240,000.00	175,000.00	115,000.00
Balance in Treasury December 31.....	<u>\$338,748.68</u>	<u>\$333,453.57</u>	<u>\$238,333.44</u>	<u>\$115,927.93</u>

Report of the Treasurer of the Episcopal Fund

DISBURSEMENTS TO BISHOPS AND WIDOWS OF BISHOPS

Summary of \$1,733,666.56 disbursed to Bishops and widows of Bishops during the four years 1924-25-26-27 of this quadrennium ending December 31, 1927.

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
William F. Anderson....	\$1,108.94	\$24,000.00	\$2,221.32	\$6,000.00	\$6,750.00	\$40,080.26
Brenton T. Badley....	1,024.61	21,500.00	10,161.40	5,497.00	6,349.20	44,532.21
Anton Bast.....	550.00	24,000.00	4,795.58	6,000.00	5,234.47	40,580.05
Joseph F. Berry.....		24,000.00	986.61	4,411.79	5,047.48	34,445.88
*George H. Bickley....		7,500.00	3,509.39	1,300.00		12,309.39
Lauress J. Birney.....		24,100.00	8,450.02	6,000.50	6,282.99	44,833.51
Edgar Blake.....	685.06	24,000.00	12,526.36	6,000.00	5,850.00	49,061.42
Wallace E. Brown....	1,333.65	21,500.00	12,120.20	5,250.00	3,653.50	43,857.35
Charles W. Burns....	865.73	24,000.00	6,391.63	5,475.00	6,509.63	43,241.99
Matthew W. Clair....	427.11	24,000.00	8,650.82	4,115.00	6,073.14	43,266.07
Frederick B. Fisher....	964.54	24,000.00	13,849.66	5,790.00	5,660.00	50,264.20
George R. Grose.....	4,343.60	21,500.00	7,298.16	5,185.00	6,106.90	44,433.66
Theodore S. Henderson.	690.40	24,000.00	8,740.56	6,000.00	6,599.97	46,030.93
Edwin H. Hughes.....	1,559.57	24,000.00	3,184.21	6,000.00	6,600.00	41,343.78
Eben S. Johnson.....	157.70	24,000.00	9,312.60	5,500.00	5,393.50	44,833.80
Robert E. Jones.....		24,000.00	4,436.46	5,220.00	6,600.00	40,256.46
Frederick T. Keeney..	1,858.62	24,000.00	8,971.24	6,000.00	6,540.00	47,369.86
Frederick D. Leete....		24,000.00	4,096.40	6,000.00	6,599.97	40,696.37
Adna W. Leonard.....	2,120.48	24,000.00	5,108.76	5,111.09	6,114.52	42,454.85
Charles E. Locke.....	75.00	24,000.00	4,061.65	6,000.00	5,484.32	39,620.97
Titus Lowe.....	2,631.30	21,500.00	7,905.42	5,350.00	5,195.52	42,582.24
Francis J. McConnell..		24,000.00	4,496.51	6,000.00	6,969.38	41,465.89
William F. McDowell..		24,000.00	436.07	6,000.00	3,990.50	34,426.57
Charles L. Mead.....	50.00	24,000.00	3,910.24	6,000.00	6,471.10	40,431.34
George A. Miller.....	640.00	21,500.00	6,292.84	4,823.00	2,577.25	35,833.09
Charles B. Mitchell....	2,100.00	24,000.00	4,430.96	5,875.00	6,536.59	42,942.55
Thomas Nicholson.....	864.68	24,000.00	4,593.10	5,775.00	4,566.00	39,798.78
John L. Nuelsen.....		24,000.00	12,099.43	6,000.00	6,400.00	48,499.43
William F. Oldham.....		24,000.00	6,465.06	5,750.00	3,515.70	39,730.76
Ernest G. Richardson..	84.60	24,000.00	4,090.37	6,000.00	6,600.00	40,774.97
John W. Robinson.....	452.50	24,500.00	7,212.50	5,585.55	1,166.15	38,916.70
William O. Shepard....		24,000.00	4,895.43	4,800.00	4,328.62	38,024.05
H. Lester Smith.....	1,820.07	24,000.00	5,774.96	5,875.00	6,600.00	44,070.03
*Homer C. Stuntz.....		4,000.00	153.76	625.00	375.00	5,153.76
Wilbur P. Thirkield....	108.37	24,000.00	4,819.41	6,000.00	6,665.62	41,593.40
Ernest L. Waldorf.....	532.60	24,000.00	4,820.04	5,894.24	6,527.35	41,774.23
Francis W. Warne.....	740.00	24,000.00	8,666.85	4,850.00	3,331.15	41,588.00
Herbert Welch.....		24,000.00	10,129.57	5,625.00	6,600.00	46,354.57
Luther B. Wilson.....		24,000.00	1,049.39	5,628.50	6,598.92	37,276.81
RETIRED BISHOPS						
Frank M. Bristol.....	318.00	13,166.64	365.19	625.00	180.00	14,654.83
William Burt.....	677.50	13,166.64	805.17	512.70	328.00	15,490.01
Richard J. Cooke.....		11,812.44	650.02			12,462.46
Earl Cranston.....		11,812.44	510.59			12,323.03
John W. Hamilton.....		11,812.44	626.60			12,439.04
*Thomas B. Neely.....		5,062.44				5,062.44
*William A. Quayle....		5,416.64		375.00	71.17	5,862.81
RETIRED MISSIONARY BISHOPS						
Joseph C. Hartzell....		10,812.50	367.63			11,180.13
Isaiah B. Scott.....		10,812.50	536.13			11,348.63

*Deceased.

Report of the Treasurer of the Episcopal Fund

	Moving Expenses	Amount of Salary Paid	Traveling Expenses Postage Telegrams	Rent and Expenses of Bishops' Residences	Stenographers Office Rent Office Fixtures Stationery	Totals
WIDOWS OF BISHOPS						
Mrs. Bickley.....	\$.....	\$3,875.00	\$.....	\$.....	\$.....	\$3,875.00
Mrs. Camphor.....		5,433.30				5,433.30
*Mrs. Eveland.....		5,058.30				5,058.30
Mrs. Foss.....		3,933.30				3,933.30
Mrs. Hamilton.....		5,433.30				5,433.30
Mrs. Harris.....		4,775.00				4,775.00
Mrs. Hughes.....		5,691.60				5,691.60
Mrs. Lewis.....		5,433.30				5,433.30
*Mrs. Parker.....		1,833.30				1,833.30
Mrs. Quayle.....		3,875.00				3,875.00
*Mrs. Robinson.....		2,433.30				2,433.30
Mrs. Spellmeyer.....		4,713.30				4,713.30
Mrs. Stuntz.....		4,700.02				4,700.02
*Mrs. Walden.....		1,374.98				1,374.98
	28,784.63	1,040,037.68	244,976.27	210,824.37	209,043.61	1,733,666.56

*Deceased.

SUMMARY—YEARS 1924-25-26-27

Moving Expenses.....	\$28,784.63
Salaries.....	1,040,037.68
Traveling Expenses and Sundries.....	244,976.27
Rent and Expenses on Bishops' Residences.....	210,824.37
Allowance Stenographer, etc.....	209,043.61
	\$1,733,666.56
Paid	
22 General Superintendents on the Home Field.....	\$863,597.25
17 General Superintendents on the Foreign Field.....	710,682.93
7 Retired General Superintendents.....	78,294.62
2 Retired Missionary Bishops.....	22,528.76
14 Widows of Bishops.....	59,563.00
	\$1,733,666.56

Only seven months (June 1 to Dec. 31, 1924) of the annual expenses necessitated by the election of new Bishops at the last General Conference are herewith reported.

SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM JANUARY 1, 1924, TO DECEMBER 31, 1927

	Receipts	Disbursements	Disbursements in Excess of Receipts	Receipts in Excess of Disbursements
1924.....	\$467,885.68	\$459,799.84		\$8,085.84
1925.....	437,388.31	442,683.42	\$5,295.11	
1926.....	360,385.75	455,505.88	95,120.13	
1927.....	312,251.21	434,656.72	122,405.51	
Totals.....	\$1,577,910.95	\$1,792,645.86	\$222,820.75	\$8,085.84
Jan. 1, 1924, Demand Loans.....	\$150,000.00			
Cash in Bank.....	180,662.84			
Dec. 31, 1927, Demand Loans.....		115,000.00		
Cash in Bank.....		927.93		
	\$1,908,573.79	\$1,908,573.79		

REPORT OF THE COMMITTEE ON NEAR EAST RELIEF

Your committee, appointed by the Bishops on order of the last General Conference, respectfully brings to the General Conference the sincere thanks of Near East Relief for the work our Church has done for the orphans of Bible lands. The committee has kept in touch with the work overseas and at home and is glad to approve it as vitally needed, constructive in policy, economically administered and outstanding among the organizations in the Near East in character building and Christ-like ministry.

Several of our Methodist leaders have seen the work during the quadrennium, including Bishop Nuelsen, Robert Bagnell, Henry H. Meyer, F. C. Eiselen, Orien W. Fifer, J. Lane Miller, Oscar T. Olson, Harry E. Woolever and others. Their unanimous testimony is wholly favorable. The chairman adds his earnest witness to theirs.

The nation-wide co-operation of the American Churches with Near East Relief is noteworthy. All Communions have made their distinctive contributions to the cause. Methodists have been conspicuous in their leadership in the enterprise from the beginning. Dr. Frank Mason North was one of the little group which met in the office of the late Cleveland H. Dodge when the first appeal for \$100,000 was decided upon twelve years ago. Out of that beginning has grown an international service which has received and administered during the twelve years in money and supplies approximately \$105,000,000. Several prominent Methodists are members of the Board of Trustees. Among those our Church has contributed to the National Executive Staff are Charles V. Vickrey, General Secretary; William E. Doughty, Associate General Secretary and National Field Administrator; Alonzo E. Wilson, Assistant Secretary; Clyde F. Armitage, Executive for Churches, and Mrs. Henry H. Meyer, who prepares all the materials for the religious press.

Dr. Henry H. Meyer is Chairman of the Committee on Religious Education. This committee has organized and directed an excellent program of practical religious nurture, and has prepared Bible lessons for the orphans, which the Eastern Churches also are beginning to adopt. Four years ago those Churches lacked Sunday Schools, modern lesson material, hymns and children's sermons, but, partly due to the results in the training of the orphans, they are now welcoming our Western meth-

Report of the Committee on Near East Relief

ods and our evangelical and social interpretation of the Master's teachings.

At least 1,500,000 people were saved from perishing by Near East Relief. 132,552 children have been sheltered and cared for in its orphan schools, of whom 32,131 remain under its care. Of these, 13,005 are in orphanages, 19,126 in subsidized homes or under supervision outside of orphanages.

The work is not finished but the end is in sight. As a result of the report of a Survey Committee and a careful study of the situation by the overseas staff, the remaining obligations and commitments of Near East Relief have been budgeted. The sum of \$6,000,000 is required to provide for the children still in the care of Near East Relief, to assist in cleaning up the remaining refugee centers and to bring the work to a glorious and worthy culmination.

It is imperative that this full amount be secured to safeguard the investment already made and to prevent the physical, moral and spiritual disaster which would accompany and follow the premature termination of the work.

An underwriting campaign to raise the \$6,000,000 has been launched to secure the budget as quickly as possible. When this sum is secured financial campaigns for Near East Relief will cease, but it is understood that the work overseas must go on until the children are brought to self-support. The Executive and General Committees of Near East Relief have officially approved of this budget and the financial campaign, and have named June 30, 1929, as the date on or before which it is expected the financial campaign will have been brought to a complete success.

Representatives of the Church and other co-operating committees which met with the Board of Trustees of Near East Relief on January 4, 1928, cordially and unanimously approved and indorsed the budget and campaign plans. They have also been approved by the Annual Meeting of the Federal Council of Churches, the International Council of Religious Education and many other organizations.

Your committee would respectfully suggest that the following action be taken by the General Conference:

First, that the Near East Relief Co-operating Committee be continued and that its membership be appointed by the Bishops, with such changes or additions as may be desired, to advise Near East Relief regarding its overseas program and to assist in the underwriting campaign.

Second, that our Church continue its co-operation with the Near East Relief in such ways as may be practicable, that we may do our full share in helping to complete the work.

Near East Relief is a most notable international Christian service, and its orderly completion will exalt the Christ in the

Report of the Committee on Near East Relief

lands that gave Him to us, in a way that justifies the best co-operation of all our people.

General Conference Committee on Near East Relief: Luther B. Wilson, William F. Anderson, Frank Mason North, J. W. Edel, Wallace H. Finch, James R. Joy, L. H. Murlin, J. G. Wilson, Robert Bagnell.

RALPH W. SOCKMAN, Chairman.

THE COMMISSION ON COURSES OF STUDY

To the General Conference of 1928:

The Commission on Courses of Study herewith presents its third quadrennial report. It is no light task that has been committed to its charge. Despite the notable work of our theological schools, which have increased their enrollment where the schools of some other churches have decreased, nevertheless nearly four fifths of our ministers are still dependent for their special training upon the system of education which is under the general direction of the Commission. The scope of the work here represented is still known to relatively few in the church, alike as to the groups of men pursuing these studies or as to the advantages put at their disposal. Here are included, first of all, all candidates for the regular ministry who have not completed the full course in a theological seminary. Then come the supply pastors. When it is recalled that practically one fourth of our charges are "left to be supplied," the largeness of this part of the task becomes apparent. In addition there is the increased demand, not only from those who have completed the Conference Course of Study, but from pastors who are college and seminary graduates, for courses which will direct them in systematic and advanced study.

It is in the service of these men that your Commission has developed the various activities upon which it has to report. The most important of these are the outlining of the courses of study for Conference members, local preachers (with special reference to supply pastors), and for graduate study; the preparation of special handbooks, helps, and text-books adapted to this work; the promotion and supervision of Summer Schools of theology in charge of the Annual Conferences; the correspondence work connected with the graduate courses; the annual Evanston Conference at which the heads of the Summer Schools and of the Conference Boards are brought together; and the work of the Educational Director which covers all these activities and many more.

A SCHOOL OF THEOLOGY

It will be seen that what we have here may fairly be called a School of Theology. We are not dealing, as we so long did, with a mere set of books for reading and a series of examinations. We have developed an educational system made possible, in large measure, by the peculiar polity of our church. The curriculum of this school, or rather its curricula, are determined by the Com-

The Commission on Courses of Study

mission. The supervision is through the Educational Director. The teaching staff includes over 1,500 carefully selected men who form the Boards in our Conferences and in addition several score of lecturers chosen from college, seminary, and the pastorate. The methods are those of the correspondence school supplemented by attendance at the summer schools which are provided now for the great majority of the students.

OUTLINING A COURSE OF STUDY

The preparation of the Conference Course and other courses of study has been a first interest of the Commission. In this work it has constantly sought to secure the aid and advice of those most competent to help. It has kept in mind that these men were to preach the Christian evangel, so it has sought to give them a clear vision and a firm grasp of the great Christian verities. As those who were to be leaders in the church, it has aimed to make them see the problems of thought that they must face and learn how to meet them. It has thought of these men as preachers and pastors already engaged in their tasks while still students. It has tried, therefore, to help them in these practical tasks and to make their studies constantly productive for immediate needs. It has had in mind their personal spiritual life and has aimed to enrich this. It has realized that these were Methodist preachers and has tried to give them an intelligent understanding of their own church and appreciation of its history and ideals. We are still hampered by a lack of books which are adapted for this special work alike in content and mode of presentation. The specially prepared handbooks, *The Directions and Helps*, are a valuable aid in correcting deficiencies as well as in carrying out the general plans of the course.

CONFERENCE BOARDS OF EXAMINERS

The most important single agency in this plan is the Conference Board of Examiners. It is upon this that the effective execution of all plans depends. Without exception, these Boards have met the largely increased demands made upon them with loyal and devoted co-operation. They have expressed unanimously their appreciation of the present plans and methods. The Bishops have co-operated effectively in their increasing care in the selection of these Boards and the standard has been definitely raised in terms alike of educational qualifications and intelligent devotion. The new status of these Boards should be recognized by a change of name. They are no longer a mere committee to conduct examinations, but in reality Boards of ministerial education. And their function should be enlarged to include the general oversight of all candidates for the ministry, including those in college and seminary, and the task of en-

The Commission on Courses of Study

couraging all candidates to secure the highest possible training in our institutions of learning.

SUMMER SCHOOLS OF THEOLOGY

No advance in this work has been more notable than that of the Summer Schools of theology. Some eighty Conferences are now participating in these, several of the schools being held on the foreign field. The Educational Director has given constant aid in this field and has personally visited practically all of these schools. A slight allowance from the limited budget granted to the Commission has encouraged the Conferences which in turn have multiplied their own contributions, showing the high value placed by them on this work. Ten days is the normal length of the session. Attendance is ordinarily required. Class work is supplemented by courses of lectures in which the best available men, commonly from our seminaries and colleges, have given instruction on a level with that of our best schools. In many instances two or more Conferences have united. The close relation with our colleges has been furthered still more by holding these schools, where possible, at the seat of such institutions. The co-operation given by our colleges has been hearty and most valuable.

The last quadrennium has seen an interesting development of these schools along two lines. In some fifteen of them special provision is now made for graduate courses, and this is usually tied up with the correspondence graduate courses. In a constantly increasing number of cases provision is being made for the supply pastor, and his attendance is being encouraged everywhere.

THE EVANSTON CONFERENCE

This year the eighth annual meeting was held of what has come to be known as the Evanston Conference. Here some sixty men gathered together to consider the objects of their common work and the best plans for their achievement. Besides those called in as leaders, the group was composed mainly of heads of the Summer Schools and chairmen of the Boards of Examiners. The value of these gatherings cannot be overestimated for the prosecution of the work that is under the Commission. Here the men who are doing the actual work in the field bring the results of their experience for the benefit of each other and of the Commission. And here it is possible for the Commission to establish the closest relation with the men in the field. This conference has had much to do with the spirit of united and enthusiastic co-operation with which our common task has been carried on.

THE SUPPLY PASTOR

No more difficult problem faces this Commission than that

The Commission on Courses of Study

involved in its relation to the supply pastor, and no larger opportunity to serve the church. One out of four of our charges is "left to be supplied." Some are taken care of by students, some by retired Conference members, some are part time positions; but many hundreds of these are in charge of local preachers giving full time and differing from our regular ministry only in not being Conference members. Age and lack of scholastic preparation are the most common reasons for exclusion. These men often fill the hardest places and with great devotion. From every standpoint they have a claim on our help. That is being given them in several ways. The Local Preacher's Course is being shaped with special reference to their need and is being approximated as far as possible to the Conference Course while still adapted to those who are to take it. Attendance at the Summer Schools is being encouraged. Very soon that attendance should be made financially feasible and then be compulsory. General Conference legislation is giving aid; these men are now directly under the Boards of Examiners and can no longer be employed unless they take the course as required.

GRADUATE COURSES OF STUDY

Over 1,100 men have been enrolled in the graduate courses of study. These courses are offered to all ministers of the church. They afford a fine opportunity to the pastor who wishes to carry on systematic study under expert supervision. Five such courses have been prepared, of which four are now in active use, namely, the courses on the *Gospel of John*, *Jeremiah*, *Jesus Christ and the Human Quest*, and *Pauline Christianity*. Every student is urged to enroll in one of these courses upon the completion of the Conference Course. Each course is under the personal direction of a professor in one of our seminaries with whom the student is in correspondence and to whom all work is submitted. Many college and seminary graduates are taking advantage of this privilege.

IN RELATION TO COLLEGES AND SEMINARIES

While seeking to secure the highest possible educational efficiency in its field, the Commission has no thought whatever of making this work a surrogate for that of the regular schools of the church. It urges its students to secure the highest possible training in these institutions. It aims to co-operate with these schools wherever possible and is constantly and with appreciation utilizing the help of their leaders and teachers. It has discovered that the higher the standards are raised through the Conference Course, the more young men there are who go to the schools.

THE EDUCATIONAL DIRECTOR

This report, prepared apart from his oversight, cannot close

The Commission on Courses of Study

without reference to the services of the Educational Director, Dr. Allan MacRossie. The intelligent insight into the educational possibilities of a great but undeveloped enterprise, the unremitting energy and devotion with which the work has been prosecuted, the fine tact and unselfish spirit which have insured co-operation from all sides—these are worthy of special recognition.

The scope of the work accomplished by him can only be suggested. Personal contact has been established with Boards of Examiners in every part of the church, and the visits have been supplemented by correspondence. Students have been reached in the same manner, and upon invitation students completing the course send their frank estimate of the work to the general office. Every Summer School has had personal attention given to its problems and practically all have been visited. Conference with the Bishop and his cabinet has been regularly secured as part of the Conference visitation. These are but a very partial list of the activities to which Doctor MacRossie has given himself.

IN APPRECIATION

The Commission is deeply appreciative of the support which has come from every part of the church and the interest in its work everywhere shown. From the Boards of Examiners first of all, from the District Superintendents who are in such close touch with the students in the course, from the press of the church, from the educational leaders, and many others this help has come. The Bishops as a whole, and through the members by whom they are directly represented, have given constant and constructive aid. The support of the Conferences has been generous and they have been quick to see how vital this work was to their own interests as indicated by the financial support given by them to the Summer Schools. For all such aid in its work the Commission is deeply grateful.

BISHOP EDWIN H. HUGHES, *Chairman*

BISHOP WILLIAM O. SHEPARD

BISHOP FRANCIS J. McCONNELL

PROFESSOR HARRIS FRANKLIN RALL, *Secretary*

PRESIDENT ARLO A. BROWN

PROFESSOR F. WATSON HANNAN

REV. WALLACE MACMULLEN

REV. LUCIUS H. BUGBEE

REV. ALFRED E. CRAIG

Ex-Officio, DAVID G. DOWNEY,

Book Editor, Vice-Chairman and Treasurer

THE COMMISSION ON UNIFICATION

To the General Conference of the Methodist Episcopal Church:

Your Commission on Unification submitted to the General Conference at Springfield, Massachusetts, May 2, 1924, a plan of unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, endorsed by more than the two-thirds vote of each Commission as prescribed by the General Conference of the Methodist Episcopal Church, South, in 1922. The report was adopted May 7 by a vote of 802 to 13.

This action was officially transmitted by the Secretary of the General Conference to the College of Bishops of the Methodist Episcopal Church, South.

A special session of the General Conference of the Methodist Episcopal Church, South, called to consider this matter, met in Chattanooga, Tennessee, July 2, 1924. The plan of unification adopted by the Joint Commission was submitted to the General Conference as a majority report and was adopted, July 4, 1924, by a vote of 297 to 75.

The General Conference of the Methodist Episcopal Church at Springfield, on May 27, 1924:

Voted (a) to continue its Commission on Unification, with power to represent the General Conference "in methods of procedure and in any undetermined matters not affecting the substance of the plan adopted by the General Conference"; and in the event that the General Conference of the Methodist Episcopal Church, South, adopted the plan of unification recommended by the Joint Commission.

Voted (b) to instruct the Bishops of the Methodist Episcopal Church to submit the plan of unification to the vote of the Annual Conferences, meeting during the year 1925; and

Voted (c) to call the Lay Electoral Conferences within the bounds of the Annual Conferences to meet during the year 1925 for the purpose of voting upon the plan of unification and the constitutional changes involved therein.

Similar action was taken by the General Conference of the Methodist Episcopal Church, South.

Accordingly, a vote was taken in the two Churches in the year 1925, with the following result:

Methodist Episcopal Church:

For the Plan: Ministers, 10,987; Laymen, 7,153; total, 18,140

Against the Plan: Ministers, 721; Laymen, 214; total, 935

Methodist Episcopal Church, South:

For the Plan: Ministers and Laymen, 4,528

Against the Plan: Ministers and Laymen, 4,108

The Commission on Unification

It will be seen therefore, that the plan of unification received the necessary two-thirds vote in the General Conference and in the Annual Conferences, Mission Conferences and Lay Electoral Conferences of the Methodist Episcopal Church; and that it received the required two-thirds vote in the General Conference of the Methodist Episcopal Church, South, but did not receive the requisite three-fourths vote in the Annual Conferences of that Church. The College of Bishops reported the result to the General Conference of the Methodist Episcopal Church, South, at Memphis, in May, 1926, with the following statement:

We cannot forget that three recent General Conferences have declared their belief in the feasibility and desirability of some plan of unification for American Methodism. . . . Let us not cease to cherish the glad expectation of a closer unity of the people of God in general and of our own Methodist families in particular.

That General Conference adopted resolutions stating that the plan, while satisfactory to a majority of the voters in the Annual Conferences, was looked on with fear by a very respectable and powerful minority; hence the necessity for "a more careful and a more scientific study of the whole problem in all of its phases." It was therefore voted—

(a) That there be no agitation, discussion or negotiation concerning unification during the ensuing quadrennium; and

(b) That a special committee of research and investigation composed of seven elders and seven laymen be elected by the General Conference, "whose duty it shall be to make a careful and scientific study of the whole question in its historic, social, legal and other aspects" and report their findings in detail to the General Conference of the Methodist Episcopal Church, South, in 1930.

In transmitting this report, we, the members of the Commission on Unification, wish to testify to our increased conviction of the wisdom of unification and to our earnest desire for unification; and to our full purpose that there shall be nothing lacking in our spirit or action to bring the great consummation to completion.

To indicate, therefore, that the Methodist Episcopal Church is officially ready to proceed as Providence may direct, we recommend, that in order to keep alive the vision of union and to render our attitude to it officially permanent, the General Conference continue a Commission on Unification with authority to negotiate with the Methodist Episcopal Church, South, or any Church of the Methodist or kindred groups.

Respectfully submitted,

WILLIAM F. McDOWELL, Chairman
A. W. HARRIS, Secretary

REPORT OF THE COMMITTEE ON WORLD PEACE

To the General Conference of 1928:

The General Conference of 1924 adopted a report on World Peace, which, after making vigorous declarations pledging the Church to assist in creating the will to peace, in creating the conditions of peace, and in creating organizations for peace, took this definite and specific action:

"World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We, therefore, propose that our Church now assume its full share of responsibility by appointing at this General Conference a commission of twenty-five members, five bishops, ten ministers and ten laymen, authorized and instructed to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the evils we deplore."

The Commission thus authorized was duly appointed and sent about its work.

In August, 1924, the Commission published an appeal prepared by its sub-committee on Education for Peace, headed "Summons American Methodism to a Church-wide Celebration of Armistice Day in the interest of International Goodwill and Understanding." This widely circulated document was influential, together with other utterances, in raising the tide of public opinion which frustrated the plan of desecrating that anniversary by turning it into a parade of military preparedness—"National Defence Day"—with its stimulus to the war spirit at home and its disturbing reaction upon the other nations.

By an arrangement between this Commission and the Federal Council's Commission on International Justice and Goodwill, a twelve-page pamphlet entitled, "What Pastors and Laymen Can Do in the Crusade for a Warless World," was sent to 13,301 Methodist Pastors, accompanied by a letter from our Commission urging the recipient to avail himself of this material in advancing the cause of World Peace.

Although no provision was made by the General Conference for defraying the expenses of this Commission, the Treasurer of the General Conference, upon request of the officers of the Commission, interpreted the action as authorizing him to defray expenses of members in attending such meetings as were certified to him as being within the view of the General Conference.

Accordingly, the Commission participated in the National

Report of the Committee on World Peace

Study Conference on the Church and World Peace, which was held in Washington, D. C., December 3, 1925, upon call of a large group of peace bodies, representing many churches, and the Federal Council of the Churches of Christ in America. Our Commissioners were present in force, our Chairman was elected President of the Conference, which was one of the most thorough-going and forward-looking groups of Church representatives that has ever addressed itself to the study of the problems connected with creating the will to peace, the conditions which make for peace, and the organization for peace—the three aims of our declaration of 1924. Twenty-eight denominations shared in the discussion and adopted the “Message and Recommendations” which are made a part of this report. (Exhibit A.)

This message, in whose framing we had such an intimate and influential part, was promptly communicated to the Church, not only through the Advocates, but individually to each District Superintendent, with the request that they call the attention of Pastors to it in the interests of creating the sentiment for World Peace in all our congregations.

By direction of the Commission, a letter was sent to every Annual Conference in 1926, enclosing a copy of the resolutions adopted by the General Conference of 1924, requesting appointment by every Quarterly Conference of a Standing Committee on International Justice and Goodwill, such Committee to be a “working committee representing the youth, womanhood and manhood of the Church. It shall co-operate with the Federal Council of the Churches of Christ in America and with all constituted agencies of the Methodist Episcopal Church on International Justice and Goodwill in promoting peace and brotherhood. It shall further seek to interest the Church, Sunday School and Epworth League in the above subjects.”

From time to time attention has been called to other available documents bearing on this subject and many of them have been distributed through the various channels of publicity and to all who made application to the secretary.

In the conviction that the work of the Washington Study Conference was fundamental in forming public opinion, your Commission has co-operated whole-heartedly with the Continuation Committee of that body in its work for World Peace.

Individual members of the Commission have been able, through organizations with which they are connected, to formulate courses of study on World Peace, to organize committees, and to set in motion agencies which otherwise might not have been interested in this subject. These activities are traceable largely to the program, plans and suggestions laid down by the Washington Study Conference, in which this Commission was an integral part.

The Commission has also officially shared in repeated and

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important representations to the President of the United States, the Secretary of State and the Senate Commission on Foreign Affairs in matters relating to World Peace. The attitude of our Church, as set forth in the Springfield declaration, has been constantly held before the proper officers of the Government, and every effort has been made to make effective the purpose of the General Conference. The Sunday School, Epworth League and Missionary organizations of the Church are already being definitely engaged in studying attractive and convincing courses on World Peace.

The World Conference of Religious Bodies on Peace, which seemed so desirable to the General Conference, is still far in the future. The feeling which the General Conference has voiced has grown and spread. Doubtless that declaration greatly stimulated its growth. It was soon apparent, however, that such an assembly, to be worthy of the name and object, must have a much broader basis than the invitation of a single American denomination. Encouraged by our action, another group, the Church Peace Union, whose personnel includes two members of your own Commission, has addressed itself to the task now seen to be one of extreme delicacy, complexity and large expense. By correspondence it has broached the idea to leaders of every organized religion, Christian and non-Christian, and has received several hundred responses. So favorable are these that the Secretary, Dr. H. A. Atkinson, has recently left the United States on a world tour to visit these leaders and arrange, if possible, for a preliminary Conference to be held in Europe within the next two years, in which the decisions will be made and the organization effected looking toward the desired World Conference two or three years later. The expense of such a gathering and the labor involved, even in the preliminary inquiry to determine its practicability, were not in the mind of the General Conference when this Commission without funds was instructed to "invite the religious forces of the world into Conference," yet we think we do not overrate the value of that action when we attribute to it the helpful influence exerted upon the Federal Council and the Church Peace Union, agencies, because of their representative character and ampler resources, better qualified and equipped to do the things to which the General Conference gave the immense impetus of its endorsement.

Your Committee recommends that the General Conference reaffirm the principles to which it dedicated itself at Springfield, in 1924, and that it shall make such financial provision as shall serve to make it possible to have conducted in Churches, Sunday Schools, Epworth Leagues and in educational institutions definite, convincing and attractive courses, looking toward the making of a new mind on this all-important subject.

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The need of such instruction is great, as great as it was four years ago. The world mind is still infected with the war-poison. Governments, assuming that war is inevitable, continue to lavish the people's billions on ships and guns beyond any conceivable needs of a warless world. More and more we are learning that unless spiritual aims and brotherly motives can displace greed, jealousy and suspicion, civilization will spend itself in war. It is the high duty of the churches of America to find a way to lead the mind of the Nation into the path that leads to peace.

WILLIAM F. McDOWELL, Chairman
JAMES R. JOY, Secretary.

[EXHIBIT A]

THE CHURCHES AND WORLD PEACE

The Message to the Churches of the United States from The National Study Conference of Representatives from Twenty-eight Communion:

Northern Baptist Convention, Southern Baptist Convention, Church of the Brethren, Christian Church, Churches of God in N. A., Congregational Churches, Disciples of Christ, Friends (4 bodies), Greek Orthodox Church, Mennonites (2 bodies) Methodist Episcopal Church, Methodist Episcopal Church, South, Presbyterian Church in the U. S. A., Presbyterian Church in the U. S., Reformed Presbyterian Church, Protestant Episcopal Church, Reformed Church in America, Reformed Church in the U. S., Salvation Army, Seventh Day Baptist Churches, United Brethren Church, United Presbyterian Church, American Unitarian Association, Universalist Church.

Washington, D. C., December 3, 1925.

In every age Christians are compelled not only to voice their protest against the existing order but to point out precisely what the spirit of Christ demands and to try practically to embody it.

In this effort to interpret and apply the spirit and teaching of our Lord, the Church, it should be frankly admitted, has rendered a service whose practice has stopped far short of its ideals. It should be now ardently seeking, as it confronts present-day obligations and opportunities, actually to know the mind of its Master and to do whatsoever He commands. We here have sought the truth and the inspiration by which right decisions might be reached and a program for peace be adopted which we may ask the Church to undertake with a vital faith and a conviction of victory.

War is the most colossal calamity and scourge of modern life. It is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more.

For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual good will made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace, based on equal justice and fair dealing for all alike, both great and

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small, must be achieved. The kingdom of God in the relations of nations must be established.

This stupendous, difficult and urgent task challenges the churches of America and all citizens of good will. It is a moral and religious as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose.

This Study Conference, representing some thirty Communion, rejoicing in the many ringing declarations and constructive proposals by various religious bodies in their official actions, presents to the Churches of the United States of America the following Affirmations and Recommendations:

IDEALS AND ATTITUDES

The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of good will. Throughout His entire ministry, in all human relationships, Jesus was consistently animated by this principle of active and positive good will in the face of opposition, governmental oppression and personal violence. He vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to His disciples to love their enemies and His prayer on the cross, "Father, forgive them, for they know not what they do," express and illustrate His spirit and method.

The Church, the body of Christ all-inclusive—transcending race and national divisions—should henceforth oppose war as a method of settling disputes between nations and groups, as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war.¹

The Church should not only labor for the coming of the kingdom of God in the hearts of men but should give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of good will. It should proclaim this message regardless of fluctuating opinion and political exigencies.

The Church should teach patriotic support of the State, but should never become the agent of the government in any activity alien to the spirit of Christ. The Church should look to the responsible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

¹We draw a clear distinction between the use of force in police service, domestic and international, on the one hand and in war on the other. While force involves coercion or physical control in any case, the motive and end of police force is fourfold: it is inspired by goodwill for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim.

War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and property, and always involves large numbers of innocent victims. In war the parties directly concerned seek to settle the issue involved by superior force regardless of justice. Usually war involves conscription of the individual conscience and a nation-wide propaganda of falsehood, suspicion, fear and hate. This is modern war in its nature and processes, as our generation has seen it, whether the war be fought for offensive or defensive purposes. War is thus the very antithesis of police force. Attention is called to the fact that a punitive expedition undertaken by one or more nations on their own initiative is essentially a war measure and not an exercise of international police force.

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POLICIES AND PROGRAMS

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create, as well as express, good will between nations and races. Let the churches, therefore, be zealous in works of international benevolence, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider those policies and practices that tend to create international ill will, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as

- (1) Monopolistic control of raw materials essential to modern industry and economic welfare,
- (2) Regulation of immigration,
- (3) Race discriminatory legislation,
- (4) Investments in backward countries,
- (5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration by President Coolidge that "peace and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actively co-operate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our government, adopted by the Washington Conference on Limitation of Armament, for co-operating with China in seeking the early abolition of "extraterritoriality," the adoption of "equal treaties" and the recovery of tariff autonomy. We urge the maintenance by our people and government of such attitudes toward, and treatment of, China and of Chinese—and of all Asiatics—as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and good will between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family.

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8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek, in co-operation with other American peoples, such a restatement of this policy as will make it a ground for good will between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our opposition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our government, together with all other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law-abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace cannot succeed without active participation by both the people and the government. We therefore recommend to the people of our land the following concrete measures:

- (1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.
- (2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle.
- (3) Full co-operation of our government with other nations in securing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.
- (4) Adoption by the United States of the policy of complete co-operation with all the humanitarian and other commissions and committees of the League of Nations to which commissions and committees it may be invited.
- (5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

RECOMMENDATIONS

1. We rejoice to learn that twenty-six Communions have already formed their respective Commissions on International Goodwill

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and Peace and earnestly recommend to those Communions which have not yet done so the importance of taking this step at an early date.

2. We request the Executive Committee which has arranged for this Study Conference on the Churches and World Peace, with such addition to its membership as it may find desirable, to serve as a Continuation Committee with the following duties:

- (1) To secure promptly the publication of the Message to the churches adopted by this Conference and its circulation as widely as possible among the Communions of the United States.
- (2) To invite each Communion to take such official action as it may think desirable in regard to the affirmations and recommendations of the message.
- (3) To confer with the Federal Council's Commissions on International Justice and Goodwill and on Christian education regarding methods of co-operation and procedure in the continuing programs of promotion and education essential to the achievement of the ends in view.

3. The achievement of permanent world peace is dependent upon the development in children and youth, through education, of convictions concerning the Fatherhood of God, the spirit and teachings of Jesus Christ, the unity of the human family, and the principles of justice; and upon the establishment of attitudes of mutual respect and reliance upon reason rather than force. We therefore recommend that the Continuation Committee, in co-operation with the various educational agencies, denominational, interdenominational and undenominational, secure the preparation of an adequate program of education for the development of these convictions and attitudes.

4. We recommend that, in the development of this program, due consideration be given to the results of recent studies of innate tendencies in human nature as well as of the molding influence of society itself upon growing life.

5. We believe it is possible to train a contemporaneous generation of children around the world to find ways in which the gospel of good will can be applied to racial and international relationships. We therefore urge upon the Communions the unique responsibility for world understanding presented through their missionary relationships. To this end we suggest that the committee seek the co-operation of the missionary and other agencies in the working out of such a system of training.

6. We recommend, further, that there be recognition of the mental attitudes and social influences in present-day life which tend to prevent mutual understanding and sympathetic co-operation between classes, nations, and races, and that programs of adult education and activity be prepared which shall develop relationships and attitudes which are in accord with the life and teachings of Jesus.

7. Any effective program of education for peace must be thoroughly integrated with the whole process of education. We therefore urge that close working relations be established between all the program-making educational agencies upon which the churches depend, and that the plans for peace education be worked out co-operatively.

8. We recognize the strategic position of the local church, its pastor and Christian leaders, in the program to end war, and suggest

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the importance of forming local committees for peace promotion and education.

9. We recommend that every City Federation or Council of Churches be urged to form its own Committee on International Justice and Goodwill, which should co-operate with the Committees in local churches in community activities and programs in the interest of world peace. We would call attention to the educational opportunities offered in connection with the observance of Armistice Day, Golden Rule Sunday, Christmas, Goodwill Day, and other anniversaries.

10. We recommend the holding of another Conference on the Churches and World Peace, when, in the judgment of the Continuation Committee, the educational program shall have been sufficiently carried out by the churches to render such a Conference worth while.

REPORT OF THE METHODIST COMMISSION ON MUSIC

I. ORGANIZATION AND PROCEDURE

Soon after the adjournment of the General Conference at Springfield in May, 1924, the newly appointed Commission on Music met in official session at New York City. Organization was effected and plans were carefully laid for the work of the Commission.

An address to the Church was authorized, setting forth the ideals and principles of Church music espoused by the Commission, and challenging the whole Church to advancement in its standards of music and worship. This address was printed in all the official papers of the Church.

Conferences on Church music and worship were authorized and planned. Many of these have been held and they have been very successful. Three general types of conferences have been promoted:

1. An Area Conference, including all those interested in the subject of music and worship in an entire Episcopal Area.
2. A District Conference, involving one or more Districts of an Annual Conference.
3. A Local Conference, in which the Churches of a community, or possibly of several neighboring communities, co-operate.

At some of these Conferences practically the entire Commission on Music has been present, and at all of them representative members of the Commission have taken part in the program. They have been held in the States of Massachusetts, New York, Vermont, Indiana, Illinois, Nebraska, Kansas and Ohio.

One of the interesting developments in connection with the Conferences on Music and Worship has been the uniting of many choirs, often of different denominations, in a concert of sacred music. In some cases each of the participating choirs has sung as a "solo choir," all of the choirs uniting in one or two anthems. On other occasions all of the choirs involved have rehearsed the entire program separately and then with a few final mass rehearsals have sung as an ensemble choir. The results of these sacred concerts have proven that interest in good Church music can be effectively fostered by such co-operative methods, and that a very large public can be interested in the concerts or services made possible thereby.

A number of books have been written by members of the Commission, and others by men encouraged by the Commission; articles have been contributed to many magazines; a

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survey of the teaching of music and worship in theological schools has been completed, and partly as a result of this, three theological schools of the Church offer credit courses in the field; a world-wide correspondence has been maintained with Church leaders and musicians; a survey of the present use of the Methodist Hymnal has been carried forward; correspondence concerning a possible demand for a revised Methodist Hymnal has been received and studied; much time and thought have been given to the development of the service of worship.

II. PROGRAM RECOMMENDED FOR THE LOCAL CHURCH

The Commission on Music has adopted and recommended as the program of music and worship for the local Church the following:

1. Development of congregational singing, including the training of a congregation in the principles of worshipful singing, and in the use of worthy hymns and music.

2. The practice of hymn singing in the Church School under competent leadership, together with a careful presentation to the members of the school of interesting information concerning the use of music in worship and the meaning and significance of the great hymns of the Church. In connection with this, it is recommended and urged that careful thought be taken for the training of the pupils of our Church Schools in all matters pertaining to public worship.

3. A graded educational program of choir organization and training, including a junior choir of boys and girls under twelve, an intermediate choir of boys and girls between the ages of twelve and sixteen, and an adult choir of competent singers sixteen years of age and over. This program can be narrowed down to two choirs in the small Churches, a junior-intermediate choir of boys and girls and a senior choir of adults, and it may be expanded in the larger Churches to include a special young people's choral society, a quartet, and perhaps special choirs of men or women.

4. Development of professional leadership in Church music and worship. Many of the choicest young men and women of the Church talented and trained for musical leadership have found no challenge for the use of their ability in the services of the Church. During the past two years, under the direct encouragement of the Methodist Commission on Music, many Methodist Churches (and incidentally a number of Churches of other denominations) have provided for full time professional leadership. Under the Commission plan a competent, well-trained leader devoted to the religious ministry of the Church is engaged on a full-time basis. This leader becomes responsible for the entire program of music and worship in the local Church. A studio for teaching is provided, preferably in

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the Church plant; and here the leader offers private instruction, thus making the Church the very center of æsthetic and cultural development in the community. In many cases the money formerly paid to a quartet is re-invested in the engagement of such a "minister of Music," and the results in the training of the people of the parish, young and old, and in providing a finer leadership for the music and worship nearly always prove most satisfactory. The Commission recommends, however, that wherever possible a solo quartet be employed and made an integral part of the entire program.

III. TWO SPECIAL SUBJECTS

In response to a general request the Commission on Music has given much attention to two subjects not directly committed to its care but related to its work and interest, and not cared for by any Commission.

1. The first of these is the attitude of the Church toward a revision of the Methodist Hymnal. The Commission is ready to set its findings before the Church, but without recommendations. Generally speaking, they are as follows:

(a) There is considerable demand for a new hymn book, partly based on a desire for new hymns and partly on the desire to have the words of the hymns printed between the lines of music.

While it is undoubtedly true that there is a popular demand for the mechanical style with the words printed between the lines of music, some authorities in hymnology believe that this is undesirable, particularly as it means that the hymns no longer will be printed in their true poetical form.

The Commission in a very careful study and survey has discovered that nearly five hundred of the seven hundred forty-eight hymns, chants, and songs in the Methodist Hymnal are unknown in many, probably in the majority of, Methodist Churches. Numbered among these are some of the finest hymns and tunes in the book. In the light of these conditions it may be questioned whether it would not be wise to intensively study and promote the use of the present book for another quadrennium.

(b) There is a very considerable feeling that a new Psalter is needed, omitting certain passages which do not seem to accord with the full spirit of Christian teaching, and including passages from other parts of the Scriptures which may be read responsively. In many quarters the question has been raised as to whether a new Psalter might not be published separately from the Hymnal.

2. The second subject, which is attracting considerable attention throughout the Church and to which the Commission on Music has given much time and thought, is the revision of

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the Methodist Order of Worship. At each of its Conferences the Commission has introduced addresses and discussions on this subject. The general need of a more carefully planned service, with a very reverent spirit on the part of the minister and people, has been universally recognized. Likewise the possible betterment of the Order itself through the adoption of the John Wesley revision of the Morning and Evening Prayer services of the Church of England has been set forth with the result that a goodly number of Churches have approved and adopted it.

IV. RECOMMENDATIONS FOR THE FUTURE

Looking toward the future the Commission makes the following recommendations:

1. That the Commission on Church Music be permanently organized as a Commission on Music and Worship.

2. That the Commission on Music and Worship be financed either independently or as a part of one of the Boards of the Church, preferably the Board of Education. The entire financial support of the work of the Commission has been underwritten, and most of it has been paid by the members themselves during this quadrennium. The Church should support it in the work it has undertaken to do, and make possible the extension of that work.

3. As soon as possible a full-time secretariat should be developed and the incumbent given an office and secretarial help, and then put at the service of the entire Church.

4. The Commission should be relatively small in itself, with perhaps ten or fifteen members, but should be definitely related to each of the Annual Conferences of the Church. To this end it is suggested that each Annual Conference appoint or elect a Commission on Music and Worship of its own specifically to co-operate with the General Conference Commission in its program and work.

Respectfully submitted,

THE METHODIST COMMISSION ON MUSIC,

EARL ENYEART HARPER, Chairman

CARL F. PRICE, Secretary

KARL P. HARRINGTON, Executive Committeeman

A. J. BUCHER

MELVIN J. HILL

HOWARD LYMAN

R. G. McCUTCHAN

J. F. OLIVE

JOHN MANN WALKER

E. H. WILSON

THE COMMISSION ON DEACONESS WORK

I. THE CALL AND MEMBERSHIP OF THE COMMISSION

The General Conference of 1924, meeting in Springfield, Mass., passed the following resolution providing for a Commission on Women's Work in the Church as related to Deaconess Work. Adopted May 28, 1924. See Paragraph 595, Discipline of 1924.

WHEREAS, It appears from certain Memorials referred to this Committee, and from information received during the consideration of the same, that it would be helpful to the whole church to take into consideration the entire subject of women's activities of the church; therefore, be it

Resolved, That we recommend to the General Conference that a commission of seven be appointed by the Board of Bishops, of whom one shall be nominated by each of the three forms of administration, to study the whole field of women's activities as they relate themselves to the deaconess work in the church and report their conclusions with reference thereto at the next General Conference.

In accordance with this action, the Board of Bishops, meeting in Atlantic City, New Jersey, appointed the following persons to serve as members of the Commission on Deaconess Work: Bishop Thomas Nicholson, Mrs. May Leonard Woodruff, Miss E. Jean Oram, Miss Alice P. Thatcher, the Rev. J. A. Diekmann, Professor Albert Z. Mann, Mrs. O. N. Townsend.

Mrs. O. N. Townsend found it impossible to serve as a member and on her resignation the Commission requested the Rev. N. E. Davis, Corresponding Secretary of the Board of Hospitals, Homes and Deaconess Work, to sit temporarily in an advisory relationship with the Commission and requested the Board of Bishops to consider his appointment to fill the vacancy. At the next meeting of the Board of Bishops this appointment was made and the personnel of the Commission has remained the same throughout the quadrennium.

Bishop Thomas Nicholson acted as convenor of the Commission and has served as chairman of all of the regular sessions. Albert Z. Mann was selected as Secretary and has compiled the minutes and records for all of the meetings and investigations of the Commission.

II. MEETINGS AND CO-OPERATIVE RELATIONSHIP

During the quadrennium there have been held under the auspices of the Commission eighteen regular sub-committee and joint committee meetings. The joint committees were composed

The Commission on Deaconess Work

of members of the Commission co-operating with representatives of other agencies, such as the Board of Hospitals, Homes and Deaconess Work; the Board of Education; the University Senate, and the other constituent boards and agencies having to do with administration or promotion of Women's Work in the Church. A complete list of meetings and agencies represented will appear in the final report of the Commission.

III. SCOPE AND SERVICE RELATIONSHIPS OF THE COMMISSION

At the first meeting of the Commission the three following functions were agreed upon as the preliminary work of the body:

1. To study the program of Women's Work as carried on under the three forms of Deaconess Administration represented on the Commission.

2. To study the possibilities of a constructive program of Deaconess Work considered as a task of the whole Church.

3. To counsel with the representatives of the newly merged Board of Hospitals, Homes and Deaconess Work regarding the organization and conduct of the activities related to Deaconess Work and other phases of Women's Work in the Church.

Some of the situations referred to the Commission in the early stages of the discussion and listed for consideration were:

1. The distinctive garb for Deaconesses.
2. Policies concerned with allowance and salaries.
3. Direction and control of Deaconesses in service.
4. Recruiting and placement of Deaconesses.
5. Appointments and Conference relations.
6. Conditions and regulations of employment.
7. Pensions and Relief for Deaconesses.
8. Transfers between Conferences and administrations.
9. Ordination of Women and the Deaconess relation.
10. National rest and retirement homes.
11. Place and function of the Annual Conference Deaconess Board.
12. Courses of Study for Deaconesses.
13. Deaconesses not affiliated with forms of administration.
14. Standardization of Deaconess Training Schools.
15. Other phases of Women's Work in any way related to Deaconess Work, and the extent and tendencies of a professional woman's movement in the Church.

In addition to these items the whole process of personnel, placement, transfer, leave of absence, retirement, trial and Annual Conference relationships has been carefully studied and

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detailed recommendations will appear in the final report to General Conference.

As the study of the Commission progressed many new phases of Women's Work in the Church appeared in relationship to Deaconess Work and some of the above-mentioned situations which seemed in the beginning to offer difficult problems of adjustment were minimized in importance when the members of the Commission faced the whole task of Women's Work in the Church on a full-time professional and official basis, as well as a sacrificial service in the Deaconess Movement.

In the study of the programs of the administrations represented in Deaconess work "it was pointed out that the divergence of differences has been brought about by the necessity of meeting changing conditions. In the natural processes of evolution, certain convictions had been expressed and procedures adopted consistent with the needs as they arose. Also that those experiences and procedures had proven of great advantage to the different Administrations and become well established as marked distinctions of the same, and as characterizing the institutions and Deaconesses affiliated with the respective Administrations.

"It was clearly recognized that the traditional lines of thought and administration affecting such matters as the garb, allowance, etc., etc., were not emphasized as matters of determined opposition among the Administrations. Rather that each group of workers had developed with singleness of purpose and clearness of objective toward greater efficiency in constructive Christian service. As their consciences and the circumstances under which they worked determined the various courses of action, the Administrations developed the differences which we now face in attempting to propose a plan of closer unification."

"It was further set forth that the distinctions as now recognized between the respective Administrations on these matters are not serious competitive issues at the present time."

In a later meeting the following agreement was reached as to the objective of the Commission: "It was decided by common agreement that the scope of the Commission includes the study of all phases of women's work in the Church, and should include a study of such movements as the Ordination of Women and their relation to the Conference Course of Study, the Personnel Bureau for Women, now being provided under the Board of Home Missions and Church Extension, Unaffiliated Deaconesses and Women Serving in Foreign Fields and in the general employ of the Church, and any other groups or movements or agencies involving the employment of women, which would parallel in any way the services or prerogatives usually conceded to Deaconesses. Consideration should be given to the future

The Commission on Deaconess Work

possible correlation of all of these forms of endeavor under some central agency in some way related with Deaconess Work."

Another early action which has been of particular significance in the findings of the Commission and in determining the final report is quoted from the minutes of January 19, 1925:

It was agreed and ruled that:

1. Inasmuch as the field of study of the Commission as related to Deaconesses was largely that of the activities and administration of the newly merged Board as related to women's work in the church, and

2. That there was a present need for information and constructive suggestions looking to a more unified Deaconess movement the consummation of which ought not to be delayed for four years until the report could be made to the next General Conference, and

3. That there seemed to be a mutual desire for hearty cooperation on the part of both agencies;

Therefore, It should be considered in the province of the Commission to make approaches and recommendations to the newly merged Board and to welcome and receive suggestions for consideration from the Board as to the conduct of the study made by the Commission in the interest of the whole church and the general administration of deaconess work.

The same attitude was taken with regard to other Boards and agencies, with the result that many of the findings of the Commission have already been put into practice in the various constructive policies adopted and plans developed during the progress of the quadrennium which did not require legislative action to make them effective.

IV. CO-OPERATIVE RESULTS NOW IN ACTION

Many of the early recommendations made by the Commission are now in action in the administration of Deaconess Work. These may be illustrated by three typical examples of such procedure. Recognition of these items is necessary here because many of the later achievements of the Commission would have been impossible without these preliminary ventures which prepared the way for more constructive studies and recommendations.

1. Personnel Bureau and Service

It was further agreed that there would be a decided advantage in the closer organization of all deaconesses and deaconess work in a personnel service related to the new Department of the Board of Hospitals, Homes, and Deaconess Work in the following particulars:

- (1) Clearing information both to the deaconesses on the field and the church at large through the new Department.

- (2) The possibility of assembly of the deaconesses of all administrations into one national deaconess conference or meeting.

- (3) By clearing all forms of control of deaconess work through the Deaconess Department and approval of the control of the deaconesses through this general agency.

- (4) The setting up of a personnel committee or agency with the following functions:

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(a) To keep a most accurate record and report of the efficiency or inefficiency of every deaconess in the church.

(b) To render service to the Annual Conference boards and assistance through the recommendation as to appointments and placements.

(c) To provide for the appeal of deaconesses relative to appointment and service and furnish a general clearing house for all information and interests of individual deaconesses.

(5) Standardization of training schools and courses for deaconesses and the general program of training for all types of deaconess work.

2. Classification of Deaconess Work

Until the study of this Commission began, no distinct types of Deaconess Work had been defined and the Commission faced much confusion as to what actually constituted the work of a Deaconess. The following classification was agreed upon and soon after was made the official classification for the service of Deaconesses recognized by the Board of Hospitals, Homes and Deaconess Work and by the three administrations in the conduct of the activities under their respective supervision.

The following classification of types of Deaconess Service on the basis of employment was adopted as a working basis:

1. Church and Parish

Pastor, Parish Visitor, Parish Worker, Pastor's Assistant, Church Secretary, Director of Religious Education, Director of Social Activities, Bi-Lingual Worker.

2. Hospitals and Health Service

General Superintendent, Superintendent, Nurse, Dietitian, Social Service Worker, Field Secretary, Office Secretary.

3. Homes for Children, Aged, Deaconesses

Superintendent, Matron, Secretary, Child-Placing, Kindergartner, Nursery Superintendent.

4. Educational Institutions

Superintendent, Principal, Instructor, Bookkeeper, Stenographer and Office Worker, Field Secretary, President's Secretary.

5. Other Religious, Social, and Welfare Agencies

Deaconesses employed by organizations recognized by the Federal Council of Churches of Christ in America, and other organizations officially recognized by the Methodist Episcopal Church, and such other appointments as may receive a two-thirds vote of approval of the Board of Hospitals, Homes, and Deaconess Work.

3. Inter-Conference and Inter-Administration Transfers

Previous to the studies of this Commission, no transfers between administrations were made, due to the lack of co-operative policy and certain inherited misunderstandings as to a possible basis for co-operative efforts.

The Inter-Conference transfers were not carefully recorded

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and in many instances the process of transfer was not clearly understood by the officers of the Annual Conference Deaconess Boards.

The following procedure was recommended by the Commission and has been adopted for general use so far as can be done under the present legislation. These items appear in the final recommendation for legislative action of the General Conference. (*Quoted from Minutes of June 2, 1927.*)

(a) Transfers between Conferences.

A deaconess to be transferred from one Conference to another shall be transferred by her Annual Conference Deaconess Board upon the written request of the Annual Conference Deaconess Board to which she wishes transfer and with the written approval of the bishops of the areas concerned and the Administration, Institutions or other organizations responsible for her employment and support. The transfer shall not be legal until reported for final registration by the Board of Hospitals, Homes, and Deaconess Work.

(b) Transfers between Administrations.

All requests for transfers between Administrations shall be initiated with the Administration with which the Deaconess is listed and shall be referred to the Personnel Department of the Board of Hospitals, Homes, and Deaconess Work for further reference and recording. Before final consecration the transfer shall have the signed approval of both the Administrations involved and the Corresponding Secretary of the Board of Hospitals, Homes, and Deaconess Work on blanks provided by the Board for such purpose.

Other various suggestions of the Commission are now adopted by the Board of Hospitals, Homes and Deaconess Work and by the respective administrations and institutions under which the Deaconesses serve and therefore will only need the official legal recognition of the Church to put them into universal practice. These suggestions will appear classified in detail in the final report of the Commission.

V. CHANGES IN DEACONESS ADMINISTRATION

After thorough consideration the Commission recommends the following major changes and additions to facilitate the administration of Deaconess Work and produce more effective service among the Deaconesses and institutions in which they serve:

1. Educational qualifications, the Course of Study and Standardization of Training School Courses.

In the interest of greater uniformity in the three possible approaches to Deaconess Work, namely:

- (1) Graduation from a recognized Training School,
- (2) Graduation from a School of Nursing with additional examinations,
- (3) Graduation from the Course of Study in an Annual Conference Deaconess Board,

the Commission recommends the following essentials as a mini-

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mun preparation for the Deaconess relationship. (Quoted from the minutes of the Joint Committee on Education, meeting June 28, 1926.)

I. PRELIMINARY REQUIREMENTS

1. High School or its *academic equivalent* and a thorough knowledge of composition and rhetoric. This requirement applies to all deaconesses regardless of the method of preparation for deaconess work.

II. COURSE OF STUDY REQUIREMENTS

The following essentials approved as basic elements of knowledge and experience desirable in the preparation of a deaconess career.

1. Old Testament.
2. New Testament.
3. Discipline of the Methodist Episcopal Church.
4. History of (a) The Church, (b) Methodism, (c) Deaconess Work.
5. Missions—Home and Foreign.
6. Evangelism and Personal Work.
7. Religious Education.
8. Local Church Program and Efficiency.
9. Sociology and Social Service.
10. Supervised Practical Field Work.

III. REGISTRATION AND RECORDS

To include Quarterly Conference recommendation, Health Certificate, Personal and Educational history and certification of the Board of Hospitals, Homes, and Deaconess Work.

IV. TRAINING SCHOOLS

The following standardization is desirable for the Training Schools offering deaconess courses of study:

1. That courses covering the above ten essentials be offered under satisfactory conditions.
2. That a minimum equivalent of three hours per week be offered in each subject listed above.
3. That the courses extend over a period of two years with not more than six subjects relating to Deaconess Work completed in any one year.
4. That the final determination of the training of any deaconess rests with the Board of Hospitals, Homes, and Deaconess Work.

2. *Leave of Absence, Sabbatical Year and Awaiting Appointment.*

Because of the confusion arising out of the various interpretations of the traditional "leave of absence" now provided for in the Discipline and in the interest of uniformity and effectiveness in appointments and general administration, the Commission recommends the following definitions and provisions for the appointment of all Deaconesses not listed in the regular active or retired relationship:

(1) *Leave of Absence*

A Deaconess at her request may be granted annually a leave of absence by the Conference Deaconess Board on recommendation of the

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administration, institution, or organization with which she is connected. Such leave shall not be granted for more than three years consecutively without the approval of the Board of Hospitals, Homes, and Deaconess Work and on reinstatement after more than one year's leave of absence the deaconess shall present a satisfactory health certificate before reinstatement is granted. A deaconess may be granted leave of absence for the following reasons:

- (a) Personal illness or illness of relatives.
- (b) Personal financial reasons or indebtedness.
- (c) Other reasons approved by the administration with which the deaconess is affiliated and by the Board of Hospitals, Homes, and Deaconess Work.

A Deaconess on Leave of Absence is not granted credit on annuity years for the purpose of determining pension allowances.

(2) Sabbatical Year

After a period of seven years of active service, not including the two years of probation, a deaconess, on her written request, may be granted a Sabbatical Year. Two Sabbatical Years may be taken consecutively if fourteen or more years of active service have preceded the request. Sabbatical leave may be granted for purposes of rest, study, professional training or travel.

Annuity credit is granted for each Sabbatical Year.

(3) Awaiting Appointment

A Deaconess on recommendation of the administration or organization with which she has served may be listed as awaiting appointment by her Annual Conference Deaconess Board. A deaconess may be so listed for the following reasons:

- (a) Pending transfer between Conferences or Administrations.
- (b) For attendance at school or special training previous to eligibility for Sabbatical leave.
- (c) Difficulty in placement.
- (d) Pending consideration by the Annual Conference Deaconess Board.
- (e) Other reasons approved by the Board of Hospitals, Homes, and Deaconess Work.

Annuity credit will be granted for the time during which a deaconess is listed as awaiting appointment.

3. Pensions and Relief for Deaconesses

The Commission has given careful consideration to the whole matter of Pensions and Relief, but to date has not reached any satisfactory conclusion as to the final disposition of this very important phase of Deaconess administration.

Some definite conclusions have been reached:

1. The consolidation of the various funds with the Deaconess Pension Fund, making possible the release of the interest on \$500,000 to be applied to immediate pension needs is looked upon as one of the early important cooperative achievements of this Commission. The immediate consummation of these funds would have been difficult but for the spirit of cooperation and confidence established through the advances of this Commission as one of the first tasks undertaken after its appointment in 1924.

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2. The Commission is unanimous in agreement that the present pension plan, by which the Board of Hospitals, Homes and Deaconess Work is made responsible for the payment of all of the pensions for the retired Deaconesses, is entirely inadequate to meet future needs for pensions of Deaconesses now in the service of the Church. It seems clearly evident that some plan of contributory insurance must be worked out to meet the needs of the immediate future. Several plans have been considered by the Commission, but none seems to be satisfactory or feasible for adoption under the present circumstances.

3. The Commission recommends the further study of the pension problem by a Commission similar to the present one with representatives of the various administrations involved in the service and retirement of Deaconesses.

4. The Commission recommends the continuation of present plans for temporary Relief Funds conducted by the three administrations to meet the emergency needs of Deaconesses temporarily incapacitated by illness or accident.

5. Inasmuch as a considerable number of Deaconesses have served in the capacity of foreign missionaries and under the direct employment or appointment of other Boards of the Church, the Commission recommends the raising of a Special Committee with a representative from each constituent Board so involved to cooperate with the Board of Hospitals, Homes and Deaconess Work for the purpose of preparing a policy on pensions for Deaconesses who are in the services of Church Boards and agencies not directly involved in the administration of the Deaconess Pension Fund, and not contributing in any other way to the pensions of the Deaconesses rendering service under their direction.

VI. THE SCOPE AND CLASSIFICATION OF DEACONESS WORK

The following table gives the classification of Deaconess Work in America and the total number of Deaconesses serving in America and in Europe under the auspices of the Methodist Episcopal Church. This report is furnished through the courtesy of Miss Margaret Brooks, Personnel Secretary of the Board of Hospitals, Homes and Deaconess Work under date of January, 1928, and was prepared in cooperation with the Commission and for use in this report.

The abbreviations at the head of the four columns refer to the Deaconesses serving under the Woman's Home Missionary Society, the Methodist Deaconess Association, the German Central Deaconess Association and those having no affiliation with any administration in the Church.

The types of service in which the Deaconesses are engaged are indicated by the classification at the left of the table:

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	W.H.M.S.	M.D.A.	GERMAN	NO. ADM.	TOTALS
Local Church.....	167	113	10	42	332
Settlement.....	101	10	1	3	115
Children's Homes.....	7	20	..	7	34
Rest Homes.....	3	5	1	1	10
Hospitals.....	13	50	49	12	124
Old People's Homes.....	...	8	..	..	8
Schools.....	33	27	3	3	66
Girls' Homes.....	4	14	2	..	20
Deaconess Homes.....	16	13	2	..	31
Other Appointments.....	24	36	2	8	70
	<hr/> 368	<hr/> 296	<hr/> 70	<hr/> 76	<hr/> 810
Leave of Absence.....	62	40	4	15	121
Retired.....	35	63	18	3	119
	<hr/> 465	<hr/> 399	<hr/> 92	<hr/> 94	<hr/> 1,050
Deaconesses in Europe.....					<hr/> 1,027
Total Number of Deaconesses of the Methodist Episcopal Church.....					<hr/> 2,077

According to the recently revised records of the Board of Hospitals, Homes and Deaconess Work, there have been 1,867 women admitted to the Deaconess relationship in the United States from the beginning of the movement in 1888 to and including the year 1926. The average age of entrance has been 29.01 years and the mean age at entrance for the whole group is 24 years. It is encouraging to note that the Deaconesses are entering the work at a much younger average age now than in the earlier history of the movement, which seems to indicate the promise of a longer average term of service than in previous years.

The study of the Commission indicates that the average educational qualifications of the Deaconesses is higher than the average educational qualifications of the ministry included in the membership of the Annual Conferences in the United States. Studies covering the past few years also seem to indicate that the educational qualifications of the Deaconesses entering the service are rising more rapidly than the similar qualifications of the ministers entering the Annual Conferences. This speaks well for the preparation of the young women who are now becoming Deaconesses and would seem to guarantee the continued high average of effectiveness which has been characteristic of the Deaconess Movement since its beginning forty years ago.

VII. TOTAL SUMMARY OF WOMEN'S WORK IN THE CHURCH

When this Commission began its work in 1924 there were no available figures as to the total number of women employed in the full-time service of the Methodist Episcopal Church. Early

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in the study of the Commission a Joint Committee on Comity and Cooperation was appointed and approaches were made to the various Boards, Societies and agencies in the Church to learn of the number of women employed under each group. The reports were slow in coming in and not until after a meeting of the various representatives had been called in Chicago and the objective of the study made clear was it possible to assemble all of the total lists from the various agencies.

The space allowed for this preliminary report will not permit the printing of the entire classification by Boards and Societies, but in the final report this data will be given in full.

The table below, also compiled in its final form through the courtesy of Miss Brooks, gives the number of women workers in the Methodist Episcopal Church in 1927. This table includes only full-time trained women workers in the specialized professional service of the Church under the direction of the agencies listed. It does not include the native "Nationals" on foreign fields nor the part-time salaried workers in local Churches. All Deaconesses are included in this table, but duplications have been eliminated so that no worker is counted more than once in the grand total.

FULL TIME WOMEN WORKERS OF THE METHODIST EPISCOPAL CHURCH, 1927

	Unclassified	Teachers	Nursing and Medical	Secretary	Child Welfare	Aged	Young People's Homes	Deaconess Homes	Evangelists	Parish Work	Social Service	Supt. and Asst. Supt. of Institutions	Field Workers	Matrons	Pastors	Directors of Religious Education	Totals
Board of Foreign Missions.....	454	61	40	5	..	..	..	..	..	..	..	..	..	..	..	..	560
Woman's Foreign Missionary Society.....	139	400	55	..	..	..	..	..	175	..	..	..	..	..	..	..	769
Europe: Deaconesses..	..	..	1,027	..	..	..	..	..	..	..	..	..	..	..	..	..	1,027
Board of Home Missions.....	167	37	11	12	..	..	..	..	..	16	34	..	..	..	..	39	316
Woman's Home Missionary Society.....	74	229	204	34	..	..	..	..	207	155	..	155	17	76	..	..	1,151
Board of Education.....	..	953	..	29	..	..	..	..	..	..	..	..	..	..	..	..	982
Board of Hospitals, Homes, and Deaconess Work.....	86	..	1,158	..	483	233	52	102	..	..	..	..	..	..	..	..	2,114
Methodist Deaconess Association.....	17	20	43	15	26	..	..	..	2	65	12	39	5	10	17	23	294
German Deaconess Association.....	20	..	43	..	..	..	..	..	16	..	..	..	..	..	..	..	79
Women in Churches Not Under Any Organization.....	..	..	..	..	..	..	..	..	390	68	..	..	..	..	95	81	634
	957	1,700	2,681	95	509	233	52	102	177	694	269	194	22	86	112	143	7,926

1. Significance of the Complete Study

The complete explanation of the significance of this study is impossible here, but suffice it to say that it is the most complete

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survey to date covering women's work in the Church. The rapid increase of the number of women professionally and gainfully employed by the Church is almost astonishing when considered in the light of other modern increases in the past few years. This increase is many times greater than the increase of men in the full-time ministry and out of all proportion to the increase of membership in the Church. It would seem from such cursory study as can be hastily made at the time of this writing that the increase is also much greater in late years than the gains in other professional fields open to women.

Just what effect this Women's Movement in the professional and official work of the Church will have upon the whole of Methodism remains to be seen, but it is the conviction of the Secretary of the Commission that the present trend is of profound significance not only to the future of Deaconess Work but also to the future of the ministry and of Christian work in general.

Of the 7,926 women workers listed, about 1,000 are Deaconesses in America and another 1,000 are Deaconesses in Europe. With the increasing demand for official recognition, with the present plan for the ordination of women as local deacons and elders proving unsatisfactory in so many instances and with the additional marked trends favoring the admission of women into the Annual Conference relationship, there seems to be an inevitable convergence of the various lines of women's work in the Church. Eventually this points to some kind of a united or coordinated official recognition between Deaconess work and the other phases of women's work not now officially recognized by relationship either in the Annual Conferences or as in the case of the Deaconess in the Annual Conference Deaconess Board.

2. Recommendation for the Continuation of the Study

Recognizing the importance of this situation and the necessity for more careful and prolonged study, this Commission recommends the continuance of this or a similar Commission during the next quadrennium for the purpose of still further investigation of Women's Work in the Church as related to Deaconess Work and begs to submit this preliminary report with the promise of a more thorough analysis and detailed summary at a later date.

Respectfully submitted,

ALBERT Z. MANN,

Secretary, Commission on Deaconess Work.

COMMITTEE OF SIX ON FOREIGN LANGUAGE PUBLICATIONS

*To the General Conference of the Methodist Episcopal Church,
Kansas City, May, 1928:*

DEAR FATHERS AND BRETHREN:

The Committee of Six on Foreign Language Publications was first organized in 1918 as a committee of the Inter-Board Conference, representing all of the then existing official boards and societies of the Methodist Episcopal Church. The General Conferences of 1920 and 1924 recognized and continued the work of this committee. The action of the General Conference of 1924 consisted in the adoption of Report No. 14 of the Committee on Home Missions, to which committee had been referred the quadrennium report of the Committee of Six on Foreign Language Publications. The recommendations of the Committee on Home Missions affecting Foreign Language Publications and adopted by the General Conference read as follows:

"Believing that the Christian printing press can be one of the most effective means in bringing the Christian message and American ideals to the foreign-born and their children, and that the development of religious vitality in the new environment is largely dependent upon literature, either in periodical or in leaflet and book form,

"We recommend that the Methodist Episcopal Church assume its share of responsibility for providing a missionary, educational, and evangelistic language literature. In this connection we especially commend the foundations already laid by the Committee of Six on Foreign Language Publications during the past quadrennium, and recommend that its work be continued." (Methodist Discipline, 1924, 571.)

The work of the Committee of Six on Foreign Language Publications during the past quadrennium has been conducted in cooperation with the Bureau of Foreign Language Work of the Board of Home Missions and the Bilingual Foreign Language Mission, both of which were created by action of the General Conference of 1924. During the quadrennium the membership of the Committee has included the following persons:

For the Methodist Book Concern

John H. Race (Chairman), Publishing Agent

James E. Holmes, Member of the Book Committee

Committee of Six on Foreign Language Publications

For the Board of Home Missions

David D. Forsyth* and E. D. Kohlstedt, Corresponding Secretaries

Thomas Nicholson, Bishop in charge of the Bilingual Mission

For the Board of Education

William S. Bovard, Corresponding Secretary

Henry H. Meyer (Secretary), Editor Church School Publications

At its meeting on December 13, 1926, the Committee took cognizance of the death of David D. Forsyth, Corresponding Secretary of the Board of Home Missions, and recorded the following resolution:

"Be it Resolved, That the members of the Committee of Six, to whom has been committed the oversight and encouragement of the Foreign Language literature of the Methodist Episcopal Church, make record of our sincere personal sorrow and sense of great loss in the death of Rev. David D. Forsyth, D.D., who had been a member of this Committee from its beginning.

"Be it Further Resolved, That we record our appreciation of his fidelity, untiring zeal, and consecrated devotion to the Church and kingdom of our Lord and Saviour, Jesus Christ."

The officers of the Committee during the quadrennium have been: Chairman, John H. Race; Secretary, Henry H. Meyer; employed executive secretaries not members of the Committee, Amy Blanche Greene, 1924 until September 15, 1925; Ezra M. Cox, since January, 1926, joint secretary of the Committee of Six on Foreign Language Publications and the Bureau of Foreign Language Work of the Board of Home Missions.

Since the last General Conference meetings of the Committee have been held, as the work requires, as follows: 1924: October 24 and December 9 at New York City; 1925: January 28 and March 2 at New York City; June 24 at Detroit; August 19 at New York City; 1926: January 9, June 1 and December 13 at New York City; 1927: May 16 at Philadelphia; 1928: February 27 at New York City.

The administrative expenses of the Committee have been prorated equally among the three cooperating boards. The expenses incurred for the publication of Foreign Language literature have been divided equally between the Board of Home Missions and The Methodist Book Concern. The Methodist Book Concern has served the Committee as financial agent in charge of all monies and accounts. Itemized statements of financial receipts and expenditures have been submitted regularly to each of the cooperating boards and appear in the printed Minutes of the Committee of Six.

*Died, November 8, 1926, and succeeded by E. D. Kohlstedt as Corresponding Secretary of the Board of Home Missions.

Committee of Six on Foreign Language Publications

Publications issued under the supervision of the Committee during the quadrennium have included:

In English, a *Handbook-Bibliography on Foreign Language Groups*, a 160-page, cloth-bound book containing annotated bibliographies for and about all foreign language groups in the United States, together with statistics concerning number and distribution in each group.

In Italian, *La Voce*, a four-page, large form, weekly published at New York. Edward Mascellaro, editor. A highly appreciated and successfully conducted Church paper which has received the cordial support and cooperation of the Italian Methodist Pastors.

In Portuguese, *Aurora*, a monthly periodical published at Boston. George B. Nind, editor.

In Slovak, *Krestan*, a monthly periodical published at Uniontown, Pennsylvania. Adam Nagay, editor.

Foreign Language tracts issued and distributed include: *Arabic*: Social Creed of the Churches, Facts and Figures of the Methodist Episcopal Church; *Czech*: Social Creed, Facts and Figures; *Finnish*: Social Creed, Facts and Figures; *German*: What the Church Means to Me; *Italian*: Social Creed, Facts and Figures, The Church and the Workingman, Prohibition of Alcohol in the U. S., Carmela; *Lithuanian*: Social Creed, Facts and Figures, Prohibition of Alcohol in the U. S.; *Magyar (Hungarian)*: Social Creed, Facts and Figures; *Norwegian-Danish*: Why Go To Church? The Family, The Bible, two evangelistic tracts; *Polish*: Social Creed, Facts and Figures, Things of First Importance, Prohibition of Alcohol in the U. S., The Church and the Workingman, The Meaning of the Christian Life; *Portuguese*: Social Creed, Facts and Figures; *Russian*: Social Creed, Facts and Figures, The Cross as a Social Principle, Prayer as a Dominant Desire, The Master's Loyalty to the Cause, The Church and the Workingman, Prohibition of Alcohol in the U. S.; *Slovak*: Social Creed, Facts and Figures; *Spanish*: Social Creed, Facts and Figures.

Bilingual Sunday School Lesson Quarterlies in Czech, Italian, Magyar, Polish, Russian and Spanish.

A Czech pamphlet of 24 pages dealing with the doctrine and discipline of the Methodist Episcopal Church.

In addition the Committee of Six has cooperated, without assuming financial responsibility, in the production of a Spanish monthly periodical, *Nueva Senda*, published at Albuquerque, New Mexico, and the Czecho-Slovakian periodical, *Zivot*, published at Denver, Colorado.

In addition to the above-mentioned periodicals sponsored by the Committee of Six, The Methodist Book Concern publishes and subsidizes the following periodicals: *Der Christliche Apologete und Haus und Herd* (German), a regular weekly publi-

Committee of Six on Foreign Language Publications

cation of The Methodist Book Concern, established by authority of the General Conference and therefore not coming within the province of the supervision of this Committee. *Sandebudet*, a regular weekly publication for Swedish constituencies. *Evangelisk Tidende*, a regular weekly Norwegian-Danish publication. The publications issued by the Methodist Mission in Hawaii, the *Korean-Hawaiian Christian Advocate* and *Japan Methodist* and *Ang Mabuting Balita*.

Since the creation of the Bureau of Foreign Language Work as a department of the Board of Home Missions and the organization of the Bilingual Mission under the administrative supervision of Bishop Thomas Nicholson, the chief responsibility for the promotion and supervision of educational and evangelistic work among Foreign Language groups in the United States rests, so far as the Methodist Episcopal Church is concerned, on these two agencies. The close cooperation of the Committee of Six on Foreign Language Publications with these agencies during the past four years has led the Bureau of Foreign Language Work of the Board of Home Missions to request the General Conference of 1928 to continue the Committee of Six on Foreign Language Publications. Should the General Conference grant this request, the Committee will continue to work in closest cooperation with other existing agencies charged with the work of promoting the Kingdom of God and the Christian way of life among non-English speaking groups in America and assisting these groups in their difficult and important problem of language adjustment. With the increasingly effective organization and administrative supervision of this work, the Church should look forward to an expansion of its program of literature production for this important branch of the home missionary activity of the Church.

Respectfully submitted,

THE COMMITTEE OF SIX

For the Methodist Book Concern

JOHN H. RACE, *Chairman*

JAMES E. HOLMES

For the Board of Home Missions

E. D. KOHLSTEDT

THOMAS NICHOLSON

For the Board of Education

WILLIAM S. BOVARD

HENRY H. MEYER, *Secretary*

REPORT OF THE COMMISSION ON CO-OPERATION AND FEDERATION OF CHURCHES IN VILLAGES AND TOWNS

At a meeting of the above Commission, held at Kansas City on Monday, March 2, 1925, with Bishop Waldorf presiding, a statement of principles was adopted and afterwards ratified by the Board of Bishops covering the important features of the Rural Work of the Methodist Episcopal Church. During the quadrennium the Rural Department of the Board of Home Missions and Church Extension has endeavored to make operative the principles as adopted, thus covering the following major items:

1. The development of a new morale in the rural ministry and a sense of the importance of rural life in the Church at large.

2. The creation of Rural Commissions in Conferences for the purpose of studying the needs of the field and suggesting programs of work to meet the same. Twenty-one of these Commissions are now operating successfully.

3. The reorganization of parish lines and regrouping of Churches for co-operative endeavor. This has been one of the most successful ventures undertaken by the Department.

4. The training of our ministry and the co-operation with seminaries and denominational colleges for the purpose of recruiting same. The Summer Schools and the training Conferences have been a consistent and important part of the work of the Department during the quadrennium.

5. The relocation of rural Churches to meet the needs of changed situations and looking toward a more centralized ministry. This is also being advanced with consistent results to report.

INTERDENOMINATIONAL RELATIONSHIPS

The Commission was much interested in a program being developed that would enable the Methodist Episcopal Church in rural communities to avoid competition with other denominations and at the same time to protect the legitimate interests of the Church in fields where we are located. The exchange of fields and the interdenominational larger parish have been policies developed during the quadrennium toward meeting this problem.

One of the outstanding results has been the organization of a Special Fields and Projects Commission within the Board of Home Missions and Church Extension and the adoption of

Commission on Co-operation

a report made by that Commission, which has been accepted as a definite policy of the Board in its rural work. Much of the work of this Commission is the result of the leadership and suggestion coming from the Bishops' Commission on Rural Life.

The Rural Department reports an increased interest by the Church in rural life and a constructive development of rural Church activities as the result of the interest and advice of the above Commission.

E. L. WALDORF, Chairman.

ATLANTA AREA

BISHOP ERNEST G. RICHARDSON

The work of the Atlanta Area has made steady progress during the quadrennium. Very cordial relations have existed between the pastors and laymen of the Area and the Resident Bishop. No Bishop in the Church has been treated with greater kindness and consideration. To all ministers and laymen, I wish to extend my hearty thanks.

Evangelism is one of the dominant notes of our people. With scarcely an exception, revival meetings are held in every church every year. The report of these meetings always tells of converts. Some of these converts, because of predominating denominational sentiments in the community, unite with other churches. The exodus of our colored membership to the North, while much less than in the preceding quadrennium, still continues. The latest membership reports show a slight decrease of members for the quadrennium. For the reasons stated above, and for the further reason that the membership statistics are in many cases mere guesswork, this decrease does not at all adequately measure the evangelistic results during the quadrennium. Many have been won to allegiance to Christ and the Church that are not recorded in the statistics.

About one-half of the work of the Area is included in the State of Florida. Our work there during this quadrennium has had to contend against difficulties. The hurricane and the financial depression have halted our speed and progress of former years. Our people in Florida of both races are still full of devotion and enthusiasm. In view of the handicaps under which our work has been carried on in the last two years, the record of our progress in this State is very gratifying. With proper leadership, our Church is sure to be a strong Church in this State.

Most of our white work in Georgia is in the rural sections. On account of physical and financial conditions, the needs in most of these communities are very great. Our membership is as loyal a group as can be found anywhere. They have large capacities for the highest development and usefulness. But they are not now, nor are they likely to be for sometime in the future, capable of self-support either of their churches or schools. Their economic conditions are such that they handle little money. Without the missionary assistance that our Church has been giving, many of those to whom we minister would never have their capacities developed. To those who can

Atlanta Area

observe the fruitage of our investment, there comes a joy in the service we are privileged to render.

The major portion of the work in the Atlanta Area is and will continue to be of a missionary nature. Five of the Conferences of the Area are colored Conferences. Our people of the Negro race have made remarkable advances since we have been working among them. Their development has been noteworthy even in the last eight years. The schools in this Area have reached a very much higher grade than they formerly occupied. A desire to give larger support to this educational task is also manifest. Generally speaking, our Negro membership is realizing increasingly its responsibility for self-support. Yet the day is far distant when they will be able adequately to care for themselves entirely. In many directions we will continue to have a missionary responsibility toward them.

The Area is under great obligation to several of the Benevolent Boards of the Church. The Board of Home Missions and Church Extension assists many of the churches with maintenance. This ekes out what in many cases is a pitifully small salary. We have also been under obligation to this Board for coming to our relief in a very fine way after the devastation of the storm of 1926. We are greatly obligated also to the Board of Education for its assistance in our educational institutions. Through their assistance the institutions of this Area have all been strengthened in this quadrennium. We now have very creditable schools. The Woman's Home Missionary Society has continued its very helpful mission in all of its homes, schools and hospitals. For the building projects that they have put through, and that they have promised for the immediate future, the Area is much indebted to this society. We have also been greatly helped by representatives of the Departments of Sunday Schools and Epworth League, and by the Board of Foreign Missions in their cultivation work. We also thank the Board of Temperance for placing a Secretary from this Area to further its work among our Negro constituency.

It has been my privilege to serve this Area for eight years. Whatever the future may have in store for me, I would like to leave this Pauline message with the Area: "Only let your manner of life be as becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."

THE BOMBAY AREA

BRENTON THOBURN BADLEY, RESIDENT BISHOP

FIFTEEN OHIO'S AND 87 MILLION PEOPLE

Fifteen States the size of Ohio can be fitted into the territory of the Bombay Area, while the population of the Area is nearly fourteen times that of Ohio, or eighty-seven millions. This means that the Bombay Area contains as many people as all the United States, omitting only New York, Pennsylvania and Illinois.

Perhaps the best idea of the Area can be given through its cities, of which it has an imposing list. The Area and Episcopal headquarters are at Bombay, the "gateway" of India, the second city of the British Empire, its population, including the suburbs, having reached a total of two and a half millions. If a map of the Area be imposed on a map of the United States, with Bombay resting on Kansas City, the following facts appear: Karachi, the third port in size in Southern Asia, would be represented by Bismarck, N. D.; Quetta, the metropolis of Baluchistan, would be situated 100 miles beyond Winnipeg, in Manitoba; Hyderabad, the great inland city of Sindh, would fall on Minneapolis; Sukkur, the headquarters of the greatest irrigation scheme now under way in the world, would be near Fargo, N. D.; Lahore, the famous capital of the province of the Punjab, Kipling's city and the scene of "Kim's" doings, would lie beyond Duluth, 300 miles in Ontario; Ajmer, the sacred center of Rajputana for both Hindus and Mohammedans, would be found nearly 100 miles northwest of Milwaukee; Bikaner, the renowned capital of the Maharajah, who bears its proud name, would rest on the northern border of Minnesota, about where Manitoba and Ontario meet; Baroda, the beautiful capital of the great "Native State" of the Maharajah Gaekwar, the seat of the 1912 and 1928 General Conferences of Southern Asia, would be somewhat beyond Omaha; Nagpur, the live-wire capital of the Central Provinces, would fall exactly on Indianapolis; Basim, our great center in Berar, would come just where St. Louis lies, and Poona, the "Queen City of the Deccan," the most radical political center of India, would be near Jefferson City.

ASIA'S CHIEF AIR-PORT

It is fortunate for the Resident Bishop that all this vast region is well served by railroads, India having, outside the United States, the largest railroad mileage of the world. Fast

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express and mail trains connect all these widely separated cities, while good motor roads cover most of these regions. Airplane service is being developed, Karachi being the chief air-port of India. All transcontinental air routes, existing or projected, pass through this great seaport of the province of Sindh. An air service between India and Egypt is in operation, and it will be only a few months until through service with Europe and Australia may be expected. Meanwhile, preliminary ground organizations are being carried out in India itself by the Director of Civil Aviation, and the time is near when the various great centers of India will be bound together with an efficient airplane service. This may not reduce the expense of covering this great region by the Bishop in his wide travels, but it will certainly greatly reduce the time that is now occupied.

An interesting feature of much of the Bombay Area is the great irrigation system that makes it the great wheat-growing section of India. India's mileage in canals is the greatest of any land in the world, and by far the greater portion of these irrigation lands is found within the bounds of this Area. The Punjab alone contains over 30,000 miles of canals. Nor is the government resting content with the success achieved in past years; the greatest irrigation projects being undertaken in the world are now under way in India. The "Sukkur Barrage Scheme" will transform the upper Sindh Valley from desert into a great wheat producing region, making the waters of the great Indus River, at its most strategic point, available through a series of seven canals that radiate from the town of Sukkur. This will bring under cultivation eight million acres of land now desert. The produce will pour into Karachi, a seaport 200 miles nearer to Europe than any other in India. This fact, added to what has already been indicated as to Karachi being the air center of India, where converge all the air lines between Africa, Europe and Asia, should be taken in conjunction with one other, namely, that new railroad lines are being projected between Karachi and the capital of India, Delhi, 700 miles distant as the crow flies. This will traverse new regions and bring to Karachi a vastly increased trade, a port that already has nearly three times as large import and export returns as Madras. It is no wonder that Methodism is seeking most earnestly to strengthen its present meager work in the great metropolis of Sindh. Bearing these facts in mind, open a map of the eastern hemisphere and see the situation of Karachi as regards Arabia, Persia, Mesopotamia, Baluchistan, Afghanistan, Egypt and northeastern Africa, noting that all these are lands whose days of modern development are immediately ahead, and the thought is bound to come that Karachi in fifty to one hundred years hence will be probably the greatest trade center of Asia. Why should it not also be one of the greatest centers of spiritual

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light and power? Have we vision enough to see so far, and statesmanship to look ahead more than a decade or two?

A large part of the work of our Church in the Bombay Area is of a pioneering type. In Baluchistan we are knocking at the southern door of Afghanistan. When the King of Afghanistan came to India last month on his way to Europe, he touched India at Chaman and passed within a block of our Church and dispensary building whence Christian influences find their way to Afghanistan daily through the hundreds of merchants and traders who come and go. His Majesty then went over a double-track railroad bed to Quetta, where we have District headquarters for Baluchistan, with an English-speaking Church, an Urdu-speaking work, an institute that carries on fruit-growing and gardening, and a dispensary where the missionary, single-handed, attends to 1,000 patients in a month—all Mohammedans, all friendly, and many of them urging visits to their homes.

METHODIST BANKS IN PUNJAB VILLAGES

In the Punjab, Methodism has 55,000 Christians on its membership rolls, having pioneered one of the greatest mass movements of this land during the past twenty years. An Annual Conference could easily be created in this field, and doubtless will within another quadrennium. Here vocational education is being pushed and our Christians are being followed into the new regions opened up by the growing irrigation schemes. If we can solve the village problem in the Punjab, socially, educationally and spiritually, we shall have the strongest Christian work in India. The province contains India's most virile people, and already they are contributing more for self-support *per capita* than any other part of this field. An Indian District Superintendent of the Punjab has the distinction of having established twenty-two Methodist agricultural banks in his District. These banks have changed the psychology of our people and are already the nerve centers of a new life and a growing evangelism. As many more of these banks could be established in other parts of this District, and hundreds of them in the various Districts of the Conference, had we the means in men and money to develop this most hopeful feature of our work to the extent that we desire. This method of helping to solve the problems of our rural Christian communities will doubtless be followed by other Conferences and Areas of this Southern Asia field.

In another respect the Bombay Area is destined to become an experiment ground for our work in India, namely, as to special efforts in behalf of the Mohammedan population. There are about seventy millions of Moslems in India, of whom more than a third are found within the bounds of this Area. One

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of our Annual Conferences, the Indus River, contains one-fourth of all the Mohammedans in India, and in the province of the Punjab, 55 per cent of the population belongs to Islam. Lahore, the capital, is the strongest Moslem center in India, and plans are under way for our Church to unite with three others, two British and one American Society, in establishing an inter-denominational center for work among the Mohammedans. Methodism must be represented in this great new venture by one of its ablest and most experienced missionaries, for that projected center for training, literary effort, research and personal work will doubtless take on significance for Moslem work throughout India. It is strange that India, the land that contains the greatest Moslem population of the world, should so long have been without some great central Christian institution devoted exclusively to the work and problems connected with the evangelization of the millions of Mohammedans, accessible and prepared as in no other land where Christianity faces Islam. May our Church, having been given the vision of this supreme new opportunity, not fail of carrying its share of this great task.

OUR "ENGLISH" CHURCHES AND THE BISHOPS

The Bombay Area has always been strong in regard to English-speaking churches, there being eight such churches in the Area, with four congregations in addition which have no buildings of their own. It is worthy of note that all eight of these churches raise enough to cover the salaries of their Pastors. In two instances during recent years Pastors of the English churches carried also the work of the District Superintendents. Most of these churches got their start in the early '70's when William Taylor did his memorable work of evangelism in and around Bombay and other great cities of India. In every case the English churches became the centers around which grew up the vernacular work, and this intimate relationship has been retained, more or less, through the years. The immediate future bids fair to see the ties between the English-speaking and vernacular work strengthened, with a growing co-operation between these two great branches of our work. All through the years, the English churches have afforded many of our missionaries a rare training ground for wider missionary service in India. It is highly significant to note the connection that the Bishops of our Church in India have had with English churches: Bishop Thoburn, Pastor in Lucknow and Calcutta; Bishop J. E. Robinson, Pastor in Rangoon, Hyderabad, Calcutta, and elsewhere; Bishop Oldham, member and, subsequently, local preacher; Bishop Warne, Pastor for twelve consecutive years at Calcutta; Bishop J. W. Robinson, Pastor for eight consecutive years at Lucknow; Bishop Fisher, Pastor for

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his entire first term at Agra; Bishop Badley, member from boyhood, and acting Pastor at Lucknow and Naini Tal. In addition, such successful missionaries as Bishop H. C. Stuntz, Bishop Titus Lowe, Dr. Rockwell Clancy, W. H. Stephens, Dr. P. M. Buck, J. H. Messmore, Frederick Wood, Dr. Mott Keislar, Dr. P. S. Hyde, Dr. E. Stanley Jones, and Dr. J. W. Pickett have all served as Pastors of English churches in this field. Many others could be named.

In addition, these churches have made a church home for our missionaries and their children, furnishing opportunities for prayer and spiritual contacts in groups all over India, and establishing Sunday Schools for the children of missionaries, without which the spiritual shepherding of these children would have been impossible. Further, they have afforded spiritual fellowship and the benefits of the sacraments of the Church to scattered members of the Free Churches, both of Britain and America, serving thus as a cementing factor that cannot be over-estimated in its value for the cause of spiritual unity in India and consequent co-operation in many phases of the Christian undertaking. It must be remembered also that they have established Boarding Schools for the boys and girls of the domiciled community, thus affording education and Christian culture to thousands of children otherwise unprovided for, and making it possible for missionary families to educate their boys and girls in India for entrance into college, and give them the influence of a Christian home, the alternative being to send them to America at an early age for their education. No factor has played a larger part in securing the return to India of the large number of second generation missionaries found in our Church in India. In addition, to mention only one more point showing their importance, they have made possible contacts with English-speaking Indians, both Hindu and Moslem, to which can be traced the conversion of many of the educated classes of Indians among whom our Church is to-day doing such a notable work in presenting the Gospel, the gatherings being almost exclusively addressed in English. No wonder the Bombay Area believes in "English" work!

HEALING IN THE DESERT

The Bombay Area contains not only the Punjab, Sindh and Baluchistan, to which reference has already been made, but a great portion of the romantic land of Rajputana, rich in legend and history, with a stalwart, large-hearted people, and a task to challenge the bravest and best. In the midst of its sandy stretches and rugged hills, our Church has its only institutions for tubercular patients in India. Names almost unknown, even in India, a decade ago, *Madar* and *Tilaunia*, now stand for a great work of healing, given efficiently and gladly by American

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men and women, who have for the sake of Christ's Kingdom, gone into the desert to live lonely lives of sacrifice while they care for India's suffering ones. So the desert is beginning to blossom like the rose, and the fame of our Sanatorium for Men at Madar and for women at Tilaunia, is spreading over India, attracting in ever-increasing numbers such as in days gone by used to suffer in silence in their poor homes, and die ignorant even of the causes that cut short their lives. Thank God for such beacon lights as *Madar* and *Tilaunia* on India's dark shore!

MAHATMA GANDHI'S PROVINCE

The Province of Gujarat, which lies at the heart of the Bombay Area, has been one of Methodism's most fruitful and successful fields in India. The first District Conference of our Church was organized there only so recently as 1895, yet our Christian community now numbers 40,000, while the work is divided into six Districts, comprising an Annual Conference. Self-support work has been rapidly developed, the *per capita* giving of our people being very little short of the best record in India. The far-famed hospital at Nadiad, representing the genius and devotion of Dr. Alexander Corpron, shares with the hospital at Miraj a reputation that has brought national recognition. Gujarat, being the home of Mahatma Gandhi, has experienced a decided impetus toward political advancement and all reform movements. No more remarkable work has been accomplished in a single generation by our Church in India than in that fair field of achievement and promise, Gujarat.

SPEAKING IN TONGUES

The rest of the Bombay Area is comprised of Maharashtra—the Marathi-speaking portion of the Bombay Presidency. This includes not only the regions contiguous to Bombay, but extends eastward in the shape of a great wedge more than 500 miles, taking in the southern part of the Central Provinces and the northern strip of the Nizam's Dominions. Maharashtra has furnished India with much of its most virile leadership, socially, politically and spiritually, in modern days, and holds great things for any church that can solve its problems and utilize its greatness in character and resources.

In regard to all the work in India, one must remember always the complexities and difficulties caused by the existence of numerous languages. In the Bombay Area, for example, the following nine distinct languages are used: Urdu, Punjabi, Sindhi, Pushtu, Gujarati, Marathi, Kanarese, Telugu and, of course, English. But in all these tongues, even as at Pentecost in the still longer list, Christians are telling of "the wonderful works of God."

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In 1855, a British engineer, studying the great desert kingdom of Bikaner, made a proposal to take the waters of the Sutlej River from the Punjab into that distant State. A few months ago, seventy-two years later, that dream was realized, when the Viceroy of India declared open the canal project that is to irrigate about 350,000 acres of land in the northern part of the State, bringing help and hope to thousands who through the years have held on in the desert. In 1856, William Butler, representing the Methodist Episcopal Church, started the great enterprise of bringing the life-giving spiritual streams to thirsty, dying souls in India. Seventy-two years later, there are nearly half a million souls in our Church in India, from Karachi to Rangoon and from Lahore to Madras, who are drinking, even along the desert ways of life, from that stream which banishes thirst and becomes, within the life of each one that drinks, a fountain of living waters.

Blessed is the man who may share with God in such a work!

BOSTON AREA

BISHOP WILLIAM F. ANDERSON

True to the spirit of the fathers from the days of Jesse Lee even until now, New England Methodism during the past quadrennium has been sowing the seed of the Kingdom beside many waters. Four major forms of service cover the chief activities of our people—a local normal Church program proceeding by continuous evangelistic and educational methods, missionary cultivation, education and the ministry of healing. The progress of our Zion has been in no sense spectacular, but steady and encouraging. Our membership in all these conferences, including both forms, totals 158,668, which is an increase over the total reported at the end of the last quadrennium of 24,409. Deducting from this number the non-resident and inactive members, we have a net gain in active full members during the quadrennium of 6,247.

It has been a notable quadrennium in the building of fine Churches—College Avenue, Somerville; Newtonville; Wesley Church, Worcester; Union Church, Fall River; Winchester, and First Church, South Manchester, Conn., have erected structures which would grace the finest avenues of the greatest cities in the land. The new structure at Trinity, Springfield, is nearing completion and will also be in the class of the finest Churches in Methodism. Other notable achievements have been at Mumford, Maine; Atlantic, Mass., and Glendale, Everett, Mass.

The subject of in-town Boston Methodism is receiving the most careful study by all our leaders, both lay and ministerial, and it is expected that in the near future a constructive plan of united action will be in operation.

Early in the fall of 1925 the city authorities notified us that the People's Temple, long a center of Methodist activities in Boston, had become unsafe and that it must either be repaired or abandoned. About the same time the historic Church made famous by the ministry of Dr. Edward Everett Hale at the corner of Newbury and Exeter Streets, Boston, only one square from the College of Liberal Arts of Boston University, came into the market. We purchased the building and are carrying on there with encouraging results.

Careful consideration is being given to the question as to whether the Wesleyan Association may not find a way to participate more actively in the general aggressive program of the Church. "The total resources at work upon the total task"—this is the ideal in Boston. Zion's Herald continues its splendid ministry to all the interests of the Area. It never enjoyed a more virile leadership than now.

Along with these activities the Boston Missionary and Church Extension Society is engaged in a work of the largest significance

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on behalf of the Norwegian-Danish, Swedish, Negroes, Lithuanians, Italians, Portuguese, Russians, Syrians and Chinese.

We have shared with other Areas the sorrow of a decreased giving for World Service. Districts and Conferences have fallen from a former high degree of giving, but three of the Conferences more recently have begun to increase slightly. Let it not be thought, however, that our people are not giving. They are, and that very generously. During the four years there has been paid for World Service \$1,526,165, plus special gifts aggregating \$64,638. The total disciplinary collections aggregate \$2,068,918, an average of nearly \$15 per member for the quadrennium. The amount given for pastoral support in the four years is \$5,123,613. When the proposed readjustment to the new missionary situation takes place, our people who are deeply interested may be depended upon to do their part loyally and intelligently.

Early in the quadrennium Dr. Lemuel H. Murlin resigned from the presidency of Boston University to accept election to the presidency of DePauw, his Alma Mater. By unanimous vote of the Trustees the Resident Bishop was requested to assume the responsibility of the acting presidency of the university. His duties in this capacity began January 1, 1925, and continued until February 1, 1926. It was a heavy load in addition to the responsibilities of Area administration. On February 1, 1926, Dr. Daniel L. Marsh, by unanimous election of the Board of Trustees, assumed the responsibilities of the presidency of the university. Already there is throughout New England a general expectation that the administration of Dr. Marsh will register a new era of advance for Boston University. He quickly won the confidence of the entire constituency and the work goes forward with gratifying progress. The student body for the first semester of this academic year numbers 13,306, and the total gross assets of the university amount to \$8,497,140.49. In June, 1926, a campaign for Boston University was completed, resulting in the raising of subscriptions totaling \$600,000 for the purpose of meeting a proposal made by the General Education Board. These monies are to be paid in by July 1, 1928.

During the quadrennium Dr. James A. Beebe, long the able dean of the School of Theology, was elected to the presidency of Allegheny College. His place was filled by the election of Professor Albert C. Knudson, who is going forward with the work as dean with fine acceptability and success. One stands in admiration and wonderment at the contribution of this School of the Prophets to the leadership of the Christian forces of the world.

It is gratifying to note that the two presidents emeriti of the university, Warren and Huntington, survive and continue to take an active interest in everything pertaining to the welfare of the institution.

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New England Methodism, unlike some other parts of the country, has jealously cared for its secondary schools during all these years, and in that has shown great wisdom. The Maine Conference has two preparatory schools, one at Bucksport, one at Kents Hill; New England Conference is still proud of the historic Wilbraham Academy. New England Southern Conference maintains an excellent school at East Greenwich, R. I. New Hampshire Conference rejoices in the steady progress which is being attained at Tilton year after year, and Montpelier Seminary worthily represents the Methodism of the Green Mountain State. All these institutions are prosperous and represent the most approved standards in secondary education. The great need of all of them is for larger endowment.

The institutional work of the Methodism of New England is attracting wide attention. The New England Deaconess Association is notable for its many-sided ministry. When its charter was granted by the Legislature of Massachusetts, the corporation was permitted to assume the care of properties totaling \$2,000,000. The gross assets now total almost \$2,500,000. At the last annual meeting of the Board it was voted to ask the Legislature to amend the charter so that the association might become sponsor for properties amounting to \$5,000,000. The Boston Hospital at Deaconess Road, the Palmer Memorial Hospital, for cancer and other incurable cases; the Wilbur Health Home for Children at Natick, Mass.; the Home for Aged Women at Concord, Mass., represent the manifold activities of this splendid organization. Philanthropic people of other denominations and of no Church affiliations are showing a gratifying interest in making large gifts. The association has also assumed the responsibilities for the conduct of Attleboro Springs Sanitarium under contract with the Board of Foreign Missions and the outlook for the future is bright.

For nearly forty years the Woman's Home Missionary Society has been worthily represented in the Area in two outstanding institutions, the Boston Immigrant Home in East Boston and the Medical Mission on historic Copps Hill.

The Maine and New England Conferences are engaged in vigorous campaigns for the Pension Relief Fund with good promise of complete success.

Late in November, 1927, our work in Vermont centering about Montpelier suffered the misfortune of a disastrous flood. Many of our people were involved in serious loss and some of our Churches were badly damaged. An appeal was sent out promptly through the columns of *Zion's Herald*, which resulted in the gathering of more than \$30,000 which has been expended under the wise direction of a judicious committee of ministers and laymen. The spirit of real brotherhood permeates our membership. We face the future with courage and hope.

BUFFALO AREA

BISHOP A. W. LEONARD

It was my privilege and honor to be assigned as the Resident Bishop of the Buffalo Area by the General Conference of 1924. Upon the adjournment of the General Conference I returned at once to San Francisco to make necessary preparations for moving my household goods and my family to Buffalo, where we arrived on Thursday, July 7, and immediately occupied the Episcopal Residence at 202 Morris Avenue.

In an effort to acquaint myself with the Area, I met, within thirty days after my arrival in Buffalo, the cabinets of the four Conferences which constitute the Area. In this connection it was possible for me to visit and inspect the work of our Church quite generally, and everywhere I was received most cordially and found to my great delight that Bishop William Burt, who preceded me in the administration of the Area, had a deep and permanent place in the love and esteem of the people. The twelve years he spent in the Buffalo Area were epoch-making years and his statesmanlike plans and activities have been recognized and appreciated by all Christian bodies within this section of the Empire State.

I was assigned to the presidency of the Genesee and Central New York Conferences in the fall of 1924, and to the Troy and Northern New York Conferences in the spring of 1925. I again presided over these Conferences in 1927. Twice, therefore, during the quadrennium now closing I presided over the Buffalo Area Conferences. In addition to this the Board of Bishops, during the past four years, assigned me to the presidency of the following Conferences: Southern Illinois, Northwest Indiana, Newark, Puget Sound, Oregon, Columbia River, Alabama and Blue Ridge-Atlantic.

THE AREA COUNCIL

The first Area Council for the present quadrennium was held in the University Church, Syracuse, New York, September 16 to 18, 1924. This Council was organized on the same general plan as that employed in California while I was the Resident Bishop of the San Francisco Area. It was a delegated body composed of an equal number of ministers and laymen, each District choosing its own representatives under the leadership of the District Superintendent. The delegates numbered between three and four hundred. A carefully prepared program, including addresses by well-known leaders in various

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lines of Christian activity, was carried out. The addresses were delivered in the morning and evening sessions and the afternoons were given over chiefly to discussion groups, where the general Church and local Area problems were given careful consideration. The reports from the groups, together with their recommendations, were reported back to the body of the Council and when approved by the Council formed a part of the Area program. The recommendations of the Area Council were then submitted to the Annual Conferences for their approval and became the "Area Program" for the ensuing two years. The program was printed in booklet form and a copy of the same was mailed to each Pastor and each official board member of every Church in the Area.

The Area Council is held but twice during the quadrennium, the second Council being held in our First Church, Syracuse, N. Y., October 26-28, 1926. At this Council the Area Program as adopted in 1924 was modified or changed only insofar as it could be made more constructive and efficient.

In the report of the Findings Committee, which was adopted unanimously by the Council, appears the following statement:

The Area Council has proved already of such value and helpfulness in practical suggestion and inspiration in the work of the churches of the entire Area, as to make it indispensable to the best working out of the plan of the Kingdom. It has brought us together in helpful fellowship. It has made possible and is developing a most desirable Area consciousness.

We therefore recommend its continuance and request our Bishop to arrange for an Area Council every two years.

The Area Council also passed the following resolution:

Resolved, That the present plan of Episcopal visitation is not promotive of the best interests of any Area. A Bishop is not allowed to preside in the Conferences of his own Area often enough during the quadrennium to get acquainted with all its problems and to administer its affairs with the greatest efficiency. Therefore, we recommend to the Conference that they memorialize the General Conference that arrangements be so made that a Resident Bishop shall preside at the sessions of the Annual Conferences of his Area at least three years out of four.

In accordance with the Area Program, Episcopal Area Headquarters were located in the Genesee Building, Buffalo, which have made possible a form of administration thoroughly modern and heartily commended by both laymen and ministers.

The debt on the Episcopal Residence at the beginning of the quadrennium was \$27,000. Under the Area plan this indebtedness was assumed by the four Conferences of the Area on the following basis: Genesee, \$15,000; Central New York and Troy Conferences, \$4,250 each, and the Northern New York Conference, \$3,500.

Total indebtedness up to and including April 1st, 1928, was

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\$11,000. This amount should be fully met during the first and second years of the next quadrennium.

If the said property ceases to be used as an Episcopal Residence and is sold, each of the four annual Conferences of the Area, namely, the Genesee, Central New York, Troy and Northern New York, and the City Missionary and Church Extension Society of Buffalo shall share in the proceeds of the sale in proportion to its investment on the basis of the value of the property as stated in 1924, which was \$50,000.

It is also understood that the Genesee Conference proportion does not include payments by the City Missionary and Church Extension Society, the successor of what was formerly known as "The Methodist Episcopal Union of Buffalo."

Advisory Boards have been organized by all the District Superintendents in their respective Districts, for the purpose of studying the conditions among foreign-speaking groups and of establishing friendly contacts between these groups and the Church. Similar Boards have been organized to study the social and industrial conditions in the great cities of the Area and also to give consideration to the very difficult conditions now obtaining in the rural sections.

In many of the cities and towns a committee known as the "Committee on Church Location and Finance" has been organized and is functioning as well as possible under the present conditions. This Committee advises with those Churches that plan re-location or the erection of new Church buildings, studying with special care strategic locations, and taking into consideration overlapping of territory, cost of property, cost of new Church building and equipment, drift of population, new city or town developments, etc. This Committee seeks to acquire for the Methodist Episcopal Church building sites in the new sections of cities where there is reasonable certainty that in the future there will be need and place for a Methodist Episcopal Church.

AREA HOME MISSIONS

The Sunday immediately preceding Thanksgiving is observed throughout the Area as Area Home Mission Day. On that day the Pastors are requested to speak on some phase of Home Missions, with special reference to the problems existing within the Area. At the conclusion of the sermon or address by the Pastor, the people are given the opportunity of making subscriptions for the reinforcement of our missionary work in the Area, it being understood that all such subscriptions shall not decrease whatsoever the amount the people or the Church will contribute to the regular benevolent enterprises of the Church; the money subscribed and raised on that day is devoted to special work within the District or Conference where the money

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is subscribed. In those Districts where the work is largely rural, the money subscribed on Area Home Mission Day is applied to the development and strengthening of the rural work.

As a result of this, new sites for Churches have been acquired, new parsonages have been built, old debts have been reduced or liquidated, and work in rural sections has been reinforced.

INSTITUTIONAL METHODISM

It is doubtful if any president of an educational institution connected with the Methodist Episcopal Church, either directly or indirectly, has carried heavier burdens during the past four years than Dr. C. W. Flint, Chancellor of Syracuse University. The city of Syracuse and the Alumni responded generously to the Chancellor's leadership for the reduction of the long-standing indebtedness on the university. The Conferences of the Area are loyally and generously paying for student scholarships and the Conference Committees have given careful attention to those students needing financial assistance.

During the academic year now closing there were 5,467 students registered in all the colleges and schools of the university, and of this number 1,330 came from Methodist homes or expressed a preference for the Methodist Episcopal Church.

The three secondary schools of the Area—Cazenovia Seminary, Cazenovia, New York, Dr. Charles E. Hamilton, president; Genesee Wesleyan Seminary, Lima, New York, Dr. F. E. MacDaniel, president, and Troy Conference Academy, Poultney, Vermont, Dr. Robert L. Thompson, president, have enjoyed four prosperous years.

Cazenovia Seminary has completed more than 100 years of remarkable service, and for nearly the same length of time Genesee Wesleyan Seminary and Troy Conference Academy have also rendered superb service in the field of secondary school education.

The following resolutions were unanimously passed by the Area Council:

First—That the Council records its conviction that the Secondary Schools of the Area are absolutely necessary and vital to the work of the Area, and deserve the strongest moral and financial support and aid of the ministry and laity of our churches.

Second—That the Council believes that these Secondary Schools have a priority claim on the educational money contributed by the Area, and that such money should not be distributed without adequately providing for their needs.

Third—That the Council requests the Board of Education to make larger appropriations to the Secondary Schools of the Area in subsequent years.

Folts Mission Institute, located at Herkimer, New York, after a long and honorable career, was compelled to close its doors in the spring of 1927 and to cease its activities as a mis-

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sionary training school. This action was made necessary when the Woman's Home Missionary Society decided to withdraw its financial support from the school.

The buildings and property are in splendid condition and might well be used as an old people's home.

At Cornell University a Wesley Foundation has been established and an effort is now being made to pay for a student Pastor's home at the seat of that great educational institution.

The moral and spiritual interests of the Methodist young people at Ithaca are being given sympathetic and careful supervision by those in charge of the Wesley Foundation.

The Methodist Home for Children at Williamsville, N. Y., has had a most prosperous quadrennium. From the very beginning this work has been directed by very able men, each Executive Secretary making a distinct contribution to the work of the Home. During the past quadrennium indebtedness upon the institution has been greatly reduced, while the income for the running expenses has been greatly increased. The more than ninety children receive the best of care and the work is distinctly a credit to the Methodist Episcopal Church.

The Hodgman Home for old people, located at Fort Edward, New York, has also had a successful four years and has proved to be a godsend to many an aged and lonely soul. Although the home is small, it is always filled to capacity.

The Friendship Home for colored girls and the Social Settlement work among the Polish people in Buffalo under the direction of the Woman's Home Missionary Society are making a distinct contribution to the social welfare of large numbers of people.

The Community House in Utica under the Woman's Home Missionary Society is now having one of the most successful periods in its history of over thirty years.

There are four Summer Schools of Theology and five Epworth League Institutes held annually within the boundaries of the Buffalo Area, all of which have been most successful.

While Epworth League Institutes continue to be held, the League work throughout the Area is not the force it was at the beginning of the quadrennium. Some sections show splendid Epworth League vitality, but as a whole Epworth League activities do not occupy the important place they did before the League was made a department of the Board of Education. It is an opinion frequently expressed that the League will not regain its lost prestige until it is restored to the dignity and importance of a Board, which position it occupied prior to the General Conference of 1924.

WORLD SERVICE

I have not endeavored to tabulate in this report a chart show-

Buffalo Area

ing the gains and losses for the quadrennium of the Churches of this Area. If some plan could have been devised whereby the special gifts could have had World Service credit, the showing would be very different, and if it had been possible to tabulate all the gifts that have been made through and by the Churches to benevolent enterprises not listed in World Service, the total giving from the Buffalo Area for the quadrennium now closing would have exceeded the amount given during the preceding quadrennium.

THE CHRISTIAN ADVOCATE

The Christian Advocate has been a very great help in the promotion of the spiritual and temporal interests of the Church. The editor, Dr. James R. Joy, has taken more than a mere editorial interest in the various enterprises of the Church within this jurisdiction. The appreciation of the editor's services to all departments of Church work is evidenced by the great record that was made by all the Conferences of the Area in securing renewals and new subscriptions.

STEWARDSHIP

Although it has not been feasible to organize stewardship campaigns throughout the Area, the Districts have nevertheless given very careful and systematic attention to the whole subject of stewardship.

LAY ACTIVITIES

Three Men's Councils under the direction and with the assistance of Dr. Bert E. Smith of the Department of Field Cultivation of the Board of Education have been held. The first Men's Council was held in Buffalo, New York; the second at Round Lake, New York, and the third—a Conference Men's Council—in Gloversville, New York. All of these great meetings proved to be very helpful in the development of the man-power of the Area.

The indebtedness upon the Churches has been very noticeably reduced, and while the erection of many new places of worship has very naturally entailed a large indebtedness in certain sections of the Area, nevertheless, upon the whole, the debts upon the Churches are being rapidly decreased.

There have been erected within the Area during the past four years forty-three new Churches, twenty-two parsonages and two District parsonages.

THE HEARTHSTONE LEAGUE

The Hearthstone League movement has had much to do with the development of the Christian life in the homes of our people. As the result of this movement hundreds of our Methodist fami-

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lies now observe regularly grace at the table, daily family worship and Christian conversation in the family circle.

Splendid emphasis has been given to more and better public worship, with the result that hundreds of Churches are now using a stately order of worship in the public services.

On November 10 and 11 a Conference on Evangelism was held in the city of Syracuse, which was attended by approximately 1,000 delegates. I was assisted by five of the Bishops and several other speakers. The delegates paid their own expenses to the Conference and provided their own entertainment. For two days they faced in a very searching way the various problems relating to the reinstatement of evangelism as the ruling passion of Methodism. This Conference promoted very definitely the spirit of evangelism throughout the entire Area, with the result that more revivals have been held in the Churches during the past year than in any year of the present quadrennium.

One of the most significant and far-reaching movements with which I have been connected during the twelve years I have been in my present position is what is known as the Preaching Mission Movement in the Buffalo Area. The outline of the program for this movement has appeared in the Church press and it is unnecessary for me to repeat it here. It is enough to say that for three months beginning with the first of January I gave myself almost entirely to special evangelistic efforts in various sections of the Area.

The Preaching Missions, which include public or mass evangelism, visitation evangelism and the personal training and indoctrination of converts, were held in the following cities:

Buffalo,	January 2-8
Elmira,	January 16-22
Rochester,	January 23-29
Utica	February 13-19
Syracuse,	March 5-11
Schenectady,	March 12-18

It is not an over-statement to say that in all of these Missions the spirit of evangelism was revived, large numbers of persons confessed Christ as their Lord and their Savior, while many Church members renewed their consecration to Christ and pledged increasing loyalty to the service of the Church.

In each city where a Preaching Mission was held no Church was large enough to accommodate those who desired to attend the services, and in every instance the closing service was held in the largest available hall or theatre. The service in Schenectady, by request of the Church Federation, was of an interdenominational character, and was a splendid illustration of what can be accomplished by the Protestant Churches of a city when they organize for some definite spiritual work.

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In connection with these Missions an Order of Worship was introduced which was based very largely upon John Wesley's Sunday service and which met with universal approval wherever it was used. It is an adaptation of certain features of the Wesley Sunday Service and includes suggestions and arrangements that have proved helpful in the ministry of certain prominent Church leaders of today. Many of the Churches in the Area have adopted this Order of Worship as their regular order for the Sunday service.

No one movement in the entire quadrennium has been, from every standpoint, as significant as the movement known as the Preaching Mission.

I take this opportunity of expressing my very deep appreciation to the Pastors and laymen of the Buffalo Area for their unfailing courtesies, their constant loyalty and their brotherliness to me as the Resident Bishop.

NOTE.—In view of the request that this report be in the hands of the printer not later than March 1st, it has been impossible for me to include in this report a correct table of statistics because of the fact that both the Troy and the Northern New York Conference did not meet until April 11th.

CALCUTTA AREA

BISHOP FREDERICK B. FISHER

That part of India known to Methodism as the Calcutta Area comprises three Conferences and one Mission. The Conferences are Bengal, Lucknow, and Central Provinces, and the Mission, Bhabua. The Area has four important centers. Calcutta, the home of the Resident Bishop, is a city second in size only to London in the British Empire. Commercially it ranks first in India. Formerly it was the home only of Bengalese—the poets and orators of India, whose beautiful language dominated it, but since the industrialization of India has begun it is compelled to share its prosperity with many other types of Indians, especially the sturdy Hindustani speaking races which are migrating down the Gangetic Valley by tens of thousands. This migration has made Calcutta the largest Hindustani speaking city in India. Large numbers of these emigrants are Christians and members of our own Church. As many as 1,000 have come during the past year from just one of the Districts of our Lucknow Conference.

It was natural that these villagers who had the courage to throw off one religion and to venture into a new one should be the first to venture forth into new work and into a new industrial life. They come from their quiet village homes into all the evil environment of a new industrial center. They come without their families. We have three centers for the Hindustani speaking people of Calcutta, one of which is entirely self-supporting. Among the Bengalese there are two churches. One of them is entirely self-supporting. Both of these larger congregations use the Central Church as their own. This magnificent church building, with its ample room for night schools and social life, is fast becoming a Church of all nations. The Hindustani pastor, in addition to the large flock of his own people whom he shepherds, has now under his instruction sixty Chinese, a score of whom have been baptized. Already Bengalese, Hindustanis and Chinese use the same building for their place of worship.

For the education of Indian boys there is Collins' Institute, which carries them up through high school and prepares them for the university. The Lee Memorial School still continues its mission and has 200 Christian Indian girl boarders in the school. The English work of Calcutta centers in Thoburn Church, and a school for girls and another for boys which are the outgrowth of the Church and which are entirely without

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gifts from the Board. The new Middleton Street property has become general headquarters for our Church in this great city and the possession of this property has lifted the Church in the minds of all Bengal. For some time to come it will be necessary to lease a large part of the building. But living rooms have been reserved for the general treasurer of the Board and the Woman's Society, and the Resident Bishop, as well as rooms for the offices of the Treasurers. The Seamen's Mission, supported by the business men of Calcutta, benefits over 8,000 seamen annually.

Lucknow is twenty-four hours distant from Calcutta and is the educational center for our Hindustani speaking people. There are two splendid boarding schools for our young people, the Lal Bagh for girls and the Centennial School for boys, which carry them up through high school preparatory to college. A self-supporting Hindustani Church and an English-speaking Church care for most of the Christians in the city. The Isabella Thoburn College, which is now the Woman's Department of the University, has been for the past quadrennium housed in its new spacious buildings. Its high standards have been maintained. The Lucknow Christian College has been the training ground for our Indian men for the past two generations and it is to this college we continue to look for our religious and educational leaders. Its principal is an Indian, one of the leaders of the Christian community and a power for good.

Jubbulpore is the largest city of the Central Provinces Conferences and is located in the very center of India. Distant from Calcutta twenty-one hours, it is in the heart of the Hindi-speaking population. This is the language which Mahatma Gandhi says will be the *lingua franca* of India and although his native tongue is Gujarati, he usually speaks to Indian audiences in Hindi. In Jubbulpore we have the Thoburn Biblical Institute, where Hindi-speaking evangelists are trained. There is a flourishing girls' school which gives a thorough high school education and two years of teachers' training which may be substituted for the last two years of high school work. This is done to prepare teachers for primary schools. The Boys' High School, formerly at Narsinghpur, is now in the process of being removed to Jubbulpore, where it will probably become a union project, governed by the different missions working in this section.

The India Methodist Theological College is located at Jubbulpore. The growth of this college has been truly phenomenal, perhaps because it was started with such knowledge of our need for such an institution. No one may matriculate at the college who has not a high school diploma, and at the present time there are several who have received the B. A. degree in other universities and are now taking the full course in this college

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looking toward the ministry. The college is affiliated with Serampore Theological College, which is the only institution in India to which the Government has given permission to grant the B. D. degree. By this affiliation our graduates are made eligible to sit for this degree. This recognition has given the college a status equal to the best in India, and on this high standard it is moving forward.

Calcutta Area has but one hill-station, the beautiful city of Darjeeling, which is nineteen hours' distant from Calcutta. It would be difficult for a Methodist to think of this mountain city with its altitude of 7,000 feet and its priceless view of the Himalayas without picturing that beautiful settlement on the hill-side known as Mount Hermon. Seven years ago these seventy acres were virgin mountain forest. Roads have been built, paths have been marked out, drains have been made, building plots have been levelled and there are now twenty-three tiny cottages for the use of missionaries and others. The hill settlement is crowned by the splendid Queens' Hill Girls' School, which has been called by a number of engineers the most efficient and the most economically planned school building in India. We have opened a greatly needed Boys' School to match Queens Hill. Everyone who has experienced hot seasons in this attractive Methodist mountain city realizes that as the plans move forward Mount Hermon will soon become to eastern India what Northfield, Chautauqua, and other centers have meant to America.

Bhabua Mission is the first attempt which the Indian Methodist Christians have made, under the auspices of their Indian Home Missionary Society, to start an independent pioneering evangelistic effort. Into a territory unreached by any other Christian body, this society has sent a number of workers. Some degree of success has attended their work, a considerable number of adherents have surrounded the workers, and a growing interest in Christ seems evident.

A number of interesting experiments are being undertaken by missionaries and Indian Christians of the Area. India has for thousands of years lived largely in villages, and for many generations to come this will remain practically unchanged. The establishment of universities and high schools in the large cities has left the villages untouched. When a young man did leave his village for education he never went back to it and so the sanitary, social and religious condition of the village remained static. The government washes its hands of the problem, as being too enormous to attempt. The missionary looked upon the village and the villagers and his heart and mind has begun to work on the problem.

Perhaps one of the most scientific and Christ-like attempts to solve the village problem is being made by our missionaries

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at Asansol, four hours by train from Calcutta. Ushagram, or the Village of the New Day, is a school *in* a village. The boys elect their ruling body, conduct their own bank, develop their own gardens, and build their own mud houses which are models of sanitation and coolness. They each learn a trade, and in addition to all this character-building vocational training, they are able to do full-time school work. It is from such trained, educated and self-reliant Christian villagers as these that we expect to see thousands of lay leaders in self-supporting and self-propagating Christian Churches in India. The educational department of government, as well as educationists throughout the country are visiting and watching this experiment with deep interest and admiration.

Our belief in the Church in India has been greatly strengthened during the quadrennium. Complete Indianization has been attempted in conspicuous Districts of the Area. In Lucknow Conference we have as many Indian District Superintendents as missionaries. Indians have taken over the missionary bungalow, the motor, and the management of the District. The practical points in which a failure was predicted by some have proven significantly successful. The property has been kept in excellent repairs. The homes have been made attractive and beautiful by the educated Indian women who preside there. In every way, both material and spiritual, the Indian District Superintendents have proved to the Church of India that they are able and ready to accept large places of leadership and responsibility.

The next step in this Area, and in fact throughout India, is the recognition of the capability of our Indian Methodist Christians. The Church has remained altogether too western in its methods and character. Christ calls us at this time to study our entire task in terms of Indianization.

CAPE TOWN AREA

BISHOP E. S. JOHNSON

Bishop William O. Shepard visited Africa and held all the conferences of the Cape Town Area in 1924. His gracious presence and spiritual messages carried comfort and inspiration and his administration was everywhere helpful. I gratefully record the beneficent effect of this itinerancy in the episcopacy.

Early in the quadrennium we suffered the loss, by death, of an earnest and energetic young missionary, Harral A. Longworth, who was on his honeymoon at the close of his first term of service. He was drowned while bathing in a river near the home of his bride in Sweden. Owing to the contrasting laws of America and Sweden the bride widow found herself without a country, and she had to naturalize in the United States before she could return to her missionary work in Africa, to which she is devoted. Mr. Longworth had large and worthy plans for the industrial and social, as well as spiritual, uplift of the Angola natives. He is much missed.

There is gratifying progress in the work on all the fields, although in some places the progress is more rapid than in others. Notwithstanding the diminished missionary force on all the fields and the more intense opposition on some of the fields, our people continue to grow in grace and the knowledge of our Lord Jesus Christ and to increase in numbers.

Of outstanding significance in the progress of the work is the development of a native ministry. Twenty men in three missions of the Area have been ordained and admitted into full Conference membership during the quadrennium, and others have been received on probation. More intensive training has been carried on, chiefly by means of institutes held once or twice a year. In these institutes most of the missionaries, including those of the W. F. M. S., take part. About 400 natives have from ten days to three or four weeks of this training each year and the results are in evidence. Class leaders and stewards also have systematic teaching. The native Church is taking more definite shape and gaining strength.

Our day schools are doing more effective work. Higher standards are reached and more pupils pass the government examinations in Angola, Rhodesia and Portuguese East Africa.

In Rhodesia our work has received the support of the government by substantial grants. During these last few years the government has taken up some of the work which we initiated, particularly in agriculture, in which the natives are making rapid

strides. Where the woman used to tickle the surface of the soil with her short-handled hoe the man now turns up the earth with his plough. The missionary has taught him to train and use his cattle to advantage. In one village which I visited some time ago I was told that the natives owned 110 ploughs. Like progress has been made in other directions. The government has instituted and is carrying on a system of education, particularly in agriculture, which secures to the native of this territory opportunities beyond those enjoyed, at least to anything like the same extent, by the natives of our other fields. These industrial and educational advantages should only spur us to greater effort in our most essential task, the bringing of the native heart and life into glad conformity to the mind of Christ. Increasing success in this prime task has brought us much joy.

In Angola, with a diminished missionary staff, but with great faith and under the compulsion of the Spirit of Christ, our work has extended eastward and southward. With glad hearts, though with no hope of anything but the most meager material support, natives have pushed into these two new regions under the leadership of their missionaries with very beneficial results. With fortitude and zeal they have endured extraordinary tests, counting even their lives not dear to them if only they may bring men to share their rich experiences. Many lives have been transformed and a new and radiant joy is manifest.

Whatever be the reason, a similar wave of revival has visited the other extreme of our work, Portuguese East Africa. Devoted and conscientious missionaries seemed to be impelled, perhaps by conditions and relationships which imperilled the continuance of our work, to persistent prayer and personal heartsearchings. Without anybody knowing just how it happened the revival was upon them, and the end is not yet.

In Portuguese East Africa, as in Angola and Rhodesia, our native leaders have made marked advancement. They are successfully pursuing the Conference course of study, and there are now as many black as white Conference members and probationers.

In the Congo we are much nearer the beginnings of things and our small group of missionaries is very widely scattered, but in every station the infant Church is being carefully nurtured and a native leadership is beginning to emerge. Our school of the prophets is now functioning. One of the difficulties here is that we work in at least four different language groups, with no one common language. Much, however, has been accomplished by the missionary training of individual boys who evidence some strength. The gospels have been translated into all the languages and many of our people can now read the Word. The indefatigable missionaries on the railroad shepherd several thousand workers in mines and public utilities, many of whom go back to

Cape Town Area

distant villages and carry with them the Word and the life. New churches are being built in Elisabethville and Likasi for the many hundreds of natives who flock to our services. In these cities also we try to help the non-Catholic Belgians and others, and they are succeeding in no small measure. For this element of the population services are conducted in French by the missionaries at least weekly.

The ministry of healing has played an important part in opening up the way for the gospel, but at the present time our medical force is sadly depleted. Only three doctors are now on the field and one of these is about to leave on much needed furlough. Fortunately we have a few well trained and truly devoted nurses who render wonderful service.

Dr. Piper rejoices in a new hospital at Kapanga, in the Congo. A new leper colony has been established by Dr. Stouffacher with four buildings on a beautiful site in Inhambane. Dr. Kemp has built a number of small units for hospital work at Quessua, in Angola, and during the last two years several units were added to the Nyadiri hospital in Rhodesia. At Old Umtali a maternity hospital was dedicated during the last session of the Rhodesia Conference. This is operated by Misses Bjorklund and Hanson, who are training native girls for maternity work. Mrs. Berry is carrying on the medical work opened up by Dr. Berry at Kabongo and is at the same time doing the evangelistic and educational work of the station. She is about 250 miles away from any other of our missionaries and for months hears no voice in her own language. But she endures, seeing (visiting with) Him who is invisible. Dispensary work has been opened at Manjacase, P. E. A., by Mrs. Longworth. The W. F. M. S. now has nurses at its three centers in Rhodesia and one coming to Portuguese East Africa. The dispensary at Quiongua has been reopened by Miss Lindquist.

Besides attending a specially called meeting of the Bishops in 1926 and being present as the only representative of our Church at the 200th anniversary of the admission of John Wesley to his fellowship in Lincoln College, Oxford, the same year I have held all the Conferences of the Area since 1924. I have, I believe, broken every record in getting from place to place. Last year, accompanied only by a native schoolboy, I practically crossed and recrossed the continent within the tropics, driving a small automobile. New and pioneer experiences came to me on this trip of 8,000 miles.

The South Africa Central Mission Conference changed the boundaries of the Southeast Africa Mission Conference and the Rhodesia Mission Conference, so that in the former is included all the work of the Church in Portuguese East Africa and the Union of South Africa, and in the latter is included all the work of the Church in Rhodesia.

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The Rhodesia Mission Conference and the Angola Mission Conference ask Enabling Acts permitting them to organize as Annual Conferences during the quadrennium, providing they can meet the conditions. I heartily concur.

Finally, may I express my increasing conviction that what Africa needs is Christ, Christ the power of God and the wisdom of God. When my father lay dying thirty-eight years ago he sent a message to the only absent member of his family, his far-off son: "Tell him to preach Christ, a full and free salvation for everybody." Christ is saving Africa. The first generation out of heathenism witnesses this fact. At the last session of the Rhodesia Conference a native choir under a native leader sang in all its parts The Hallelujah Chorus. It was wonderful. Where a quarter of a century ago there was not a Christian now rang out with repetition after repetition the triumphant acclaim, the kingdoms of this world are become the Kingdom of our God and of His Christ, and He shall reign—and He shall reign—and He shall reign—for ever—and ever—for ever—and ever—Hallelujah. So be it.

CHATTANOOGA AREA

BISHOP WILBUR P. THIRKIELD

THE PEOPLE

The Chattanooga Area occupies a strategic position in the central and border South. It has access to the most distinctively Anglo-American group in the Nation. It is in the heart of the Piedmont belt, stretching 250 miles along the Ohio River and running northeasterly 600 miles. Here among the mountains and hills is a population of several millions of virile, stout-hearted people, of distinctively American ancestry and with large native capacity. The foreign element furnishes a very small percentage. American ideas and ideals are dominant. These American Highlanders are now aspiring and progressive as never before. They are awakened and making distinct gains in educational and religious efficiency. This region has furnished many strong leaders in Church and State.

Here in this Area the Methodist Episcopal Church took strong root after the Civil War, and has developed a membership of 82,456 among the white people, with colleges and academies which are now reaching and moulding the character and life of 1,722 pupils.

The Woman's Home Missionary Society has for nearly a half century done an invaluable work through its training and industrial schools, with an enrollment for 1927-28 of 1,272. Young women with lives broadened and enriched through Christian training in these schools have made a distinct contribution to the higher life of the South.

To this region there is opening a tremendous industrial future. The growth in hydro-electric power now available is prodigious, and mighty water powers are being harnessed to machinery. Men, women and children are being drawn to industrial towns and cities. As never before, our Church is needed in helping to meet a crisis in the life of these capable, hardy people, before whom the new industrial and civic life, with its opportunities and perils, is opening. The spiritual is the only force equal to the task of matching the material and redeeming the people from the sordid and earthly into the nobler and diviner life.

The East Tennessee and North Carolina Conferences, with a membership of 20,517, constitute a part of this Area. Outside the "Black Belt" this group of colored people in our Church, with better schools and a larger spirit of freedom, industrial

Chattanooga Area

opportunity and hope, has developed a strong type of citizenship. Many thousand of them are in manufacturing plants and in other industries. In certain coal mines in the Virginias they furnish the backbone of the laboring force. Officials in charge of great coal mines came to the session of the East Tennessee Conference at Gary, West Virginia and offered high praise for the fidelity and efficiency of laborers of this group. There is high appreciation on the part of this group for the large opportunity offered them for growth in the intellectual and spiritual life in the Methodist Episcopal Church. Their devotion to its interests has been demonstrated in the past fifty years in their really sacrificial support of its benevolent enterprises, in the benefits of which they have also shared. The recent action of the North Carolina Conference in bringing to the new Bennett College for Women the sum of \$5,300 as the result of a Self-Denial Week, without interfering with the claims of World Service, is an example of their consecrated giving.

So much then for the character and spirit of the people touched and uplifted to larger life through the Methodist Episcopal Church in the Chattanooga Area.

THE AREA

The Area stretches over an empire, running from the Mississippi River on the west to the Atlantic Ocean, and in 1924 the State of Alabama from the Gulf northward was added. The Area comprises four Conferences among the white group—Holston, Central Tennessee, Blue Ridge-Atlantic and Alabama—and two among the colored people—East Tennessee and North Carolina Conferences.

WORLD SERVICE

While during the Centenary two Area Secretaries were employed, these were dispensed with at the opening of the quadrennium. The District Superintendents and Pastors have given noble and generous response to the claims of World Service. On account of the extent of the Area and the large expense involved, only two Area Councils have been held. Yet last year this Area was one of three which showed an advance in World Service over the previous year. In the death of the Rev. Dr. B. M. Martin, the Area lost a leader whose sacrificial spirit led him to exhaust his very life in the service of the Church.

COLLEGES AND ACADEMIES

The marked contribution of the Methodist Episcopal Church to the educational life of the South is manifest in colleges and academies that it has fostered and maintained for a half-century

Chattanooga Area

throughout the central South. These institutions are related to our central University at Chattanooga.

The progress of the *University of Chattanooga* during the quadrennium cannot be measured by statistics. The improvement in ability and morale on the part of both the faculty and students, the increasing loyalty of the alumni, the growing interest of the constituency which the university serves, the subtle influences of Christian culture which radiate from such a center are the most important developments. Higher standards of training and service for laymen, as well as ministers, are clearly a result of the university's program during these years. In resources the institution has increased its productive endowment from \$609,771 since May, 1924, to \$1,005,600. This noble collegiate Gothic plant, crowned by the John A. Patten Memorial Chapel, is valued at \$300,000. The enrollment has increased from 356 to 404 during the quadrennium. Including the summer school, its total enrollment is 671. New departments of Religious Education, Political Science and Music have been added. Its friends recently erected a Stadium costing \$65,000. The value of property and equipment to-day is \$1,250,000. The increase in value of buildings and equipment during the quadrennium is \$300,000.

A careful study of the relations of the *University of Chattanooga* and the *Athens School* awakened the conviction on the part of the Resident Bishop that larger interests in our educational program could best be served by each institution standing on an independent basis. After careful negotiations, the separation of the two institutions was brought about in 1926, with a spirit of unanimity and harmony that indicated it was in the order of Providence. The wisdom of this step has been demonstrated both at Athens and Chattanooga in increased attendance and enlarged interest and support of the constituency of each institution.

Established in 1866, with its long record of large usefulness, the institution at Athens took the name of *Tennessee Wesleyan College*, which now operates as a high-grade junior college with special departments of Teacher Training, Religious Education and training for Rural Leadership. Within a year of the separation its high standards were attested by its election to membership in the Association of Colleges and Secondary Schools of the Southern States. The enrollment of college students has increased to 229, with 116 in the Preparatory Department. In order to place it on a permanent financial basis, a campaign to raise \$500,000 has been entered on with encouraging prospects.

We note with gratitude the completion and dedication, during the quadrennium, of an auditorium and gymnasium, together with other improvements, aggregating \$100,000.

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The following setting forth of the situation and outlook of the several academies in the Area may be of interest:

Washington Collegiate Institute in North Carolina, during its fourteen years of history, has had Dr. O. M. Fletcher as its President. In the last two years its graduates numbered fifty. Equipment for Christian service is emphasized.

Murphy Collegiate Institute at Sevierville, Tennessee, has an enrollment of 181 and a senior class of forty. It offers special training for teachers of mountain schools. A large girls' dormitory and a new water system have been added this year. Its campus and equipment are valued at \$200,000. It seems yet to be demonstrated that the abandoning of the old plant for this more extensive equipment has been altogether justified.

McLemoresville Institute at McLemoresville, Tennessee, specializes Agriculture and the Sciences, while also offering Vocational Training to its 200 students.

Baxter Seminary, also in Tennessee, has doubled its attendance and has gained membership in the Association of Colleges and Secondary Schools of the Southern States. Members of the faculty hold degrees from standard colleges. Besides regular academic work, it has departments in Music and Economics. Most of its graduates have become teachers or ministers.

At the *Morristown Normal and Industrial College*, Dr. Judson S. Hill in forty years of service has built in his life and really created an important institution. He is now claimed a first citizen in the city that once ignored him. Crary Hall, which was destroyed by fire last fall, has been rebuilt and a spacious gymnasium has also been erected. The college has gained recognition in the accredited list of normal and junior colleges and ranks as one of the best institutions for colored youth in the South. The high esteem in which Dr. Hill is held by the members of the East Tennessee Conference is enforced by the fact that for nearly forty years he has been honored as their only ministerial delegate to the General Conference.

It was a delicate task to change Bennett College, established fifty years ago, with a body of 650 alumni, from a coeducational institution into a college for women. Yet in the interest of the higher education and of specialized modern training for larger efficiency on the part of the womanhood of the Negro race, this readjustment seemed required. With the support of the Board of Education and the Woman's Home Missionary Society, together with the generous co-operation of the trustees and the North Carolina Conference, the readjustment was brought about in harmony. *Bennett College for Women* was opened in the fall of 1926. With the three recently constructed buildings and the refitted chapel, the college has a noble plant. Mr. David D. Jones, a graduate of Wesleyan University, with

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an exceptional record of service as a Y. M. C. A. Secretary and as staff officer of the Interracial Commission, was called to the presidency. His wife is a graduate of the University of Cincinnati. The faculty is composed of graduates of the leading colleges of the Nation. The enrollment increased to 221 during the first year. This year the enrollment in the college department has increased five-fold. The institution has been rated as a standard junior college by the Department of Education of North Carolina. Bishop Robert E. Jones and a long line of leading ministers and educators of the Church are alumni of Bennett College, as well as of Gammon Theological Seminary. A noble hall bearing the name of Bishop Jones was dedicated last year.

RELIGIOUS EDUCATION

The Summer School for Ministers at Athens, under the supervision of President Arlo A. Brown, with a broad program and thorough work in the Conference Course of Study, has been of large educational value in lifting the standard of training for the ministry in the Conferences among our white people. A higher level of efficiency in the work of the ministry has been manifest. The school at Claflin University, directed by Professor Willis King of Gammon Theological Seminary, has rendered a like service to the ministers in the East Tennessee and North Carolina Conferences.

A more efficient type of rural leadership has been developed under the practical instruction given by Professor R. A. Kilburn at Tennessee Wesleyan to candidates for the ministry. Through his supervision of the work he has given valuable guidance to the student-pastors. Many teachers of rural schools have also been given broader ideals of service.

A higher type of Sunday School work is being developed under the supervision of the Rev. H. G. Williamson, who began work as Director of Religious Education in 1926. Not only have District Conferences and local and various group meetings been inspired to adopt modern methods and ideals in their work, but multitudes of teachers have also been led to adopt higher standards. Under the leadership of the director, graded schools have been made possible not only in the city but also in the rural churches.

OVER \$2,000,000 IN CHURCHES AND PARSONAGES

The quadrennium has been signalized by a record of constructive progress in building Churches and parsonages that is extraordinary. Even the falling off of appropriations from the Board of Home Missions, which has always given generous support, has not halted a new era in church building. The following record for the several Conferences is based on detailed

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reports from the District Superintendents, showing total expenditures of \$1,847,142:

Conference	Churches	Cost	Parsonages	Cost	Improvements
Alabama	20	\$174,500	7	\$17,500	\$12,400.00
Blue Ridge-Atlantic...	12	88,000	4	16,000	18,800.00
Central Tennessee.....	9	47,300	2	2,500	17,117.00
East Tennessee.....	5	39,850	7	11,200	32,200.00
Holston	39	1,050,060	15	84,700	92,905.00
North Carolina.....	16	119,900	10	20,300	5,100.00
	101	\$1,516,610	45	\$152,200	\$178,332.00
Churches					\$1,516,610.00
Parsonages					152,200.00
Improvements					178,332.00
Total Investment in Churches, Parsonages and Im-					
provements 1924-1928.....					\$1,847,142.00
Including the Johnson City Church.....					191,000.00
					\$2,038,142.00

This list does not include the impressive Gothic structure at Johnson City, now in the process of construction, to cost \$191,000, which will bring dignity and strength to the Church in this entire section where material growth and progress are startling. The Church at Baxter, Tennessee, together with the new churches at McLemoresville, Tennessee, and Boaz, Alabama, give these three seats of important academies worthy houses of worship. Notable among the new enterprises are the Colonial Gothic Church at Kingsport, Tennessee; the John A. Patten Memorial Parish House, First Church, Chattanooga, built and equipped at a cost of \$160,000, and numerous churches of the modern type, such as Manker Memorial, Chattanooga; Vestal and Oakwood Churches in Knoxville. The ever-enlarging field is evidenced in the recent dedication of spacious brick Churches for the white group in Roanoke and Pennington Gap, Virginia, and four churches in the Asheville, North Carolina, district, besides a larger modern brick church for the colored people at Pocahontas, West Virginia.

This indicates vitality and strength and a forward movement in the work of the Church that is notable, and also rich in promise of broadened usefulness in the central South. In fact, our church stands for an aggressive educational and evangelistic program and for intensive and thorough-going spiritual service.

There has been a noticeable deepening in religious life and worship among our people, along with the larger use of the Order of Worship and the noble hymns of the Church. The spirit of devoutness in the sanctuary and reverence in the administration of the Holy Sacrament are also in evidence.

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EVANGELISM

In the interest of Evangelism and the larger spiritual life, the Men's Council held in First Church, Chattanooga, in 1925, rendered a distinct service. The culmination of this spirit of Evangelism was realized in the Conference held in First Church, Knoxville, last January, when Bishop Theodore S. Henderson, Dr. George Dean and others rendered service of immeasurable value. The thought and conviction of the delegates was centered on the one dominant theme of Evangelism. Money raising and World Service were not named. This so fixed the minds of all on the central aim of the Church in bringing men to God, that the very atmosphere was surcharged with this evangel. There is now evident throughout the Area the most marked and encouraging evangelistic movement that has been known in years. District Conferences and individual churches are becoming absorbed especially in the work of personal evangelism. Already reports show that hundreds have been led to Christ and brought into the fellowship of the Church.

FRATERNITY

The Resident Bishop has eagerly sought points of fraternal contact and possible avenues of co-operation with the Methodist Episcopal Church, South, and has received cordial welcome in its Conferences and Churches. Competition has been avoided. The spirit of unity, confidence and good-will is growing. A notable example of fellowship in Christian service is found in the Conference for Rural Ministers at the Vanderbilt School of Religion. Helpful co-operation in the plan has developed into the granting of thirty-six scholarships, including all expenses, now enjoyed by the ministers of this Area. The Resident Bishop and our college professors take assignments on the faculty. Definite advance in the work of our rural pastors is as evident as it is gratifying.

MOUNTAIN CENTERS

Broadened and more more efficient work among the peoples living back in the mountain regions, under the expert supervision of Dr. J. S. Burnett, has been secured through enlarged buildings and modern equipment, made possible through the Board of Home Missions and generous friends. At Patten Center and Pittman Center in Tennessee and at Tipton Hill, North Carolina, work of practical and permanent efficiency is being done. The contribution of this work to the social, economic, educational and spiritual life of these virile people is beyond estimate. Remnants of the Cherokee Indian tribes are still found in the mountains and villages of Tennessee and North Carolina. Our ministry to the spiritual needs of these

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native Americans has been welcomed. The principal church is at Pembroke, North Carolina, which, with its community service, is effectively reaching both young and old.

THE ADVOCATE

The unanimity with which the plan for the consolidation of the Southeastern Christian Advocate and the Western Christian Advocate, in the form of a Southern Edition, has been adopted, including the favorable action of the editors and local officials involved, gives strong hope of its success. The Area Council at Knoxville unanimously endorsed the plan. It is right in line with the movement in modern religious journalism on account of the large increase in the expense of publication. The Book Concern has adopted a liberal policy for this territory, as the edition offers twenty-four pages instead of sixteen.

INTER-RACIAL PROGRESS

A marked feature in the Area has been the ever-broadening spirit of inter-racial sympathy and co-operation. For fifty years the ministry and members of the white and colored groups in our Church have had little contact in religious service. There are historic grounds for this sensitiveness and fear on the part of each group. This has gradually been so overcome that for the first time in sixty years the groups met together in the Conference on Evangelism in our great First Church, in Knoxville. Speakers of both races took part in the program and at the close all knelt in consecration at the same altar. The Conference proceeded in perfect harmony and the outcome is a larger spirit of understanding, sympathy and co-operation. This is both gratifying and hopeful.

AFTER FIFTY YEARS

It is a singular fact that the last two Conferences ever to be assigned to the Resident Bishop were the Mississippi and the Latin-American Mission of Mexican ministers. Identified as he has been with the missionary enterprise in the South since accepting the call of the Church to Gammon Theological Seminary in 1883, these Conferences represent the racial groups to which he has especially given forty-five years of service. He feels that to him was given a great chance under the leadership of Christ to build nine-tenths of the fifty years of his active ministry into the helping of lowly groups and in developing broader inter-racial fellowship, co-operation and good-will between the white and colored races after the Spirit of Christ. As he lays down this office he has only gratitude for the high privilege of this service, cheered and sustained as he has ever been by one who has willingly shared this opportunity and who

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has never faltered in the task. No real sacrifice has ever been required. But rather, as Paul says, "In His own love He chose us" and ordained us for a special ministry among His children who most needed help. Truly, the joy of the Lord has been ours in seeing the fruit of our labors and in receiving more than we have been able to give.

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EDWIN H. HUGHES, RESIDENT BISHOP

The institutions within the Chicago Area are so many that any detailed summary of their activities and advances would fill this report with bewildering figures. I am presuming that any one who is sufficiently interested in these enterprises as to desire the fullest information would not hesitate to apply to the proper officials for printed material; and that, therefore, it is not necessary to make this quadrennial review a digest of statistics. None the less this survey may begin with the heading of

I. EDUCATIONAL INSTITUTIONS

The premier of these in its scope and financial standing is Northwestern University, whose charter provides that a majority of its trustees shall be members of the Methodist Episcopal Church, and eight of whose trustees are actually elected by four of our Annual Conferences—the Rock River, Central Illinois, Michigan and Detroit. The fiscal growth of Northwestern in this 1924-1928 period has been almost inconceivable. Practically every meeting, whether of the board of trustees or of the Executive committee, makes record of substantial additions to property and endowment. The development of the down-town campus, known as the McKinlock Campus, in honor of a generous donor, has given a stately and significant setting for some of the professional schools. The College of Liberal Arts, which is usually the department in which the Church has its chief interest, has not yet received its proportion of gifts; but a new emphasis in solicitation is likely to start funds in this needed direction. The Graduate School, to which fair-sized appropriations are made by our Board of Education, is doing fine service; and the lists and services of its scattered degree-holders show that the investment here is exceedingly fruitful. One of the big needs of the university is a proper chapel on the Evanston grounds. Such a building would stimulate the religious life of the college department. It is fondly hoped that some generous member of the Methodist Episcopal Church will come forward with a gift for this sacred purpose, and so relieve the anxiety that President Scott and his trustees have for the spiritual interests of the students.

Garrett Biblical Institute, under the headship of Dr. Eiselen, makes steady progress. The institution has been not a little

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embarrassed in its current expense account because some of its property has been disqualified for regular income by the improvements of the famous Wacker Drive. We are slowly working out of this condition; and within five years there should be a decided change for our financial betterment. Still, Garrett, in order to do her full and splendid work, needs several millions of extra endowment. Her charter decidedly limits the number of her trustees. This might be changed, but not without possible sacrifice in other directions. The three lay members of the board, Messrs. Wheeler, MacMurray and Dunham, deserve high praise for their faithful custodianship of the Institute's interests. There is a wonderful and ever-growing opportunity for Garrett Biblical Institute to influence the wide world for the Kingdom of God.

Down-state, our educational interests of college rank are represented by Illinois Wesleyan University at Bloomington, and by Illinois Woman's College at Jacksonville—both of which have a good quadrennium. The passing of Hedding College from our control, because of lack of funds, centers our thought and benevolence more on Bloomington and Jacksonville. President Davidson has his current expense problem—which is often acute. Illinois Wesleyan needs some liberal friend or friends, who will endow it generously. In essentials of service there is constant improvement, while in its student-body there is an access of numbers and enthusiasm. In the quadrennium Illinois Woman's College has secured Dr. Clarence Paul McClelland as its president in succession to our marvellous Dr. Harker, whose work made an epoch in the history of Methodist education. Dr. McClelland has made a fine impression everywhere. Senator J. E. MacMurray, a member of this General Conference, has given \$125,000 for a new building on condition that a like sum be raised. The condition has been met; and the stately structure now awaits the admiration of all visitors.

Perhaps a sentence may be given to each of our other institutions, though in their works they deserve volumes—

The Chicago Training School, product of the life blood of J. Shelley Meyer and Lucy Rider Meyer, goes forward, probably to a transfer and transformation of its interests. Dr. L. F. W. Lesemann heads its work with rare efficiency. Its assets go probably beyond two thirds of a million dollars.

The Wesley Foundation at the University of Illinois is the fine pioneer of our work at the tax-supported institution in America. Dr. James C. Baker has completed twenty years as Pastor of Trinity Church and Director of the Foundation; and this anniversary was remarkably celebrated in recent months by a day's program and by an enthusiastic banquet at which the deserved tribute, that could not possibly be overdone, was paid

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to this faithful steward of a great opportunity. This Foundation needs a million dollars of added endowment.

Chaddock Boys' School does a gracious work, at Quincy, Illinois—with Mrs. Eva C. Frields, as Principal, and W. G. Pulliam, as Field Secretary. It is now at the end of a successful endowment campaign; and its good work for boys should thereby be enlarged and bettered.

Grand Prairie Seminary, at Onarga, should be mentioned in this report—if only to point the emphatic lesson that institutions which represent much prayer or sacrifice on the part of our forbears, may easily slip from our control and service—unless the Church guards the form of official relation and really does something worth-while in the way of continued support.

Jennings Seminary, at Aurora, Illinois, continues to render fine service. The fact that it sedulously maintains a religious atmosphere may give confidence to parents who are anxious to place their daughters where our Christian idealism keeps its power.

II. HOSPITALS

The Wesley Memorial Hospital in Chicago is simply wonderful. These four years have brought it large and significant gifts, amounting to hundreds of thousands of dollars. Its full plan for affiliation with Northwestern University has not yet been consummated; but it is earnestly hoped by many that the partnership may ere long be made effective. A visit to Wesley Hospital will fill any of our people with a great pride in the work that we are doing in the name of Christ the Healer.

The Methodist Hospital at Peoria, Illinois, has a new building and is doing an enlarged work. It will soon need a big supplement for its running expenses, and it deserves richly the support of all of our people in Central Illinois.

We have likewise an indefinite but helpful relation to the Hospital at Mattoon, where much good is being done.

III. OLD PEOPLE'S HOMES

There are three of these: The Old People's Home in Chicago, under the magnetic management of Mrs. W. A. Phillips, the widow of one of our honored preachers. This home steadily increases its equipment and is the joy of its supporters, even as it is the refuge of its inmates. The Bethany Home in Chicago is under the patronage of our Central Swedish Conference. Comparatively this small group of Methodists has done an almost incomprehensible piece of work in promoting this enterprise. A few months ago another fine wing was added to the building. The property and other assets must now reach well toward the million! Dr. N. P. Glemaker does exceptional work

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as superintendent. All praise to our Swedish Methodists, who have likewise opened the Susannah Wesley Home for Girls—in a new location and under improved conditions.

The Old People's Home, at Quincy, came to us with the merger of the St. Louis German Conference into the surrounding English Conferences. It gives a wonderful completion of the good work of the Illinois Conference. We are slowly, but surely, placing it on the hearts of our English people, being confident that we can never remove it from the hearts of our German people. It does fine service, under the guidance of the Rev. Emil Hemke, and it should have its place in the plans and wills of our people.

IV. ORPHANAGES

The Methodist Deaconess Orphanage at Lake Bluff has had a quadrennium of marked prosperity. A fine addition to its buildings, and scores of minor improvements make the heart of Miss Jessie Arbuckle glad and the hearts of all her supporters in the care of the dear children very proud.

The Cunningham Children's Home in the Illinois Conference at Urbana goes on from service to service and makes us all happy by what it does for its wee guests.

The Baby Fold at Normal, under Mrs. Archer, continues as a credential of her piety and unstinted service; and a review of its work never fails to evoke an outburst of sympathy from people who, like Christ, still know how to take the children into their arms.

V. OTHER INSTITUTIONS

The Agard Rest Home, at Lake Bluff; the German Deaconess Home in Chicago; and the Chicago Deaconess Home all continue the gracious ministries of refreshing and renewing our good workers. Marcy Center, also, still maintains its fine influence in a vicinity largely Jewish; and we believe that through its work our Hebrew people catch some glimpses of their own Messiah.

The above list of enterprises, all too scantily treated, will show that our Lord does not lack in the Chicago Area for those proofs that He himself mentioned to the imprisoned John the Baptist. In truth, our hearts glow with grateful warmth when we see what Christ is doing through the hearts and hands of his consecrated people. Glory be to God for the privilege of such wonderful participations!

VI. PROPERTY

We are well-nigh staggered, as we note the property increases of this quadrennial period. Extensive building enterprises have been undertaken and completed at First Church, Oak Park;

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Trinity Church, Chicago; St. James Church, Chicago; St. James Church, Danville; Lincoln Church, Danville; First Church, Elgin; First Church, Kewanee; First Church, Lincoln; Laurel Street, Springfield; Gresham, Chicago; First Church, Urbana; First Church, Morris; Grace Church, Quincy; Swedish Church, Austin, Chicago; Morgan Park, Chicago; St. John's, Chicago, while fine new churches have been dedicated at Downer's Grove, Park, Ridge, Lake Forest, Naperville, Onarga, Rockbridge, and Gridley. Indeed, one hesitates to begin a list lest offense be given by an omission. The amounts spent in these building enterprises represent fully four million dollars. In only one case has there been any serious financial crisis, following a building campaign.

In addition to these, Halsted Street Institutional Church, Chicago, has been erected on a large and useful scale and has been dedicated, the beautiful Chapel being named for a beloved layman, the late Perley Lowe. Almost a quarter of a million dollars was spent on this total plant. First Church, Chicago, was duly dedicated early in this period. Let it be gratefully recorded that monthly the debt on the Chicago Temple is being reduced, and that this colossal enterprise promises much for the future of our work in its great center. Large congregations wait here upon Dr. John Thompson's ministry. Evidently the boldness of the First Church officials is winning a great reward. But let not other down-town churches be misled. First Church began with an immense equity in the value of one of the finest corners on earth!

On reading over the building accomplishments of the Area, one is almost driven to pray that God may save our people from undue local expenses—if these shall hinder our wider missionary work! The figures show that in notable cases this effect has not been produced. Churches that have local rather than ecumenical hearts are always in peril.

VII. MEMBERSHIP

Comparisons of our membership at the beginning and ending of this quadrennium must be made with care. The merging of the St. Louis German Conference and the consolidation of the Chicago German and Northwest German have both affected the figures. The uncorrected comparisons would be as follows:

Conferences	1924	1928	Decrease	Increase
Central Illinois	53,128	54,213	...	1,085
Central Swedish	6,267	6,117	150	....
Chicago Northwest	8,016	12,016	...	4,000
Illinois	101,839	104,656	...	2,817
Norwegian and Danish..	5,156	5,011	145
Rock River	87,068	96,106	...	9,038
	<hr/> 261,474	<hr/> 278,119	...	<hr/> 16,645

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The above figures should be modified as follows:

There came into the Area with the Norwegian and Danish Conference.....	5,156
Into the Central Illinois from the St. Louis German.....	745
Into the Illinois from the St. Louis German.....	1,504
Into the Chicago Northwest by the amalgamation with the Northwest German.....	3,280
	<hr/> 10,685

This would make a total gain in membership for the Area of 5,960. We must confess that this is not large. But we have had to meet most adverse situations that have greatly lessened the members of our rural churches. It should be said also, in justice to our foreign-speaking Conferences, that they have made many contributions to the English-speaking Conferences—occasionally by the transfer of whole societies—so that their records are far better than the above-recorded decreases would indicate.

While we have had a decrease in Sunday School enrollment, we have had an increase in average attendance. We would not allow the latter fact to lessen our zeal, nor to lead us into the thought that the younger generation can be won and held by any easy programs. God calls us earnestly to this work among the young. As an encouraging off-set it should be reported that our Epworth League Institutes have been amazing in attendance, and in intellectual and spiritual influence.

VIII. CONFERENCE AND LOCAL CAUSES

This report is already too lengthy, though it fails to mention much good work done in many ways, and especially for the funds for our retired preachers, and for our widows and orphans. Nor can it give any full idea of our city missionary work in Chicago and elsewhere. Neither can it enter the subtle figures that will tell of the deeper accomplishments of many of the nearly 1,100 faithful Pastors over this great Area.

IX. WORLD SERVICE

We must acknowledge with sadness that the Chicago Area has followed, in general, the descending curve that marks the giving to World Service. Though we are not by any means the lowest in our gifts, we have no right to indulge in anything that even resembles Pauline boasting! We have no alibis to offer—not even floods and agricultural depressions. These would explain some decrease, but not the whole decrease. The difficulty lies not primarily in organization but rather with our failure to get inspiring information clear through to our people, and in the larger failure in emphasizing the Great Commission. The whole giving of the Area should register a decided increase;

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and it is our hope that duly our churches will be educated and moved to the point where the distinctly missionary phases of our work may receive their proportionate attention.

X. IMPORTANT MERGER

The Central Illinois and the Illinois Conferences have voted to merge, as under the Enabling Act of the General Conference of 1924. I fully expect to give official sanction, and so effect, to this overwhelming expression of the two bodies, at such a point in May, 1928, as may allow me to guard fully the representation of the two Conferences in this General Conference. The Central Illinois occupied a difficult position—holding a shoestring territory extending the full width of the State—and having decided limitations in the placing of its ministers, as well as very long moves. Few mergers could be made anywhere in the Church that apparently would bring so little duplication and provide for so much unity. There is really no doubling involved—there being one hospital, one orphanage, one Wesley Foundation, one co-educational college, one woman's college, one boys' school, and one old people's home. The combined Conference will be one of the largest in Methodism; and if it enters upon its work with commensurate enthusiasm and consecration, it should command its great region in Christ's name. The merging committees have their work well in hand, and this fall should see a genuinely pentecostal opening of the first session of the merged body.

XI. PERSONAL

I must add a personal word. My welcome to Chicago was wholly cordial and beyond all my deserving. I have an office in the Chicago Temple Building, free of charge, by the courtesy of the good friends on the board of trustees of the Temple. This office has been becomingly furnished by generous laymen, under the leadership of Dean Thomas F. Holgate. The Area has purchased a beautiful Episcopal Residence, in Wilmette, near the Evanston line, and is paying for the house in annual and generous installments. While the work of the quadrennium has been intense, I have been fortunately surrounded and have not failed to receive fine co-operation.

I am under especial obligation to Dr. W. D. Fairchild, Area Secretary, who has always been a wise and efficient helper; and to Miss Lucy A. Seavey, who has been a loyal and faithful office secretary for the entire four-year period.

And I do thank God for a chance to work with his People.

CINCINNATI AREA

BISHOP THEODORE S. HENDERSON

The Cincinnati Area comprises the territory of the entire states of Ohio and Kentucky. There are four conferences in the area, the North-East Ohio, the Ohio, the West Ohio, and the Kentucky. The West Ohio and Ohio Conferences have voted with essential unanimity to request this General Conference to perfect the merging of these two conferences and the petitioners ask that the name of the new conference be the Ohio Conference. If favorable action is taken by the General Conference the new conference will have a church membership including probationers and full members of 234,606. The number of ministers including those on trial will be 692.

Evangelism and Stewardship. With definite purpose but with indefinite and unsatisfactory product, it has been my primary endeavor to propagate the stewardship of evangelism and the evangelism of stewardship. It is my conviction that where the church should be strongest she is weakest. Our organized activities have outrun our spiritual experience, and too often has it been true that our evangelism has been unequal to the intelligent and social demands of the modern day. Figures are by no means the last word in spiritual vitality, but wherever there are folks they can be figured. And when the figures year after year disclose the same deadly drift, they can not be set aside as sheer statistics. I am convinced that the lust of immediacy and the lust of statistics are two of the major evangelistic perils of our way, but for twenty-five years I have heard the meager membership increases dismissed complacently by the uninspiring and often inaccurate information that the church records were being carefully revised. It is therefore with keenest regret that I report the full membership of the Cincinnati Area has increased by only one per cent for the entire quadrennium. This meager tabulated return in the vital membership statistics of the Cincinnati Area cannot be wholly due to the use or abuse of paragraph 58 of the Discipline concerning non-resident and inactive members. It is unthinkable that the framers of this paragraph, and likewise the General Conference which enacted it into the law of the church, intended to provide an easy way to release members of the church from the full responsibilities of Christian discipleship and church membership. Whatever may have been the motive of the legislation, such has been the result. This paragraph has been the back door of Cincinnati Area Methodism, out of which multitudes of careless church mem-

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bers have been bowed out, not to say thrown out, all too frequently to the suppressed satisfaction of both pastors and church records committees. After six months of special activity in personal and pastoral evangelism during one of the years of the quadrennium, the pastors reported to their respective District Superintendents that during this period of six months there had been a total net gain in the full membership of the twenty-seven districts of the Cincinnati Area of 35,564. When the statisticians of the four Annual Conferences tabulated the statistics reported in the Fall by the same pastors who had made the statistical reports of the same charges in the Spring the reported gain in full membership of 35,564 had been reduced to 3,028. An analysis of the situation discloses that an increase of 10,159 had been placed on the non-resident and inactive list that conference year; 4,797 deaths were reported; and it was conceded that as many members had transferred out by letter as had transferred in, which in this populous Methodist commonwealth is exceedingly doubtful. But allowing it to be so, the increase of 10,159 in the non-resident-inactive list added to the number of deaths, which was 4,797, would furnish a total of 14,956 to be deducted from the reported gain of 35,564 in the Spring. But this leaves 17,500 utterly dropped out, found on no list, gone into the outer darkness of the spiritual care of the church. Nearly as many Methodists in the Cincinnati Area go out by the back door of the church as come in by the front door. I am vastly more pained because of the violation of the spirit of the paragraph than I am in the violation of the letter of the law. I am shocked and grieved beyond measure because multitudes of our members are placed on the inactive list with positive glee on the part of the committees on church records, because they think, forsooth, they are "cutting off dead wood" from the records. As if the symbol of a shepherd was an ax to cut instead of a staff to guide and protect. I am not half so much concerned about the figures; I am woefully concerned about the folks. The spiritual mood back of a situation like this forces me to my face in confession and humiliation before God because of the lack of the shepherd heart in pastors and people who do it with a spiritual complacency which borders on spiritually criminal procedure.

Stewardship is still the forgotten evangel among us. A faithful minority know and practice the evangelism of stewardship interpreted in paragraph 71 of the Discipline. It is safe to say that the vast majority of the Methodists of the Cincinnati Area do not know of the existence of that paragraph as a standard of the stewardship of all life for an intelligent and consecrated Methodist. There has been an honest attempt in a limited number of places to foster and further the evangelism of stewardship, and wherever that has been faithfully and fearlessly

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done there have been marked evidences of a quickened spirit, and the resultant satisfaction of the dedication of personality as well as of possessions. After an honest, though largely unsuccessful effort during the quadrennium I am convinced that the most needed and likewise the most difficult to have in the Cincinnati Area is a revival of the full stewardship gospel for all of life as outlined in paragraph 71 of the Discipline. Until that gracious day comes a modern Pentecost will be delayed and without doubt defeated.

Sunday Schools and Religious Education. As always our Sunday Schools furnish us with the major evangelistic opportunity of the church. It is a regrettable fact that the Cincinnati Area has joined practically all the other areas of the churches in America by showing a decrease in the total enrollment. There is an awakening on where Jimmie and Mary are. There is an amazing list of Sunday School officers and teachers facing that searching query. We think we have discovered that one of the main reasons of the defection of Jimmie and Mary from the Sunday School lies in the home life from which they come. At Camp Delaware, the seat of Ohio Wesleyan University, there has been started a standard school of religious education designed for leadership training in Religious Education, conducted jointly by the Department of Church Schools of the Board of Education, and the various districts of the three Ohio conferences. It is still in its infancy but augurs much in our work of religious education. Week Day religious education and Daily Vacation Bible Schools multiply and give us large hope in the field of religious education.

Christian Education. The area is rich in her educational institutions, and uniformly there is reported the best year in attendance and outlook of the entire history of these notable centers of higher education. It is estimated that there are 10,000 Methodist students from the Cincinnati Area away from home in the institutions of higher learning. It has been my privilege to hold student evangelistic meetings in all the Methodist colleges of the area during the quadrennium.

Ohio Wesleyan University. The student body has reached the largest enrollment of its history. The illness of President Hoffman has been an area-wide grief, but the Board of Trustees and the faculty have carried on the work of the university with amazing effectiveness. During the quadrennium an annuity gift valued at somewhat more than a million dollars from Mr. F. E. Stuyvesant of Cleveland has stimulated the alumni and constituency of Ohio Wesleyan to renewed endeavor to complete successfully the development program for eight millions. The three conferences of Ohio at their last session voted to undertake to raise one million dollars within the next two years from the churches of Ohio.

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Mount Union College. In order to claim a conditional gift from the General Educational Board, it was necessary for Mount Union to raise one and one quarter million as the first unit on a two million dollar ultimate goal. After toiling heroically for a year or more, the college found itself within six weeks of the expiration of the time set by the General Educational Board, and \$325,000 left to be secured. At this juncture on the action of the North-East Ohio Conference the entire conference faced that task with a courage and unity which was a cheer to the Board of Trustees, and the full amount was pledged by the time fixed.

Ohio Northern University. With its five colleges—Liberal Arts, Law, Education, Pharmacy, and Engineering—fully accredited in faculty, curriculum and buildings and equipment, Ohio Northern lacked \$200,000 of the necessary endowment on a minimum of \$500,000 required by the Ohio College Association for remaining in the membership of the Association. Ohio Northern was on probation, and under the leadership of the district superintendents, pastors, and laymen of the West Ohio Conference the necessary unit was subscribed; a new gymnasium secured, and also other notable gifts.

Baldwin-Wallace College. Within a few miles of Cleveland, this institution has forged forward steadily and securely. A woman's dormitory is now being erected: plans are under way for the strengthening and developing of Nast Theological Seminary, which is an integral part of the institution, while the student body is both a joy and a credit to the entire church.

Union College, Barbourville, Kentucky. Due to the educational requirements of the Kentucky College Association it has become necessary for Union College to dispense gradually with her preparatory department, and become exclusively a Grade A college in curriculum and equipment. The transition is being made gradually, each year dropping one year of the preparatory department, and yet the total enrollment remains the same, which is a prophecy of an assured educational future. This mountain college ministers to youth who are from the remotest mountain regions and provides one of the most alluring opportunities in Christian education.

The Wesley Foundation. The Area carries on Wesley Foundation work at Ohio State University; Miami University; Ohio University; State Normal Colleges at Kent and Bowling Green, Ohio; University of Cincinnati; and assists in a modest way student work in the churches of Delaware, Ohio, the seat of Ohio Wesleyan University, where the presence of large groups of students in the churches creates an unusual Kingdom challenge.

The Cincinnati Training School. This training school for young women is one of three units of the Elizabeth Gamble Deaconess Home Association, the other two units being the

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Christ Hospital, with its training school for nurses, and the Deaconess Home. Here consecration and culture blend in rare proportions.

Youth. The Epworth Leagues of the Area sustain seven Epworth League Summer Institutes. The North-East Ohio Conference, dividing its institutional forces between Bethesda, Ohio, and Lakeside, Ohio, the West Ohio Conference supporting two Institutes, one in the northern territory at Lakeside and the other in the southern part of the Conference at Miami Valley: the Ohio Conference centers its work at Lancaster, Ohio, while the Kentucky Conference has two institutes, one at Ruggles, Kentucky, and the infant institute of the area meets at Barbourville, Kentucky. At the latter institute last summer, young people from the remotest and most pioneer sections of the Kentucky Mountains came to share in the inspiration and instruction of the Institutes. Many mid-winter institutes are held throughout the Area. The Junior Laymen have become a spiritual force in this area and meet annually at the seat of the Annual Conference with definitely assigned duties in the home church between the Annual Meetings. They are young men between fourteen and twenty-three, who have adopted the following platform:

"To be a side partner with Jesus Christ and to help Him make a new world after the pattern of the Sermon on the Mount.

"To make an earnest and constant endeavor to be Jesus Christ's kind of a man, and to help my church to become the kind of a church Christ would like to have if He were the minister.

"To give my utmost influence, in co-operation with all other young people of my generation, to put Christ in the foremost place in all recreation, education, and consecration of life, in order that Christ may be crowned Lord of all life and of all lives everywhere.

"To invest my maximum energies to help make my community as nearly like the kingdom of God as may be humanly possible, and secure the adoption of Jesus' way in all social and community relations.

"To this end, at whatever cost to myself, I will look to Christ for courage and wisdom, to dare and to do whatever He asks me to do and go where He wants me to go, and to enlist others of like mind in this fellowship."

World Service. Whatever may be the causes of the decline in interest and income it is to be lamented that there is decline in both interest and income. Hardly more than half of our people share in the only program of world evangelism open to the average Methodist. The World Service income for the conference year ending September, 1927, for the entire area, was

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\$774,725, which is only \$1.76 per capita or less than three and one half cents per week. I express the conviction that until the benevolent boards are able to provide more vital and constant information of our missionary, educational, and philanthropic achievements; together with a restored emphasis of the primacy of Christ as a necessary and only adequate redeemer for individuals and nations will our Methodist people share in this redemptive partnership to save the world.

HOSPITALS AND HOMES

Christ Hospital. The most significant event in the life of Christ Hospital during the quadrennium is the recent completion of a financial campaign to add more than two million dollars to its equipment and endowment. Through various sources about \$700,000 had accumulated, before the intensive campaign for one and one half millions additional was launched. Of this latter total Mr. James N. Gamble, the generous and long time benefactor of Christ Hospital, gave \$500,000, and later made an additional agreement to build and maintain an entire new floor for the purpose of founding a medical research institute than which there will be none better in American Protestantism.

Flower Hospital. The bed capacity of Flower Hospital, Toledo, Ohio, has been increased from sixty to one hundred and fifty beds, and a total additional investment made in the hospital buildings and equipment of \$500,000 for the quadrennium. There is a definite determination on the part of Toledo Methodists, and the four patronizing districts of the northern part of the West Ohio Conference to develop Flower Hospital into one of the notable temples of Christian healing in Ohio.

St. Luke's Hospital. On December 7, 1927, there came the culmination of the dream of the North-East Ohio and Erie Conferences in the dedication of the New St. Luke's Hospital in Cleveland, Ohio. The new hospital building cost nearly three million dollars, made possible by the munificent gift of Mr. and Mrs. Frank F. Prentiss, who contributed one million dollars to the building and one million dollars to endowment together with other sums almost too numerous to appreciate fully. The churches of the North-East Ohio and Erie Conferences shared in this stupendous and glorious undertaking which places St. Luke's in the leadership of all the hospitals of Methodism.

White Cross Hospital. But a few years ago this hospital came to the Ohio Conference. Within the quadrennium its development has been phenomenal, growing from a hospital with ninety beds to one of three hundred and fifty beds. An adjoining hospital of fifty beds, known as McKinley Hospital, has been purchased and occupied because of the demands for more room. A medical

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arts building has been erected adjoining the White Cross Hospital but without expense to the Board of Trustees and the building provides for modern offices for one hundred physicians and surgeons. White Cross Hospital is our most outstanding illustration of personal and social evangelism through the ministry of healing.

Louisville Hospital. This splendid hospital once conducted under the auspices of the Central German Conference, but now owned jointly by the Central German and Kentucky Conferences, continues to render exceptional service in one of the most needed sections of the city of Louisville, Kentucky.

Pikeville Hospital. Owing to an industrial crash in the coal mines of Southeastern Kentucky, \$50,000 in supposedly reliable subscriptions went down in the crash. In the mountain regions of Pike County where the people are far separated from medical attention this hospital is a boon beyond words to describe. Ohio Methodism has helped this noble institution in one of its chapters of crash and crisis, while the Kentucky Conference is staggering forward with its noble and necessary load. Some of the most unique surgical triumphs in the Area have been witnessed in this mountain hospital.

Homes for Aged and Children's Home. Our home for the aged in College Hill, Cincinnati, has cared for 185 aged men and women during the quadrennium. The endowment funds of the home have increased from \$200,000 to \$500,000 since June, 1924. A new building of the Elyria, Ohio, Home for the Aged has been dedicated, and plans are completed for extensive developments which will greatly add to the capacity and to the comfort of this very worthy institution. During the past quadrennium the Methodist Children's Home of Ohio has cared for 770 children in placement, adoption, and residence. Its unusual Christlike ministry appeals very strongly to our people.

The Laymen. At the beginning of the quadrennium the definite effort was made to co-ordinate the work of the various laymen's associations of the Annual Conferences with an all the year round program of service by the laymen in their local churches. To this end each delegate to the Laymen's Association was requested to act as a leader of lay activities in his own church, and under the direction of his own pastor to develop interest in the following major interests among the laymen of the Cincinnati Area: (1) The Fellowship of Redemption; (2) The Organized Men's Bible Class or Brotherhood; (3) Fostering the work of the Junior Laymen; (4) To develop pioneer missionary work in the Kentucky Mountains by observing Lincoln's Birthday and securing thereby support for the work. The Fellowship of Redemption is not an organization but an endeavor to place before the laymen of the area well defined objectives included in the following statement:

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In utter reliance upon Jesus Christ, my personal and present Redeemer, I venture:—

To study the New Testament in order to learn to pray effectively for myself, for my minister, and for a spiritual awakening in my church.

To make the cross of Christ the experience and standard of my daily life in all personal and group relationships.

To enter into redemptive partnership with Jesus Christ for the rebuilding of a World after the pattern of the Sermon on the Mount. In order to make this partnership spiritually effective I will acquire my income like a son of God; administer it as a faithful steward of God and in token of my acknowledgment of the ownership of God over all my possessions I will set aside at least one-tenth of my income for direct Kingdom purposes.

To endeavor to win others to Christ, especially my own personal acquaintances, and help them to share in the full responsibilities of the fellowship of the church. I, therefore, agree to accept from my minister the names and addresses of a reasonable number of people with whom I will have a friendly conversation about their personal relation to Christ and the Church.

As a result of their determined efforts and with the heartiest co-operation of the pastors of the area, the Henderson Settlement School, a combined church and day school, has been erected in the heart of the moonshine country in Bell County, Kentucky. Marvellous transformations have already taken place in that county as the result of our evangelistic and educational work. The Henderson Settlement School is valued at \$20,000. In other mountain centers at Booneville, Owsley County, Kentucky, and near Kingdom Come, in Letcher County and elsewhere, the proceeds of the Lincoln Day observance makes possible the work of a dozen or more mountain preachers, missionary school teachers and social workers. The triumphs of the gospel read like a romance.

In an unusual way the Area has been favored with consecrated lay leadership and among those who are giving practically their entire time in voluntary service for Christ and the church are Mr. E. C. Harley, of Dayton, and Professor C. P. Lynch, of Cleveland. Larger and more effective plans for our laymen's work are now in process of development.

Women's Work. With ceaseless activity and increasing efficiency the Women's Missionary Societies of the Area, and also the Ladies' Aid Societies are praying and toiling in almost an endless variety of kingdom service. These women are not only worthy of all praise but far surpass our men in spiritual, systematic, and sustained service.

Social Welfare Work. Our Good Will Industries beggar description. These centers of life boat and light house social

Cincinnati Area

evangelism capture the imagination and challenge our leaders to ever new adventure in the realm of service for the underprivileged. Cleveland and Cincinnati are fairly mammoth centers of mercy. Canton and Akron Good Will Industries have been started during the quadrennium, and already are fascinating in the achievements already made. In Louisville, Kentucky, with pioneer faith and dauntless daring a \$100,000 Good Will Industry enterprise is being launched. Our Community Houses, Social Settlements, Esther and Friendship Homes and other social welfare activities teem with life and lure with Christlike service.

But it is conceded by us all that most of all we are in desperate need of a radical spiritual rebirth which has been outlined in the following fashion:

1. A rebirth of an experimental knowledge of the God and Father of our Lord Jesus Christ, who is at the heart of a living spiritual universe.

2. A rebirth of the sense of sin, as the voluntary, deliberate, and responsible choice of every man to defeat and destroy the primary purpose of God in Christ, which is to develop all men into sons of God after the pattern of Christ.

3. A rebirth of the conviction that there is no substitute for the spiritual experience involved in the requirement of Christ, "Ye must be born again," and that this experience of the new birth is possible only through the superhuman power of the Holy Spirit.

4. A rebirth of the joyous assurance of sonship with God through fellowship with Christ.

5. A rebirth of the passion of redemptive prayer, such as will justify God in trusting His church with a genuine revival of religion.

6. A rebirth of an undivided loyalty to Jesus Christ as the sole, sufficient, and supreme Saviour of all men, everywhere.

7. A rebirth of holy responsibility to project the standard of the cross of Christ, as the measurement of God's expectation of followers of Christ, into every realm of life and into every relationship of human society.

8. A rebirth of an obedient faith that dares to appropriate the unused spiritual resources made available through Pentecost for the purpose of endowing a witnessing church with invincible power.

9. A rebirth of the hope of immortality not only as the persistence of personality after death, but also as an inspiration to regard the personality of man as inherently sacred, and as a spiritual stimulus to treat all men, regardless of the incidents of birth or social station, as candidates for immortality through Christ.

COPENHAGEN AREA

PREPARED BY BISHOP JOHN L. NUELSEN

Upon the request of Bishop Bast the residential supervision of the Copenhagen Area was divided between Bishops Blake and Nuelsen, Bishop Blake supervising the Denmark, Sweden and Norway Conferences, Bishop Nuelsen the Finland Annual Conference, the Finland-Swedish Mission Conference and the Baltic-Slavic Mission Conference.

FINLAND

The Finland Annual Conference comprises the work among the Finnish-speaking population; the Finland-Swedish Mission Conference carries on the work among the Swedish-speaking inhabitants of the country. Formerly they formed one Conference. The division seemed expedient on account of linguistic and racial differences, and the development of the work as organized at present has justified the wisdom of the division into two Conferences. Each Conference has now its specific task to which it may apply itself according to a very definite program, having in view the needs of the several races. The specific contribution which Methodism makes to the religious life of Finland is the evangelistic emphasis. Lutheranism in Finland, state supported and state privileged, is static, didactic. Methodism supplies the active evangelistic element without however countenancing enthusiastic manifestations, as is frequently done in independent evangelistic movements.

Our work is slowly but steadily growing. The equipment of the Church at Helsingfors has been, for some time, pitifully inadequate. Plans are being prepared to erect a modern building accommodating the congregation, the theological school and offering opportunities for social service. The larger part of the building is to be rented and the rental will take care of the interest on the loan and will leave a balance to be applied towards amortization. Money is very scarce in Finland and the rate of interest is high. It is to be hoped that a loan may be negotiated in America.

The Swedish-speaking population of Finland numbers about 10 per cent of the total population. Most of them belong to the middle classes. The Swedish language is a legal language. Our Swedish Churches are manned by Swedish nationals who remain for a few years and then return to their own country. However, much progress has been made of late in training a national ministry. Our Churches are increasing in membership

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and in influence. Considering the comparative smallness of the Swedish population, the Methodists are doing a very creditable and influential work. During the last year a new Church was dedicated in Helsingfors, and a number of new Churches were organized during the quadrennium.

The Young People's work and the Sunday School work are well organized. We have a fine body of young people, intelligent, loyal, eager to render service. We have six children's homes, in which 128 orphans are provided for; an Old People's Home in the city of Abo, and a Deaconess Home in Helsingfors. Methodism in Finland is a spiritual force in the country and a credit to the Methodist Episcopal Church.

BALTIC-SLAVIC MISSION CONFERENCE

In accordance with the enabling act passed by the last General Conference, the Baltic Mission organized as a Mission Conference and took the name, Baltic-Slavic Mission Conference. It embraces the work in the three Republics: Estonia, Latvia, Lithuania, work being carried on in the Estonian, the Latvian, the Lithuanian, the Russian, the German languages. These newly formed nations, now for the first time in history carving out their own national destinies, are, quite naturally, jealous of their national independence and their ethnic unity. Nationalism, in its noble and in its less commendable features, is rampant as in all European states, and an international ecclesiastical organization is not looked upon with favor, at least not until it has become quite evident that it is not a political organization. Accustomed to the close relations between Church and State; taught to look upon the Church as a political instrument, the makers of the new nations have their misgivings as to the presence of a "foreign" Church. The political power aimed at by the Roman Catholic Church has done much to strengthen the feeling of uneasiness. While the leaders of the government are very friendly towards the Methodists and show us a great many courtesies, the question relating to the legal standing of the Church and its recognition are quite complicated and delicate. Gratifying progress has been made during the current quadrennium.

There is in all these countries, especially among the Estonians and Latvians, a sincere seeking after God. The people are ready for the preaching of the Gospel. Our evangelists and Pastors, our Deaconesses and Sunday School teachers, find open doors everywhere. We have in a number of prominent cities excellent property. We have enthusiastic and devoted workers. Most of them are living on starvation rates, but they are determined to do the work to which the Master has called them. Methodism has a wide field, ripe unto the harvest. The people are poor. These countries find it exceedingly difficult to overcome

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the terrific economic handicap resulting from the war. Our work needs and deserves for a good many years generous financial support. But there is every chance for a strong, influential work, which will greatly strengthen the forces of vital Christianity in those new Baltic Republics.

During the quadrennium the Conferences in Finland and in the Baltic States were administered in 1924 by Bishop Bast; in 1925 by Bishop Richardson; in 1926 by Bishop Nuelsen; in 1927 by Bishop Blake. A deputation of the Commission of Ten, consisting of Mr. E. M. McBrier, Mr. A. J. Stock and Secretary John Edwards and Associate Secretary Thomas Donohugh visited the work.

COPENHAGEN AREA

PREPARED BY BISHOP EDGAR BLAKE

In the month of December, 1924, I was requested by Bishop Bast to assume the supervision of the Denmark, Norway and Sweden Annual Conferences for him. In November, 1927, I was formally assigned by the Board of Bishops to these Conferences for Residential supervision. Thus for the last three years I had a semi-official and official relation to our Methodist work in Scandinavia. During this time of close association with our ministers and laity and with our Churches and institutions, I have come to feel a profound admiration for them and a deep and unshaken confidence in their future. The splendid courage they have shown in these deeply troubled years, their unswerving devotion to their Church, and their forward movement in the face of great discouragement and difficulty, have revealed the strength and stability of their foundations. Judged by their numbers and resources, by their churches and institutions, and by their administration and leadership, Scandinavian Methodism must be reckoned among the strongest sections of the Methodist Episcopal Church outside of the United States. It is a section in which the whole Church may well feel a just pride and confidence.

DENMARK

The work in Denmark has been the storm center of the recent troubles in the Area and has felt the full force of the buffetings that have been encountered. It has been a time to test the courage and devotion of the stoutest hearts and their courage has not failed. The fact that the work has held together and has not receded in any marked degree in spite of the powerful

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forces ~~that~~ have beaten against it is proof of the security of its foundations. Our ministry and membership have maintained their loyalty in a remarkable measure. In the face of great temptation few have fallen away. To be sure, Danish Methodism has been profoundly shaken, but it was held together magnificently in the storm that has raged about it. Time will be required for it to fully recover from the strife that has rent it, but that it will recover and be the stronger for what it has suffered none can doubt who have seen its splendid courage and faith in the midst of almost overwhelming difficulty.

The Central Mission of Copenhagen has been more deeply affected by the troubles of the quadrennium than any other of our Danish institutions or churches. This remarkable piece of social and evangelistic ministry built up through the indefatigable industry and sacrifice of Bishop Bast is one of the most outstanding institutions of its kind in the Kingdom of Denmark. It includes homes for children, for unfortunate mothers, and for the aged; a hostel for young people, a nursery for infants, a people's restaurant, a shelter for jobless men, relief work for the very poor and dependent, as well as many other forms of social ministry. With the exception of Morgan Memorial in Boston, I know nothing comparable to the Central Mission of Copenhagen in world-wide Methodism.

The annual budget of the Central Mission has been in excess of \$100,000 in recent years. This entire amount has been raised by Bishop Bast from Danish sources largely outside the Methodist Church. It was a remarkable tribute to a remarkable man and his outstanding work for the poor. There are few examples to match it anywhere in the field of social ministry.

Naturally the Central Mission has suffered greatly from the troubles through which Danish Methodism as a whole has been passing. The strong hand and powerful personality of its founder have been withdrawn from its affairs. His guiding genius has been denied it. His force and vision have been taken away and the Mission has suffered in consequence. Its income has likewise been greatly reduced and its activities have been curtailed in consequence. But other hands have bravely taken up the work and are carrying on. Confidence is being restored and a mighty and blessed work of Christian service still goes forward. Its financial deficits have been covered. Its income now equals its expenditures and its budget is balanced. That it has been able to weather the storm that has beaten upon it is a splendid evidence of the firmness of its foundations and of the appreciation and affection which the Danish people hold for its noble and unselfish ministry to the poor and needy. It is also a remarkable tribute to the genius of Anton Bast and the genuineness of his work that the Central Mission, the creature of his own heart and brain has stood the test and still ministers

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to the thousands of unfortunates who look to it for shelter and aid.

At the session of the Denmark Annual Conference in February, 1925, one of its ministers was charged with having violated Paragraphs 282 and 284 against "brother going to law with brother," and against "sowing dissension in the Church." He was tried in full session of the Conference and found guilty and expelled from the ministry and membership of the Methodist Episcopal Church. Later the expelled brother entered suit in the civil courts against the Trustees of the Annual Conference and was awarded damages in the sum of 40,000 kroner. The trustees of the Annual Conference have taken an appeal to the Supreme Court of Denmark and the case is yet to be decided. The civil aspects of the case raise a very grave issue that the Methodist Church must face not only in Denmark, but elsewhere in Europe. If the Church is not to be allowed to administer its own rules and regulations, so long as it respects individual and property rights, without interference from the civil authorities, the future administration of the Church will be very gravely jeopardized. If every member and minister who feels himself aggrieved can secure financial redress to salve his wounded feelings, it is difficult to see how the Church can carry on its work with any sense of security or with any assurance that its rules and regulations will have any binding force upon its constituency. The issue that has been raised is one of such import that the authorities of the Church would do well to give it the gravest consideration.

NORWAY

The Norway Conference is one of the most virile of Scandinavian Methodism. It is dominantly evangelistic in its ideals and spirit. Its fire and fervor very strongly resemble old-time Methodism. Two of the strongest and most successful churches in European Methodism are found in Norway in Stavanger and Bergen. In Oslo we are strongly represented and our influence is large and commanding. In fact, wherever Methodism is planted in Norway it abides in strength. Our work up the West coast of Norway among the fisher folks is a credit to the best missionary traditions of Methodism. It extends as far north as organized communities are found. In Hammerfest, the most northerly town in the world, we have a strong and aggressive Methodist society.

In the work of its Sunday Schools and Young Peoples Societies, Norway is abreast of the best Conferences of its size in America. In its missionary interests and activities there are few if any Conferences in Europe ahead of it. Its contributions to Foreign Missions already exceeds the assistance it receives from the parent Board. Its deaconess work is entirely

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self-supporting, and in the character and consecration of its sisters it is not surpassed by any Conference in the Church at large. The same is true of all our deaconess work in Scandinavia. A finer or nobler band of Christian workers is not to be found anywhere outside of Norway, Sweden and Denmark.

SWEDEN

The Sweden Conference is our largest Conference in Scandinavia, and it is not invidious to say that in membership, in the strength of its organization and institutions, in the extent and development of its resources, and in its leadership, it is the strongest Conference outside of the United States. Except for the Theological School at Gothenberg, which represents all of Scandinavia, all of the institutions of the Sweden Conference are self-supporting; that is, their support comes entirely from Swedish sources. The same can be said of the Churches taken as a whole. They gave to Foreign Missions last year more than they received from the Board at New York, and in addition they raised more than \$50,000 for special Home Mission enterprises in Sweden. The new Saint Jacobs Church in Gothenberg, costing more than \$100,000, was recently dedicated free of debt without any outside aid, the entire cost being provided locally from Methodist sources. The foundations of Methodist are well and securely laid in Sweden and it only remains for the Church to build worthily upon them.

The Theological School at Gothenberg is our most strategic institution in Scandinavia. It represents the three Conferences in Denmark, Norway and Sweden and is the school in which their future ministry is to be trained. Fifty-two students are already enrolled and their numbers are steadily increasing. The faculty of the school is strong and well selected. The professors are men who are in every way worthy of the great trust imposed in them by the Church. Gothenberg is easily the key to our Methodist future in these northern countries of Europe. From it will come our ministry and our leadership. What it is they will be. It will determine the spirit and character of the Church. For these reasons the school must be continually strengthened and its equipment and resources made adequate to the tasks the Church imposes upon it. It has an excellent property, admirably located and well adapted to the general character of its work. Its major difficulty is financial. The property was purchased under the impulse and promise of the Centenary movement. The hopes that were then raised have never been realized, the promises made have never been fulfilled. As a result the school is burdened with a debt of approximately \$100,000. This obligation is too heavy for the school to bear and do justice to its other interests. Until it can find relief from this impossible financial pressure it cannot expand and develop its departments

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as the necessities of its work demands. It is our judgment that a campaign ought to be inaugurated at the earliest practicable date to free the school of its burdening debt, and that in this effort the friends in America should be enlisted for help. Only in this way can the school be made free to pursue the work committed to it by the Church. Later, when the way is clear, a further effort should be made to lay the foundations of an adequate endowment for the School. Nothing will do more to insure the future of Methodism in Scandinavia and furnish it with the leadership necessary for its mission than to strengthen the Theological School at Gothenberg to the limit of its needs.

COVINGTON AREA

MATTHEW W. CLAIR, RESIDENT BISHOP

The last General Conference created the Covington Area. On taking up the work my first task was to organize and establish headquarters. To this I gave my immediate attention, which required much time. The brethren throughout the Area received me cordially and gave their loyal support.

The Area comprises the Central Missouri, Lexington, Liberia, Lincoln and Little Rock Conferences. These Conferences have had general supervision, which has entailed constant travel. In addition, I have held the Mississippi, East Tennessee, Tennessee, North Carolina, Washington, Savannah and Central Alabama Conferences.

During the quadrennium three Area councils, composed of representatives from all the Districts of the Conferences throughout the Area, have been held. The first in St. Louis, July, 1924; the second in Omaha, July, 1925, and the third in St. Louis, September, 1927. The Findings Committee presented a report which was enthusiastically adopted and became the Area program. These councils have been most helpful and inspiring. "Hatch the Eggs or Get Off the Nest" was adopted as the Area motto. A few eggs are being hatched.

Slowly but surely the Area is going forward in World Service giving. We have constantly emphasized its importance in relation to Kingdom building to the ends of the earth. Last September the Area council unanimously accepted the minimum advance for this year. Our plan is to increase gradually until each charge is paying its full quota of World Service. A large portion of the Little Rock Conference was affected by the flood in the Mississippi Valley; in some cases whole towns were submerged and many Pastors were unable to hold services for weeks. The Board of Home Missions and Church Extension came to the relief of the sufferers in a very tangible way. This enabled these heroic men and their faithful followers to hold on with unabated courage and come to the Conference in November with reports showing unexpected advances.

The present membership is 55,170, which registers a slight increase. The Area embraces more than twenty large cities in which our growth in membership has not been commensurate with our growth in population, due largely to influx. Many of these cities in the past few years have increased two and three hundred per cent. The local Churches are alive to the necessities and opportunities confronting them, but are handicapped by inadequate equipments. Modern Church plants

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appeal to and attract them and we lose them. This situation creates a problem with which we must reckon. The Church must be an asset to the community. The demand is upon us to stretch out the curtains of our tents, lengthen the cords and strengthen the stakes. To this our attention is being given.

Throughout the Area a number of Churches have been purchased or taken over, new ones erected and others are in course of erection. Old and burdensome debts have been paid or re-financed, rendering these Churches more efficient in their community life. Our property values have been materially increased. These achievements have been made possible through the Board of Home Missions and Church Extension. I make this mention to express my personal appreciation in which a grateful people are included.

Special mention should be made of achievements in Akron, Cincinnati, Detroit, Dayton, Denver, Des Moines, Omaha, Kansas City, St. Paul, Sioux City, Gary and Flint. In putting over these projects a United Methodist Program was promoted in each case which exhibited the possibilities of inter-racial co-operation in city Church extension activities.

The Woman's Home Missionary Society is doing a splendid work for our group in Cincinnati and Cleveland. Friendship Home is a strong force for good in West Cincinnati, where 30,000 of our people are crowded. This work is being done in conjunction with the program of Calvary Church. In Cleveland the Society makes possible a Community Center which is rendering valuable service. We must stand by these noble women and strengthen their arms.

St. Mark Church, Chicago, enjoys great prosperity. The present building is entirely too small; hundreds are turned away each Sunday. A new site has been purchased on which they have paid \$20,000, and funds are being raised to build in the near future. This new edifice will give Methodism among Negroes in this great city an outstanding position.

Four years ago we started with two Area schools—George R. Smith College, Sedalia, Missouri, and Philander Smith College, Little Rock, Arkansas. Before the close of the first year of the quadrennium George R. Smith College was destroyed by fire. It has not been possible to rebuild, although repeated efforts have been made. Philander Smith College holds her own and is doing a splendid work, with 300 students enrolled.

The question of the wisdom of maintaining two Area colleges is being debated. It is thought by some that what is left of George R. Smith should be merged with Philander Smith and out of the merger bring forth a greater college, around which the entire Area would rally. A commission has been appointed to consider the entire question and report at an early date.

Central Missouri, Lincoln and Little Rock Conferences feel

Covington Area

the urge to go forward into larger achievements in Kingdom building. To merge and organize two stronger Conferences and a Mission Conference west with Colorado is being considered. Many of our members are moving west and northwest and find no Church. During this quadrennium I have had several requests to come and set up Methodism. In Tucson, Arizona, on a visit last summer, I was informed that there were 700 Negroes in that city without Church affiliations and religious direction. I personally met several families, formerly members of the Methodist Episcopal Church, who were waiting our coming. In the face of such opportunities, what is the duty of the Methodist Episcopal Church?

Men and women trained for pastoral and social work are needed. To meet this need, Dr. W. A. C. Hughes successfully conducted a School for Rural Pastors last June in Little Rock, and in September a School for City Pastors and Workers in St. Louis. A Summer School of Theology, under the auspices of the Commission of the Conference Courses of Study, was opened and had a gratifying beginning. The candidates for the ministry and many already in the active service greatly appreciated this opportunity. The work during this period was intensive and thorough and was conducted by capable teachers and lecturers. An Area budget has been authorized to take care of this and other Area activities.

The Liberia Conference is on the West Coast of Africa, embracing the Republic of Liberia. I have held three of the four sessions since the last General Conference. Including this Conference with an Area in the home field has worked admirably well and should be continued.

Firestone Rubber Industry, with a concession to cultivate a million acres in rubber plantations, has revolutionized the industrial and economic conditions of the country. Already 15,000 nationals are regularly employed. As this industry and others, which must naturally follow, grow, the demand for men and women trained in mind, hand and heart will increase. To adequately meet this demand, education becomes the pressing need. An educational program is in the making looking forward to supplying this demand. This work is going forward under the Department of Public Instruction, with a special Educational Director and Advisor.

The old Seminary and Sharp buildings, the College of West Africa, have been torn down and a new building, Melville B. Cox Memorial Hall, is in course of erection. This building will cost \$30,000. Of this amount the Board of Foreign Missions is furnishing \$15,000 and \$15,000 is being raised on the field, of which \$8,000 has already been raised. A most interesting event was the occasion of breaking ground for the new building last May, when \$1,500 in cash was raised. Following

Covington Area

this will come the Roberts Teachers' Training School and the Girls' Dormitory. These three new buildings will constitute the new College of West Africa. At present the college carries an enrollment of more than 300 students.

Among other achievements, Cape Palmas Seminary has been remodeled and enlarged and is doing a good work with an increased enrollment. Garraway Training School and Stations is making commendable progress. They need a new Church and boys' dormitory. Nana Kru, with their Central School and substations, is ministering to the Kru Coast, lifting and enlightening hundreds. A Dispensary and a home for the doctor will be added this year. Hartzell Academy, Lower Buchanan, is to be the high school for Grand Bassa County, operated by the Government. This school has been erected during the quadrennium. St. Paul River Industrial Institute, White Plains, is to become Booker T. Washington Agricultural and Industrial Institute, a branch of the College of West Africa. Under the inspiration of a conditional offer of \$26,500 made by a friend interested in education in Liberia, a campaign is planned to raise \$25,000. This will be accomplished this year. The Government is keenly interested, and through President King has pledged \$5,000 a year of the \$10,000 annual budget required to maintain the same. Four new Church buildings are in course of erection.

Two years ago we opened a Mission in the Hinterland, ten days' journey from Monrovia, among the Mano and Gio tribes. At the end of the first year the Superintendent reported, "This Mission is in the center of two tribes numbering easily 200,000. These people are eager to 'learn book and the God way.'" This work is growing rapidly. The most marked feature of this Mission is the establishment of a Dispensary. In a recent report the Doctor in Charge says, "The Dispensary on this Mission was completed early in the year and at once thrown into service, though poorly furnished. The average daily number of patients increased, until it is not uncommon to have more than 100 a day. A total of 801 patients is recorded on the book for the past twelve months. I should like to emphasize the fact that each patient brought either a shilling or its value in produce to pay for medicine used." This work is in its beginning and is rendering a service which only God's neglected and long-suffering creatures can fully appreciate. The Government expressed approval and appreciation of the good work being done when the Legislature in its last session made a grant of three hundred and twelve acres to our Board on which to develop this Interior Mission.

Thus the work entrusted to us four years ago has gone forward, for which I am truly thankful to Almighty God and to the preachers, workers and people who have so nobly assisted.

DELHI AREA

BISHOP JOHN W. ROBINSON

In order to secure a more evenly balanced supervision of its work in the Southern Asia mission field, the General Conference of 1924 realigned the Conferences and made Delhi, the new capital of the empire, the headquarters of its work in the mass movement area of upper India. From the administrative standpoint, a more convenient unit would be difficult to find. It is compact, and save for its mountainous portions is easy of access. In its nationalities, and the languages they use, it is much more homogeneous than is common in this part of the world; and, with its Episcopal Residence located in what for centuries was the ancient capital of the country, and which is now once more adopted as the seat of the present-day government, there is a touch with the political and social life of the land that adds to the possibility of a spiritual impact.

As an aid to comprehension, the Delhi Area may be compared to all of New England for size, but with a population three times as great. About fifty thousand square miles of its territory comprises the fertile plains of the Ganges and the Jumna Rivers, while the remaining ten thousand miles are in the very heart of the stupendous Himalayan Mountains, and within which are found twenty-nine peaks that reach an altitude of over twenty-thousand feet. The plains part of the Area is fairly well supplied with railways and motor roads, and consequently is easy of access. But until the aeroplane is available for itinerating purposes, the difficulty of reaching our outposts in the mountain fastnesses will remain tremendous. The 25,000,000 of Hindus, Mohammedans, animists and other minor sects, are a challenge to the faith of the 275,000 converts of our Methodist Church within the Area.

Aside from our financial difficulties growing out of recent cuts in our appropriations from the Board of Foreign Missions, probably our most important problem is that of securing effective entrance into grades and castes of people other than those from whom we have won this more than a quarter of a million converts. Seventy-one years ago, when William Butler founded the mission, every door seemed closed, and it was only years of effort and prayer that gave us entrance to the *Mehtars*, the scavenger class. These were the lowest of the low, the most despised of the untouchables, but to-day our established Church and our splendid body of young people, many of them with college education, have abundantly proved that our predecessors were wise in accepting even that small opportunity. However, that rich vein is about

worked out, for the *Mehtars* are not a numerous class, and we now seek a wider entrance for a greater work. Just above the *Mehtars* are the *Chamars*, the traditional leather-workers, also counted an unclean caste, but who, having overflowed the traditional limits of employment, are now spilling over to the soil. They are more virile, more independent, and better circumstanced in many ways, and having been impressed by the transformations among their humbler neighbors that have occurred before their very eyes, they are deeply moved with discontent at their own religious and social condition. Into this class we have this quadrennium strenuously sought wider admission. While all the powers of hoary custom and ancient inertia and unclean and sinful habit have been against us, the hunger of heart and yearning for social rights on the part of the people, and the attractive power of the crucified Christ, have begun to triumph, and within the past three years we have baptized perhaps ten thousand of them in places where before the field had been sterile. If this beginning can be followed up we may expect among the *Chamars* a success as much greater than we have had among the *Mehtars*, as the millions of the former class exceed the limited number of the latter. This success among one class does not, however, indicate that nothing is being done among the higher castes. Of these we are now reaching individuals and families. In one single District in one year we had baptisms from more than a score of castes, but the time has not yet come when we have among these classes the entrance that brings the people in by villages and communities.

To an extent that is distressing, the work of the quadrennium has been an attempt to avoid the calamity that threatened to follow the successive reduction in appropriations from the home Church. Advanced positions and strategic places have had to be abandoned, aggressive plans have been discontinued, and with scores of workers dismissed, hundreds of boys thrown out of our school and thousands of new converts in the villages abandoned for lack of teachers, it has been a time of mental stress and soul-agony. That we have deeply disappointed our trusting converts, that among the people generally our prestige has been lowered, and that our retreat has been the signal for increased opposition to Christianity and more bitter persecution of our converts, there can be no doubt. That it will take us years to get back to where we were is also certain. But on the other hand, when all is considered, the injury to work and prestige has been less than at first we had cause to anticipate. Our workers who remained have been faithful and patient, and our converts left alone in distant villages have stood the test of persecution and neglect in a marvelous way. God has been better to us than our fears.

In our evangelistic work one of the methods we have followed in attempting to discount the effects of the cut, has been to increase the efficiency of the workers we have left by closer supervision, and by inspirational meetings and refresher courses in Summer Schools. The lonely preacher, located in the distant village, without Christian fellowship, and feeling keenly the downward pull of everything about him, has been called in for a couple of weeks of association and study under the best teachers and preachers we could secure, and the man long out of school, whose mind had begun to rust, brought into contact with these surroundings, has responded in a way that makes him decidedly more effective in his work. During the past year we conducted three such refresher courses within the Area, and the results have been so good we hope to secure the necessary funds to make them a recurring occasion for our needy workers.

Within the Area we have fifty-one organized residential institutions, inclusive of theological, high, grammar, primary and training schools. On these we have depended to give our promising boys and girls such grounding in education and such training in methods as would make them effective workers among our own people. It is impossible to exaggerate the importance of these institutions to the welfare of our Church in India, and it has been a matter of immense concern to us that our repeated reduction in funds has seriously depleted the number of students, especially boys, that we are able to care for. With this, as with our evangelistic work, we have tried to make up for reduced numbers by more effective and intensive work.

The educational system in vogue in India makes much more to depend on examinations than is the case in our American schools, and these yearly tests, some of which are under government supervision, mark effective barriers against the promotion of students who fail. In the regular government schools it is estimated that the promotions year by year average only a little over thirty-three per cent of the students sent up. Our mission schools have averaged quite as well, but even so that has meant that an average of almost two out of three of our children have to take three years to pass two classes at the very best. In consultation with the educational secretary of the Area, the Bishop in charge planned a campaign to increase the efficiency of these schools. Twice a year the two together have visited each school, inspected each class, commending the students who were doing their best and taking steps to awaken the indifferent, holding conferences with teachers and instructors, and in every way possible seeking to make all concerned feel the urgency of the situation. The response has been immediate, and we hope permanent. In no one of the schools did the promotions and passes fall below fifty per cent, and in some of them it went as high as a hundred

per cent. A decided improvement in the *esprit de corps* of the schools is recognized by the managers of practically every one of these institutions.

The tense political situation in India is having its repercussion on our work. The coming in of the political reforms, in which there is an element of democracy, has made both the Hindu and Mohammedan bodies apprehensive of numerical opposition, and both have recently taken measures to win back to their own fold converts who had been won from them to other faiths. In many of the villages where our Christian converts have been living, they have been subjected to violent persecution on the one hand, and seductive allurements on the other, to get them to renounce their faith in Christ. This coming at the time we had to withdraw workers from several hundred villages where we had converts, left many thousand of these new Christians almost at the mercy of these unscrupulous attacks. We cannot say that in each case they have remained faithful, but we do rejoice that in most cases they have stood firm, and in some cases where they did yield to the blandishment of attractive promises, they have repented of their lapse and have sent us word of their renewed vows. Under this pressure of persecution and allurements, it is imperative that we should at the earliest possible moment get back into these villages the pastors, now dismissed, who will be able to shepherd these bewildered flocks.

Within the Delhi Area is the largest mass movement field of the Church in India. A mistaken idea has spread abroad at home that the large number of inquirers has disappeared, and that the door of entrance among the depressed classes is no longer wide open. Any such thought is a mistake. The Church is unable at present to actively seek these inquirers as previously, but the fact that during the past year we have baptized within the Area almost fifteen thousand and that our Christian community here now numbers approximately 273,000 persons, speaks for itself. On the other hand, there can be no doubt that our failure to respond to invitations to instruct villages and communities, and our refusal to baptize inquirers because we are unable, with our limited force of workers, to instruct them, is discouraging thousands, if not tens of thousands, who have been looking to us for deliverance from superstition and spiritual darkness. In this foreign field, Methodism has before it no more urgent task than the instruction of its thousands of converts who, having taken the first steps toward Christ, now wait for that fuller revelation of him that can come only through the experienced teacher, and the evangelizing of the hundreds of thousands who have so far only been able to look toward us as their only hope of salvation.

THE DENVER AREA

BISHOP CHARLES L. MEAD

At the beginning of the quadrennium the Denver Area was composed of the Colorado, New Mexico, Southern, Southern Swedish, Southwest Spanish Mission, Utah Mission, West-German, Western Swedish and Wyoming State Conferences, covering a geographical Area from the southern boundary of Montana across the Rio Grande River into old Mexico and from the Mississippi River to the Sierra Nevada Mountains. During the quadrennium the West German Conference has dissolved and its various charges and preachers appointed thereto have been merged with the contiguous Conferences in the geographical territory in which they are located. The Southern and Southern Swedish Conferences were joined in a merger with the Gulf Conference under the name of the Southern Conference, which Conference was located in the Kansas City Area. This changes very naturally the statistics included in this report, which would otherwise show a large increase in all the activities of the Church. The territory covered by the remaining Conferences, however, comprise one of the largest Areas in the United States of America. Much of the territory of the Area is frontier in character, but the area as a whole embraces all of the problems incident to the work of the Church. It has the city problem, the rural problem, the Mormon problem in Utah and Wyoming, the mining camp problem in Colorado, New Mexico and portions of Wyoming, the Indian problem and the community Church problem in many of the rural sections. In Denver, Colorado Springs, Pueblo, Cheyenne and Salt Lake City, the city problem is especially pressing and prominent. In all of these places, however, the Churches are supplied with an adequate leadership which is maintaining the fine position which the Area has enjoyed for a number of years.

The Area has contributed to the general work of the Church through the conspicuous and statesmanlike leadership of the late and lamented David D. Forsyth, whose death during the quadrennium staggered the whole Church. In the services of the Rev. Orrin W. Auman, as treasurer of the World Service Commission, the Area has contributed an outstanding leadership in the conduct of the benevolent interests of the denomination. It was a great delight to the whole Church to witness the growth in influence of Dr. Forsyth during his years of service as Secretary of the Board of Home Missions and Church Extension. It is an increasing joy to the Denver Area and to the whole Church as well to witness the very efficient manage-

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ment and leadership of Dr. Auman's ministry as the Treasurer of the benevolent funds of the denomination.

The Area has maintained a very enviable position in the record of World Service giving, every Conference in the Area last year having made a very commendable increase in its contributions of the previous year to the benevolences of the Church. This is a remarkable record in view of the fact that much of the territory is frontier in character, especially in Wyoming, Utah and New Mexico. This is due, however, entirely to the consecration of the Pastors on these difficult and lonely fields who have given such loyal and intelligent direction to all of the interests of the Church.

In the University of Denver we have an institution for Christian education, which is proving its influence in giving a finely trained group of our youth to all forms of Christian service, in the Rocky Mountain region particularly, and extending throughout the Nation generally. The assets of the university in campus buildings and equipment total \$984,137. The productive endowment is \$1,799,162. The total number of students during the last year was 3,467. At the beginning of the quadrennium the institution was showing a remarkable progress under the leadership of Chancellor Heber R. Harper, growing steadily in numbers and influence. During the quadrennium, however, Chancellor Harper resigned and the institution has been very fortunate in securing Mr. Frederick Maurice Hunter of Oakland, California, as his successor. The value of the university to the Rocky Mountain Methodism has been beyond all estimate.

The Iliff School of Theology, under the leadership of Rev. Elmer Guy Cutshall, has steadily grown in influence, maintaining a high standard of scholarship as one of the great and growing theological institutions of the Church. The total assets of the School as of April 30, 1927, are listed at \$622,157. During the four fiscal years immediately preceding said date, there was a gain of \$52,490 in monetary assets. Recent official action makes Iliff exclusively a graduate school, having the quarter system of four terms of eleven weeks each every year. Likewise it orders that no advanced standing will be given for work done in college and that the Th. D. degree will be given to superior students for four years of work. A strong Ph. D. faculty, adequate library facilities, unexcelled climate and good clinic opportunities add to Iliff's challenge.

In the student centers at Laramie, Wyoming, Boulder, Greeley, Fort Collins, Gunnison and Golden, Colorado, the Wesley Foundation work is growing in interest and influence, carrying on various forms of activities among the students of Methodist preference in each one of these centers, giving promise of increased development under the very fine direction of the

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student Pastors now appointed to that work. This particular phase of our educational work in the Area gives promise of becoming increasingly influential in the lives of the students in these great educational centers.

The Epworth League work of the Area has been developing a very intensive program in pushing forward the Epworth League Institutes, where the Sheridan District in Wyoming has established a fine institute in the Big Horn Mountains, comprised of a very adequate plant with equipment; another on the Cheyenne District known as the Snowy Range Institute; the Colorado Conference having three in its boundaries: one at Grand Mesa for the Western Slope; one at Beulah, Colorado, for the young people in the southern part of the State; one at Pine Crest for the young people of the Colorado Springs, Denver and Greeley Districts. In Utah a very fine institute has been conducted every summer under the auspices of the Mission, and recently a very flourishing institute has been organized among the young people of New Mexico. All of these bid fair to grow in influence and power in molding the lives of our Christian young people in every part of the Area.

There has been a great fluctuation in Church membership in the Area, owing to the distressing financial conditions, particularly in the agricultural, frontier and mining groups in different parts of the territory. The nature of our territory, which in its climatic conditions, invites many tourists and invalids, necessarily causes us constant changes in membership of the various Churches, the total membership of the Area now being reported as 70,579, which shows a slight decrease over that of the last quadrennium of 705. When we consider, however, the fact that the West German Conference, comprised of 7,065 members, has been merged with the contiguous Conferences, the membership of the Denver Area would show a very substantial increase of 6,360 over that of the last quadrennium.

The work in the Wyoming State Conference is progressing slowly but substantially. Material increases in Church property and buildings, Young People's work, benevolences and various other activities reveal the fact that despite the difficult conditions under which our Pastors labor, the Church is steadily growing in influence and power. The State university, located at Laramie, Wyoming, is destined to become one of the great educational institutions of the country, and our Wesley Foundation work in that institution is being carried on with efficiency.

The Utah Mission has a total of \$318,700 in Church buildings and \$71,400 in Church parsonages and has steadily maintained its position as leader in World Service giving. A slight decrease in membership, due to the industrial conditions throughout the State of Utah, is registered this year, but our work is being

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strongly entrenched and developed by competent leadership in many of these difficult fields.

The New Mexico Conference ministers to both the English and Spanish-speaking people in the State of New Mexico, the English district caring for the centers at Albuquerque, El Paso and scattered towns throughout the great Area of that State, while the Southwest Spanish Mission ministers especially to the large and growing Mexican population of the State. In Albuquerque we have a new Church in a very desirable location recently built at a cost of \$28,000, a beautiful white stucco Spanish Church in Las Cruces, dedicated without debt, situated in a center of a Mexican population of 4,000 people; in Flagstaff, Arizona, a Church building in the center of a Mexican population of value to the community and an expanding influence in the life of the people; in Lyons, Kansas, a neat chapel where a graduate of our Harwood Boys School is the efficient Pastor; in Mesilla, New Mexico, an old property was purchased, and after proper preparation was transformed into a chapel. In the first service it was baptized with a shower of stones and other missiles thrown by bitter and active opponents. Since that severe reception over thirty people have been converted and have recently united with our new organization. In Emporia, Kansas, a Community Center, Parsonage and Chapel have been secured for the services of our Spanish-speaking brethren, this having been secured for them by the Ministerial Alliance of the city of Emporia. The Harwood School for Boys has been doing a most commendable work, with an enrollment of approximately eighty (80) students, who are being trained by a competent faculty and developed for the Christian ministry and service. This School must be the source of supply for a finely trained Mexican youth, both as Pastors and laymen, to care for the large number of Mexican people constantly augmented by the numbers who come yearly across the borders of old Mexico. It is estimated that 60,000 come in yearly through the regular gateway of the government, while many find their way across the border through various other channels. The Harwood School for Girls in Albuquerque, operated under the auspices of the Woman's Home Missionary Society, is one of the finest and best equipped educational buildings in the Area for its purpose. It is doing a most commendable work among our Mexican girls of the great Southwest, training them not only in general education, but also for Christian service, and I wish to commend it most cordially for the work it has done in the past and rejoice in the promise of its increasing future service to the Church.

The Western Swedish Conference, operating principally in Nebraska, is under the embarrassment of constant changes both in the official relationships of the Churches and the membership

of same. Many of the Churches are petitioning the privilege of entering the English-speaking Conferences in contiguous territory, and by a gradual process of absorption the Swedish congregation, now conspicuous in the Western Swedish Conference, will be merged in a foreign-speaking group or into the English work of contiguous territory.

The most conspicuous signal development in the Area has been in connection with our hospital work located in Colorado Springs in connection with our denomination known as Beth-El Hospital. The first unit of a National Methodist Episcopal Sanatorium for Tuberculosis has been completed, which consists of a commodious building completely equipped with the latest modern appliances for the treatment of this dread disease and offering the best service available with a corps of trained nurses and physicians familiar with every phase of the disease. In view of the fact that the Rocky Mountain country offers a climate singularly friendly to sufferers from tuberculosis, many people from all parts of the United States come to us for healing and health. The building was filled to capacity soon after it was open for patients and is now crowded to its utmost with a long waiting list of those who need the helpful, healing ministry which the Church can give. The Sanatorium at Albuquerque, under the splendid administration of the Woman's Home Missionary Society, has a complete plant with modern equipment and has become one of the great centers of healing and helpfulness in the life of the great southwest country.

There has been a steady growth in the development of Church buildings and property which has been made possible by the wise administration of the District Superintendents and splendid co-operation of the Pastors and people in every part of the Area.

The Board of Home Missions and Church Extension has been exceedingly sympathetic in its attitude toward the development of our work in these difficult fields, responding constantly and readily to innumerable appeals for assistance in developing situations which are wholly frontier in character and in maintaining the work which has suffered most seriously because of economic conditions in the agricultural and benign sections of the Area. It is our hope that with the improvement of economic conditions in the various sections of the Area that enlarged contributions and increased activities will reveal the courage and spirit of our people who comprise our Church in this great Rocky Mountain region.

The returns for the past quadrennium have not always been what we had desired, but the field has been thoroughly cultivated. The ministers and laymen have been very responsive to every call which the Church has made, and have placed the Resident Bishop under heavy obligations for many kindnesses extended to himself and his family.

DETROIT AREA

THOMAS NICHOLSON, RESIDENT BISHOP

The Detroit Area comprises the following Conferences: Detroit, Michigan, Central German, Northern Swedish, the Bi-Lingual Mission, and by the assignment of the Bishops since the last General Conference, the Norwegian-Danish Mission. I have tried faithfully to administer these interests during the quadrennium.

I have presided over the Detroit, Michigan, Central German, and Northern Swedish Conferences twice each. In addition I have presided over the Saint Louis German, Western Swedish, Maine, Pittsburgh, West Virginia, Saint John's River, Northwest Indiana, California, Pacific German, Pacific Swedish, Western Norwegian-Danish, Central Pennsylvania; and over the following Missions or Mission Conferences: Pacific Chinese, Pacific Japanese, and Norwegian-Danish.

By far the most taxing and perplexing has been the administration of the Bi-Lingual Mission. It has probably taken more time and thought than all of the other Conferences of the Area combined. It has required the holding of many group meetings; it has necessitated thousands of miles of travel, and meetings personally and in groups with District Superintendents, Boards of Administration, and representatives of City Missionary Societies. There has been a total of six to eight meetings of groups each year, sometimes more. We have altogether about 1,500 separate pieces of Bi-Lingual work. The Handbook published during the quadrennium shows more than 100 regularly appointed pastors, representing many different nationalities. The work has also required service as the chairman of the Bureau of Foreign-Speaking Work, and the report of this Bureau and the Handbook of the Mission will give further information as to the onerous duties which this work has entailed.

I have served the Church in many capacities during the quadrennium. By appointment of the Bishops I spent a full month in Europe, mostly at The Hague, The Netherlands, as the Bishop appointed to preside over the committee investigating certain charges preferred against Bishop Anton Bast. Among other duties have been the presidency of the Board of Hospitals, Homes, and Deaconess Work; the vice-presidency of the Board of Education; the chairmanship of the Curriculum Committee; and service as a member of the Executive Committee of the Federal Council of Churches. I have also served during the quadrennium as the President of the Anti-Saloon League of

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America and as the President and Chairman of the Headquarters Committee of the League in Michigan. I also hold many trusteeships such as that of Meharry Medical College, Nashville, Tennessee; Albion; Chattanooga, and Baldwin-Wallace College. These simply represent types of work which require much service.

The increase in Church membership of 7,425—making a total membership of 180,283—has not been commensurate with the effort put forth. The total Sunday School membership is 210,975, an increase of 1,248. The total of ministerial support shows an increase of \$196,078.

We have had a remarkable era of church building and enlargement. In January, 1926, Metropolitan Church in Detroit was dedicated. It is one of the finest structures in all Methodism, can accommodate a congregation of about 5,000 people, cost \$1,500,000, every dollar of which was paid in cash before the day of dedication. Recently in Detroit we dedicated the Boulevard Temple, costing over a million dollars. The Nardin Park Church, Detroit, is in process of erection—a magnificent building to cost about \$750,000. First Church, Kalamazoo, has in course of construction a magnificent building to cost about \$350,000. The People's Church, Lansing, a union effort with the Presbyterians, Congregationalists, and Baptists, was dedicated in 1926. It amply cares for our constituency in the student body of the great college at Lansing. Personally I have dedicated 50 new churches in the Area during the quadrennium, and there has been a goodly number which I could not dedicate in person. A dozen or more have had the service of the Area Secretary, Doctor Hugh Kennedy, and in a few instances the District Superintendents have handled the matter alone. In addition to this church building we have had a notable grappling with church debts, particularly with that on Wesley Church, Detroit; Saint Mark's, Detroit; and Trinity Church, Grand Rapids. The increase in the valuation of church property for the quadrennium is \$6,452,251.

The debt on the Episcopal Residence has been reduced to \$9,000. A committee has the matter in charge. Most of this is subscribed and the committee is pledged to have it all paid before General Conference opens.

We have in the Area a fine group of institutions. Foremost among these is Albion College, which is under the very able presidency of the Reverend John L. Seaton, D.D., Ph.D. It has shared in the proceeds of the Methodist Educational Advance, noted in the report of my predecessor four years ago, and during the quadrennium has dedicated the Kresge gymnasium, a superbly fine Woman's Dormitory, costing about \$300,000, has received a donation of \$250,000 for the endowment of a President's Chair, a bequest of \$240,000 for an Admin-

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istrative Building not yet constructed, and other items too numerous to mention. The enrollment of students this year is about 800, the largest in the history of the college.

Baldwin-Wallace College at Berea, Ohio, an institution under the special patronage of the Central German Conference, makes steady and substantial progress under the able presidency of Doctor Albert B. Storms. It has completed a large addition to its endowment, has under construction the first unit of a dormitory for women. It has a good enrollment of students, and considering the handicaps placed upon it during the war period no one of our institutions has made more gratifying progress.

The Bronson Methodist Hospital at Kalamazoo is making notable progress under the superintendency of the Reverend William M. Puffer, D.D., and has now under construction the first wing of what will be one of the finest hospital buildings in the State when finally completed. It was dedicated on Sunday, January 1, 1928.

In November, 1926, there was dedicated in Cincinnati, Ohio, the Bethesda Hospital. This is an institution of the Central German Conference. It cost one million dollars and is one of the best equipped hospitals in the Church. It is a worthy memorial to Doctor Christian Golder and is a monument to the industry and efficiency of Doctor John A. Diekmann and his staff of workers.

The Children's Home in Detroit, begun last quadrennium, has taken firm hold on the thought and affection of Detroit Methodists. Recently through a gift of three-quarters of a million dollars from the Kresge Foundation it has secured a new location and plans an entirely new group of buildings arranged in the most modern style and after the most up-to-date ideals to care for unfortunate children. Miss Frances Knight is an unusually capable superintendent and promoter, and this institution bids fair in the immediate future to stand as one of the best equipped and most successful institutions of its kind in the United States. We have another excellent institution under the care of the Central German Conference at Berea, Ohio. The history of its care for children is well known. It is constantly increasing in usefulness.

During the quadrennium our Deaconess Home in Detroit sold its property which had become commercially valuable but undesirable for Deaconess residence. We were able to buy a more desirable home on Putnam Street, Detroit, and set aside about thirty thousand dollars for endowment as a result of the change.

Our Wesley Foundation at Ann Arbor, Michigan, has emphasized its increasing usefulness by the purchase of a building at a cost of \$75,000, all of which has been paid. The First Church, for the last twenty-two years under the able supervision of the Reverend Arthur W. Stalker, D.D., has plans already in process

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of execution for the enlargement and modernization of its plant, for the unification of this building for the religious care of the students of the University, and for an adequate program of religious education. At Ypsilanti, Mount Pleasant, Kalamazoo, and Marquette the Wesley Foundations are carrying on work for the students in the State Normal Schools.

The City Missionary Society of Detroit, so ably conducted last quadrennium under the direction of Doctor John E. Martin, has enlarged its scope and under the superintendency of Doctor E. J. Warren is giving supervision to ten most significant pieces of work among the Foreign-born populations of Detroit. The recent dedication of Saint Luke's Church in the polyglot Northeast section of Detroit is evidence of the growing success of this work. The building cost about \$65,000 and is remarkably complete for the purposes intended. Among the Poles, the Hungarians, and the Italians especially we have strong and growingly useful work.

Similar City Missionary Societies have been organized in Grand Rapids and Flint during the quadrennium. Well thought out programs of advance and development are in hand. At Flint the Reverend G. W. Olmstead has been appointed Superintendent of City Mission Work.

A campaign for \$500,000 for the Retired Ministers' Fund was conducted in the Michigan Conference under the leadership of Doctor J. C. Floyd and Doctor Louis DeLamarter. The goal was reached with a slight margin and the campaign was continued under the leadership of the Reverend J. C. DeVinney. In the Detroit Conference, under the able leadership of Doctor F. B. Johnston, notable additions have been made to the funds for the retired ministers.

One of the worth while projects of the Area has been the organization of the Michigan Methodist Foundation with Mr. Arnold Goss as its president. This Foundation aims to secure in large sums and by quite a continuous process adequate support for the twelve leading institutions of the State. It is under the able supervision of the Reverend A. F. Way and the Reverend F. B. Johnston. It has great possibilities and when given a fair chance on the conclusion of the five-year period allotted to the Methodist Educational Advance will, we confidently predict, give good account of itself.

The Michigan Christian Advocate, under the competent editorial supervision of the Reverend W. H. Phelps, D.D., and of the veteran, Mr. Elmer Houser, is an indispensable adjunct of the work of the Area. It has a wide circulation and a large place in the confidence and affection of our people.

During the quadrennium unusual attention has been given to the rural church problem. Thousands of our people have moved from the farms and out of the small villages into the larger

cities. Many churches were abandoned or found themselves in distress. The country districts, once the stronghold of Methodism, were in danger of becoming its greatest problems. The Board of Home Missions, under its devoted Superintendent of Rural Work, the Reverend M. A. Dawber, has given invaluable co-operation. The District Superintendents have rendered singularly able service, notably the Reverend John E. Martin of the Ann Arbor District and the Reverend Harvey G. Pearce of the Flint District. The result is the reviving of many of the rural churches, the relocation of others, the adoption of modern programs which reach the young people, all convincing us that the country districts can be redeemed and that the results achieved in the new day may be made fully equal to those of the olden time. Recently with the aid of the Board of Home Missions the Reverend E. A. Armstrong, D.D., was made a promotion secretary for this rural work in the Michigan Conference. He has given himself devotedly to the problems of the rural church.

We have spared no effort in our endeavor to bring up the apportionments for World Service and to do our share of providing funds for the Foreign and Home Missionary enterprises. We have been perplexed by the apathy toward these interests prevalent throughout the Church, but I am glad to report an increasing interest and at least a small advance for the closing year of the quadrennium. The total gifts to the World Service for the quadrennium amounted to \$1,880,955.

The increasing interest of laymen in the work of the Church is worthy of special mention. Mr. Lewis B. Alger has served without salary as Director of Lay Activities. He has given much time and attention to the work and in all the Conferences devoted laymen are coming forward for new and more adequate service in a most gratifying degree.

Two of the outstanding developments of the quadrennium have been the Epworth League Assembly at Michigamme in the Northern Peninsula and the continued development of the Epworth League Institute at Albion. The Michigamme Institute has rendered a very great degree of service to the Northern Peninsula. It has rallied thousands of young people, has unified the rather divergent sections of the Northern Peninsula and has brought a great spiritual uplift to the district. The Albion Institute has brought together each year 700 to 800 of the choicest young people of the State with gratifying results. This and the Bay View Assembly, with its schools, have been under the wise direction and administration of the Area Secretary, the Reverend Hugh Kennedy, D.D.

The Reverend Peter F. Stair has conducted the Junior Laymen's Conferences at both the Michigan and the Detroit Conferences. He is a master at this work and it is impossible to

measure the extent of his gracious influence which has resulted in this significant movement. Hundreds of older boys have attended the Conference sessions, have received a new enthusiasm for their Church, a new conception of the meaning of Christ to the world, and have gone back for devoted service in their communities.

Mention should also be made of the Summer School of Theology and the Post-Graduate School, the sessions of which have been held at Albion each year of the quadrennium. Some of the foremost speakers and scholars of our Church have given ten days of service of the highest value, and the Boards of Examiners of the two Conferences are entitled to great credit for the wise way in which this work has been conducted. It gives an intellectual and a spiritual uplift to the ministry, particularly to the men in the Conference Course of Study. Michigan Methodism tenders its thankful respects to Doctor Allan Mac-Rossie.

The interests of the Area are varied. The distances traveled are great. The amount of detail work in the administration of the Bi-Lingual Mission and the Foreign-Speaking Work can hardly be comprehended by those who have not been close to the problem. The social and civic demands upon a Bishop in a great city and in a modern Area are tremendous. It is impossible to put on paper anything which will give an adequate idea of the responsibilities discharged and the tasks performed.

FOOCHOW AREA

W. E. BROWN, RESIDENT BISHOP

The growing spirit of nationalism, the intense earnestness of thousands of China's youth determined to free their country from evils within and aggressions without; the constantly increasing curses of militarism and banditry; frequent uprisings inspired and encouraged by radical agitators against foreigners and the Christian religion; the seizure and holding of our schools, Churches, hospitals and homes; the wanton looting and destruction of property in several places—this and more forms a background of conditions through which many of our missionaries, thousands of our Chinese Christians and millions of the long-suffering Chinese people have lived during the past few years.

THE NATIONALIST MOVEMENT

Fundamentally, the nationalist movement is one for the freedom of China. National unity, political independence, economic freedom and social betterment are the aims of the revolution. Its purpose is to overthrow the selfish warlords whose oppressive curse has been on the people for the past fifteen years, and to establish her sovereign right in relations with the rest of the world by the abolition of unequal treaties and special privileges which now humiliate China.

That much of China's complaint against foreign abuses and aggressions is just there can be no doubt. The nationalist movement may be arrested and temporarily defeated but ultimately its high and noble purpose must win out. The cause has been dealt a hard blow by treacherous Russian intrigue. The nationalists have discovered, though rather late, that among them was a wolf in sheep's clothing.

If the Kuomintang Party can free itself from this Red Monster, which it is now trying to do, the people's cause will stand a much better chance of immediate success.

China's appeal and demand for her rights in international life have been heard around the world. We believe there is a sincere purpose on the part of the Treaty Powers to meet China's demands, to rewrite the treaties and to give to China the justice she rightfully seeks. The insistence on the part of the Powers that China should present some semblance of an orderly, united and effective government with which foreign governments can deal is not unreasonable nor unjust. Foreign governments cannot be held altogether responsible for

China's present chaotic state. No doubt the unequal treaties have been made irritants by radicals and bolshevik propagandists. China's most serious trouble is of her own making. There is an internal reign of selfishness. There is a woeful lack of moral conviction and patriotic devotion on the part of the would-be leaders. These military and political leaders barter for place and power while the overburdened and impoverished people suffer. A young and representative nationalist recently expressed the political situation in China in these pungent words: "The Peking government is dead and does not know it; the Nationalist government is not yet born and will not acknowledge it." That is about as much truth as has been told about political China in the past twelve months. With a dead government on one side and one groaning and travailing in birth pains on the other, of course the problem of international treaties, equal or unequal, will have to await the establishment of some orderly and authoritative government in China for its solution. Happily, this idea seems to be taking hold of an increasing number of thoughtful Chinese. They are feeling more and more that China's supreme task is to set her own house in order. China should have, and I believe she will have, the interest, sympathies and co-operation of all lovers of right during these trying days through which she is passing.

WORK UNDER DIFFICULTIES

Of course, the revolution with its attendant evils has affected our work. The nationalist army entered Fukien in December of 1926, welcomed and heralded as China's deliverer. Already, however, the bolshevik influence was dominating certain divisions of the army. Many of our Fukien Christians and thousands of the Chinese people were quickly disillusioned by violent anti-foreign and anti-Christian attacks. In January a two days' looting was staged. Much property was destroyed and foreigners caught in the path of the frenzied mob were roughly treated. Fortunately the main foreign community was across the river four miles from the city and was saved from an experience which befell Nanking a few weeks later.

To the everlasting credit of the Chinese people of Foochow let it be said, that they were wholly out of sympathy with this attack upon foreigners and Christian institutions. The Red mob failed to arouse them either against foreigners or against Christianity. The people of Foochow knew that the missionary and the religion he brought to share with them through education, church and hospital, had never hurt, but had wonderfully helped China. The resentment on the part of the populace and the uniform sympathy of the Chinese people shown toward foreigners, and especially the missionaries, through those trying days, was a wonderful reassurance of the value of missionary

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work in Fukien through the past seventy-five years. The work of the missionary had not been in vain.

MISSIONARY EVACUATION

Following the ruthless attack upon foreign property and the increasingly threatening attitude by radical groups toward foreigners, the American Consul of Foochow appealed in person to the nationalist military authorities for protection of American lives. He could get no hearing with the commanding officer and was discourteously received by his subordinates. Unable to get any assurance that American lives would be protected, the Consul immediately advised all Americans in out-country stations to come into Foochow. With increasing inflammatory propaganda against foreigners, he finally advised the evacuation of all women and children from the consular area. So far as this advice affected our missionaries, I agreed with the Consul. In agreement with the Consul and Bishop a few women who were in official positions remained in the city. Two of our missionaries remained at Hinghua and five at Kutien, feeling that the local officials were sympathetic and that conditions were safe. Most of the missionaries who left the area went to Manila, where Bishop and Mrs. Mitchell and their fine group of co-workers gave them a cordial welcome to their hearts, homes and mountain cottages for nearly five months.

CHINESE LEADERSHIP

The fine way in which many of the Chinese Christians rose to the emergency and carried on the work gave a thrill of joy to all missionaries. In college, in secondary schools, in hospital and in church, where any reasonable chance has been given, these Chinese leaders have quickly demonstrated their abilities as administrators. The temporary evacuation of the missionaries was a blessing in disguise. The sudden thrust of administrative responsibilities upon the Chinese prepared them as nothing else could to meet the new demands the nationalist party was to make upon private and Mission Schools. What seem like impossible changes were wrought within a few months. Chinese are now in actual leadership of all our educational institutions. At Fukien Christian University a Chinese president presides over its affairs. At Hwa Nan College for Women, a commission of five, all graduates of Hwa Nan and having diplomas from American colleges, conduct that great institution. A Chinese professor from Amoy University has come to the presidency of the historic Anglo-Chinese College. In all of the middle and high schools throughout the whole Area, Chinese either as presidents, principals or a commission are administering the institutions. This was a change a long time overdue. The Christian Church in China is indebted to the nationalist

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government for it. We are glad to report to the General Conference that all of our schools, both under the General Board and those of the W. F. M. S., the schools that have been under the fires of opposition and persecution by radical agitators during the past year, are open and operating with practically normal attendance, except where crippled by withdrawal of funds and workers by the Board of Foreign Missions.

Criticism and persecution have purified and strengthened our Chinese leaders and produced a unity of purpose hitherto unknown among thousands of Chinese Christians. The real meaning of Christian faith and the true value of the Christian Church has taken on a new color in the lives of multitudes. There is a new and urgent emphasis on spiritual values. While under the new political regime we are having to readjust our religious pedagogy from a required to a voluntary study of religion and participation in worship—in several of our institutions there is already a marked disposition for spiritual reality.

With the customs and institutions of the old civilization fast breaking down; with an increasing purpose on the part of young China for the modernization of their country; with a bolshevik intellectual sneer against all religion as "superstition and dope," there is an evident yearning on the part of many of the younger Christians for the salvation of society spiritually. This alone they know can save China from a deadly materialism.

THE CHINESE MIND AS TO THE FUTURE

We have tried to discover the thought and convictions of our Chinese Christians on matters affecting the future of the Church in China. We submitted a questionnaire to the Foochow Area Conference in mid-summer. One hundred leaders of the Church of Fukien were assembled. We submitted a similar questionnaire to each of the Annual Conferences. Then the All-Chinese Conference, which met in January at the request of the Board of Foreign Missions, had before it practically the same questions. The results show that there is a clear conviction on the part of the Chinese that the time has come for less foreign administration, for continued missionary co-operation, larger local church autonomy, provision for the election of a Chinese Bishop and strong desire to continue as a part of the world-wide Methodist Episcopal Church. On most of these questions there is practical unanimity.

PROPERTY ENTERPRISES

But little building has been done during the quadrennium. Several enterprises begun during the previous quadrennium have been completed. A beautiful building has been erected on the grounds of the Fukien Christian University, a science hall in memory of the university's former president, Edward

C. Jones. It was the gift of Dr. Jones' brother. The new Anglo-Chinese College buildings and the new Union Middle School buildings have been completed. While all are agreed that there should be no building under present political conditions, yet we are equally agreed that over-building has not been done in the Foochow Area. In anything like normal conditions we would be greatly underbuilt and underequipped.

Two churches have been built and dedicated in the Hinghua Conference. They were financed almost entirely by the local communities. Eight Churches have been built and dedicated in the Foochow Conference, all partially financed by gifts from home. Under the W. F. M. S. a new Bible School for Women, the new Trimble Hall at Hwa Nan College in Foochow have been completed. In Futsing the beautiful Harrison Memorial Hospital and the new High School building for girls have been completed and dedicated the last year.

EVANGELISM

In spite of the disturbed conditions a program of evangelism has been carried on in several parts of the Area, especially in the Hinghua and Foochow Conferences. Rural evangelism has been emphasized. In several rural centers some splendid results have been achieved. Whole villages have been brought under the influence of the Gospel message and some remarkable conversions have occurred. The evangelistic penetration of China has hardly begun. This seems to be the challenge of the hour. Changes in Church organization, modification and readjustment of our educational work must be made to meet the changing conditions of Chinese life and thought, but in the midst of these changes the door of evangelistic opportunity is opening as never before. Both our Chinese leaders and missionaries are feeling this to be true. Three of the Conferences of the Area have voted unanimously for the establishment of an Area Practical Bible Training School, in which training for intensive and aggressive evangelism shall be one of the main features.

The fact is the people have been disillusioned concerning any political Utopia. Psychologically, the field is ripening for Christian evangelism. Whatever value there may be in the old religions of China, it is not unfair nor untrue to say that they stand to-day fearfully inadequate in the presence of the social and spiritual needs of China's millions. The times demand a religion of power and of experience. This is the reason that Jesus Christ is being thought of and studied with new interest. He is not *a way*; He is *THE WAY*. With an increasing cry for religious reality coming from China, we must continue to lift up Jesus Christ, the Savior of the world, as the only answer to that cry.

THE HELENA AREA

H. LESTER SMITH, RESIDENT BISHOP

DEAR FATHERS AND BRETHREN:

The Helena Area extends from the eastern line of North Dakota to the Blue Mountains of Oregon, a distance by rail of almost eighteen hundred miles. It includes three Annual Conferences, North Dakota, Montana State and Inter-Mountain. These Conferences cover all of North Dakota, all of Montana, all of Idaho except the narrow panhandle in the northern part of the State, and the six eastern counties of Oregon.

During the quadrennium I have presided over the following Annual Conferences, Mission Conferences and Missions:

Fall of 1924—Montana State, Inter-Mountain and North Dakota Annual Conferences.

Fall of 1925—Utah Mission and New Mexico, Colorado, Wyoming, Holston, Texas, Alabama and Southern Annual Conferences.

Spring of 1926—Eastern Swedish and East German Annual Conferences.

Fall of 1926—Utah Mission and Inter-Mountain, Montana State, Central Illinois, Central New York Annual Conferences and the Norwegian Danish Mission.

Spring of 1927—New Hampshire, New England Southern and Vermont Annual Conferences.

Fall of 1927—Chicago-Northwest, North Dakota, and Dakota Annual Conferences.

Spring of 1928—Porto Rico Mission Conference and Northern New York Annual Conference.

In 1925 I presided over a Judicial Conference at Portland, Oregon.

DISTRICT CONFERENCES

During the quadrennium I have also presided over every District and Sub-District Conference which has been held in the Area up to the time of the writing of this report. These District and Sub-District Conferences have been held annually. In some Districts it was necessary to divide the District Conference on account of the size of the District. For instance, the Glacier Park District extends the full width of the State of Montana almost eight hundred miles and almost two hundred miles south along the western end of the State. This District Conference has been held in three sections with a full program at each point.

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The District Conferences were organized at the beginning of the quadrennium. It was felt that they would serve many useful purposes. We believed that they would provide a vital and helpful contact between the Resident Bishop and every charge, Pastor and official layman in the Area. In this we were not disappointed. The average attendance of pastors was over 93 per cent for the Area for the quadrennium. The attendance of laymen was not so general on account of the distances involved but by changing the location of the meetings each year all sections of the Area have been well represented by laymen.

It was thought that this type of a Conference would enable us to give more intelligent and adequate attention to the great variety of problems in the Area, many of which are not common to even all of the Districts in a single Annual Conference. We found to our satisfaction that this plan was a real help in understanding the Area problems.

It was also our hope that we could use the District Conferences for the purpose of bringing fine speakers on the general work of the Church and on general religious and social problems to our preachers and laymen who are deprived of such opportunities by their remoteness from the centers of Church life. We had the most sympathetic co-operation of the Church boards. They furnished us many speakers without cost to the Area. They also made it possible for us to have some notable speakers on general subjects for a very reasonable expense for travel. This policy has given us a two-day or two-day-and-a-half program for our District Conferences, which has been equal in quality if not in quantity to the larger Convention Programs of the more thickly populated and more concentrated Areas.

Our District Conference Policy of Administration, promotion and general inspiration has highly commended itself to the ministers and laymen of the Area and would seem to be the most efficient method for an Area of this size.

TRAVEL

During the quadrennium I have traveled on official business and in the interests of the work of the Church approximately 257,610 miles. Almost one-tenth of this has been by automobile. A large proportion of the railroad travel has been made upon transportation furnished free of cost by the railroads traversing the Area. This fine co-operation by the railroads has enabled us to render much more general and effective service.

GENERAL CONDITIONS

The general economic conditions throughout the Area have greatly improved during the quadrennium, although some sections are still suffering from the prostration caused by long-continued drought, deflation of general agricultural values, and

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the enormous number of bank failures which followed upon the heels of the general economic depression. As a rule, the crops have been good, the prices fair, and although many banks have failed during the last four years, yet progress has been made toward a return to stable prosperity.

The three States of the Area have a great future. Their natural resources are enormous. Development has hardly more than begun. The future is assured.

IDAHO

The State of Idaho is the newest of the three. The Snake River Valley in the southern part of the State, is probably the richest river valley in the world. It is a thousand miles long and in some places one hundred and fifty miles wide. The soil is from ten to a hundred feet in depth and is inexhaustible in its fertility. It is composed of volcanic ash, decomposed lava and mountain silt. The Snake River is the seventh river in size in the United States and irrigation projects already in operation irrigate 3,300,000 acres, while those contemplated will bring the total to above five and one-half million acres.

The Snake River and tributaries have a potential water power of 2,327,000 horsepower. Enough has already been developed to furnish cheap power for town and farm, but enormous resources of power await development.

Idaho also has over twenty million acres of virgin timber, mineral deposits of incalculable value which have hardly been touched, and grazing lands which support vast flocks of sheep and herds of cattle. Last year Idaho was sixth among the States in the production of wool.

MONTANA

Montana has also a great variety of natural wealth.

Her mines have been producing large quantities of precious and semi-precious metals for many years.

Her oil fields have been discovered within the last few years. They are large in area, comparatively shallow in their productive horizons, and last year produced over five million barrels of oil. This production will rapidly increase.

The western part of Montana is already a large producer of lumber and has vast areas of virgin forest for future exploitation.

Her prairies support great flocks of sheep and herds of cattle. Last year Montana was third among the States in the production of wool.

Her dry land farms produce the premium wheat of the country. Her total wheat production made her third among the States, but the production per acre was the highest. She produced twenty-one bushels per acre to thirteen for the second

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State and eleven for the third. In quality she stood first and had double the amount of number one wheat of any State.

The irrigated sections in the Yellowstone, Missouri and other river valleys practice diversified farming very successfully. One of the great money crops is sugar beets. One of the largest sugar mills in the world is at Billings. It produced 92,000,000 pounds of sugar last year. The sugar production of the State for 1927 was 110,000,000 pounds.

NORTH DAKOTA

North Dakota is largely an agricultural State. It was formerly almost wholly a one-crop State, depending upon wheat for its wealth. Farming is now greatly diversified, although North Dakota is still the first State in the Union in wheat production. North Dakota also has vast deposits of coal, in excess of 500 billions of tons, and has great beds of fine porcelain and ceramic clays.

This brief and inadequate statement of the potential wealth of this Area will provide the background for a picture of future development. It must be remembered, however, that these possibilities are largely undeveloped. These States face some of the most difficult economic, social and religious problems in the nation. The reasons are obvious.

In the first place, it is a new country. In large sections of the Area it is not more than twenty-five years from the sage brush desert. It is now burdened with the costs of present improvements and faces the heavy charges for future development. Water for irrigation purposes ranges from fifty dollars an acre on the earlier dams and ditches to as high as one hundred and twenty-five in some of the later projects. Clearing and leveling the land and ditching it for water may run as high as fifty dollars an acre additional. Dry land farming avoids these costs but the crop is not always certain.

In addition to these costs, all the machinery of civilization has been or is being set up in a single generation. Public utilities of every description, machinery of government, roads, industries, towns, homes, schools, churches, hospitals and all the necessary items of modern life are being provided at once. Elsewhere these improvements have been spread over several generations of slow development. Here they are carried by a single generation. Elsewhere these costs are carried by larger populations. Here they are the almost intolerable burden of a few people. The three States have a population of not more than 1,750,000.

Moreover, these States compete with other States under a heavy economic handicap. They are remote from their markets

and from their sources of supply. Capital is scarce and hard to secure. Underwriting charges for financing new projects are Shylockian in their demands and interest charges are ruinously high. Ten per cent is common and permissible. Eight per cent is considered fair. This excessive interest charge is a heavy drain on production.

SOCIAL AND RELIGIOUS PROBLEMS

The social and religious problems of the Area can easily be pictured against this economic background, but our Church problems are even more difficult than our economic problems.

Social and religious work is supported and maintained by only a fraction of the total population.

In Idaho about 10 per cent of the population are connected with the various Protestant Churches and less than 1 per cent are under the care of the Roman Catholic Church; about 17 per cent are Mormon, while about 72 per cent have no religious affiliation whatever.

In Montana about 20 per cent belong to all the Protestant Churches and the Catholic Church combined and 80 per cent have no Church connection.

The proportion of Church membership is somewhat larger in North Dakota, but only one-third of the population in North Dakota is native stock. The remaining two-thirds is foreign-born, foreign parentage, or mixed parentage. This has produced such an attitude toward evangelical religion that religious education in North Dakota, according to a recent survey, is next to the most backward of any of the States in the Union.

The sparsely settled character of much of our territory also presents a major problem for social and religious activity. Such work requires a certain concentration of population. Much of our Area is open country, with widely scattered homesteads and many of our communities are too small to support the work of the Church, even with the use of all available missionary funds. We have many parishes which are far too large for efficient service. Some of our parishes, as a matter of fact, are larger than some of the smaller Eastern States, and in them our Methodist Pastor is the only resident Pastor, Protestant or Catholic.

Other important missionary opportunities are the rapidly growing Mormon population of Idaho, the various Indian reservations, the lumber camp populations, and the great mining centers in the mountain States.

The needs of the Area can be imagined from the foregoing statement.

We need larger appropriations for Church extension work in order to make possible the provision of adequate facilities for the care of our people. Only a few communities can possibly

provide adequate church buildings without substantial assistance.

We need larger appropriations for the subsidizing of parishes utterly unable to support adequate pastoral supervision.

We need missionaries at large who can devote their time to the service of communities where at present little or no local support is possible.

We need Sunday School workers who can organize Sunday Schools and train Sunday School leaders in modern methods of religious education. We have not had a single worker of this description in the Area during the quadrennium except for a few months during the first year.

We need help in establishing a group of larger parishes which can care for outlying territory of a sparsely settled character from strategic centers.

We need help in providing special workers for our purely missionary problems of carrying the gospel to the Indians, the Mormons, and to the various industrial communities where adequate work cannot be done by present methods.

We are conscious of the fact that these needs cannot be fully met by the present missionary program of the Church. We believe, however, that if the Church at large could only be brought face to face with these tremendously important opportunities of missionary service, a more adequate support would be provided.

Moreover, while we are fully aware of the importance of other Home Mission fields, we are of the opinion that the critical character of the work in this and neighboring Areas where similar conditions prevail is of such immediate importance that a strategic survey of our needs would be answered by a readjustment of the appropriations of the present available funds.

The social and religious needs of these people must be met or the thinking and the character of the new generations of this fine group of folks from the older sections of the country will solidify into irreligious and socially unchristian forms.

STATISTICS OF CHURCH WORK

Against this somewhat Rembrandtian background of shadow the light of hope and achievement shines with a cheering ray. Our success has not been numerically great. Compared with our strength and with the difficulty of our task, it is significant and encouraging.

During the quadrennium the work has advanced along all lines except Sunday School enrollment.

Church membership has increased about 4 per cent.

Sunday School enrollment has decreased about six thousand, a loss of about 10 per cent.

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The Epworth League membership has shown a slight advance.

The Epworth League Institutes have made a splendid contribution to the young life of the Area. There are three Institutes held each summer in Montana, two in Idaho and one in North Dakota. The Church owns all of the Institute grounds except the one used in North Dakota. The total registered paid enrollment in Institute classes for the quadrennium is as follows: Montana 2,362, Idaho 1,513, North Dakota 1,765. There is a fine healthy growth each year in this movement.

The total spent on building and improvements during the quadrennium is \$549,142.

The net increase in the value of Churches and Parsonages is \$385,933. The Area Churches paid on indebtedness during the quadrennium, \$276,165, and had as a result a good decrease in total indebtedness.

INSTITUTIONS

The Helena Area is unusually rich in Institutions of Social, Missionary and Educational character.

HOSPITALS

Montana State Conference has eight Deaconess Hospitals in operation. Two of these hospitals have been completed and opened this quadrennium.

The Kennedy Deaconess Hospital at Havre was begun in 1916, but funds were insufficient and fifteen bank failures in the county out of a total of seventeen made a difficult situation for the Board of Trustees. In 1925 the local Board, assisted by District Superintendent Charles Cole, Pastor Henry Van Valkenberg and later by Rev. Alexander Muirden as Field Secretary, made heroic efforts to complete the construction and open the hospital for service. This was finally accomplished by midsummer of 1926, by which time almost forty thousand dollars had been secured in cash.

The hospital was opened in September, 1926, and has been busy ever since.

Since the opening of the hospital over \$10,000 has been secured in cash and a campaign is now being conducted by the Field Secretary, Dr. Edgington, for subscriptions to the debt, which amounts to about \$75,000.

The Billings Deaconess Hospital was but a concrete skeleton in 1924. During the quadrennium Dr. Charles Crouch has collected over \$110,000 in cash and has completed the hospital. In five years he has raised \$198,000 in cash for this project. \$10,000 of this amount came from the Board of Hospitals, Homes and Deaconess Work.

It was opened in midsummer 1927 and cared for 525 patients during the first six months of service. The property is worth

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\$250,000 and has a debt of \$75,000. Great credit is due to Dr. Crouch for this splendid achievement.

The six other hospitals have carried on successfully during the quadrennium.

The largest of all, the Great Falls Hospital, with 125 beds, received a bequest of above \$300,000 for equipment and enlargement and will soon begin building operations. Miss Augusta Ariss, the "Mother of the Montana Deaconess Hospital Movement," has been the Superintendent of the hospital for over twenty-five years and is largely responsible for the success of this great hospital, and has rendered notable assistance in training workers for our other church hospitals in Montana.

Substantial reductions in the hospital debts have been made at Bozeman, \$10,000; at Sidney, \$9,000, and at Forsyth, \$2,500. Glasgow Hospital is free of debt. Butte Hospital is now engaged in an effort to provide for its obligations.

North Dakota has two hospitals.

The hospital at Mandan has paid its entire debt of \$17,000, and the Kenmare Hospital has covered its debt of \$50,000 with subscriptions, of which almost one-third are already paid.

These hospitals are both doing fine service.

COLLEGES

There are three Church colleges in the Area.

Inter-Mountain Union College in Helena has been operating as a Union of the Presbyterian College of Montana and our own Montana-Wesleyan during the quadrennium. This union effort has been a decided success. The student enrollment has steadily increased. The campaign to secure funds to pay the debts of the college and to provide endowment obtained subscriptions of almost \$500,000, and the payments on these pledges are coming in in a satisfactory way. Substantial help is given to this school by both the Presbyterian and Methodist Episcopal Boards of Education. Dr. Klemme, the present President, is a Methodist layman and a fine leader in Christian education.

Gooding College in Idaho has just passed the 210 mark in student enrollment, and is making steady progress in providing an adequate plant for college work.

During the quadrennium the first building was completed and a second one has now been finished. The work of this school is recognized as being first class and the religious spirit in the institution is unusually fine. Dr. Tenney is doing a fine and heroic bit of service as the President of this college. This college could not be maintained without the generous assistance of the Board of Education.

This struggling new country has raised over \$37,000 for building and equipment, and \$10,000 has been paid on the debt.

Wesley College in North Dakota is affiliated with the State

The Helena Area

University. For twenty-seven years Dr. Robertson has served the Church in this unusual institution and has made a significant contribution to Christian education. The college does not duplicate University courses. It makes available for the students of the University, as well as for those registered in Wesley College, courses in Bible, philosophy or religion, comparative religions, religious education, etc. This institution is growing steadily and is now operating an extension of its work at the Agricultural College in Fargo with a fine enrollment.

The Montana Deaconess School of Helena is an unique institution which serves the boys and girls of Montana of grammar school grade who need such an institution. As an educational institution it has very high standing with the educational authorities. A considerable proportion of its clientele pay full fees. Many students are assisted, however, by funds collected for the purpose and some are entirely supported by contributed funds.

During the quadrennium, \$91,000 has been raised in cash for the School; \$50,000 has been paid on the Brother Van Memorial Building; \$25,000 has been spent on repairs; \$6,000 has been paid on old indebtedness, while the balance has been used for maintenance deficits. The new Brother Van Building will be dedicated soon. This institution is a fine piece of Christian service and is a credit to the Church. Miss Roxana Beck, the Deaconess in charge of this school for many years, is responsible for its high standing. Rev. John Chirgwin, the Field Secretary, has secured the funds indicated above and has been notably successful in his financial leadership.

THE MESSENGER

The work of the Area has been greatly helped by "The Area Messenger," a monthly Area paper now in the twenty-second year of its continuous service to the Church. During the Centenary period this paper was assisted by Centenary funds and was used very effectively to promote the success of that movement and the general work of the Church. Two years ago, however, under the volunteer editorship of Rev. Jesse Bunch, who serves without pay in this task, *The Messenger* was made self-supporting. It has paid its own way since that time. The average number published each edition last year was 6,467.

CONCLUSION

And now in conclusion, I am sure it is permissible for me to say a few words about the character of the ministers and laymen who serve Christ and humanity in the Helena Area.

There are no better nor finer ministers in Methodism than you will find in this Area. Man for man, in preparation, ability,

The Helena Area

consecration and accomplishment, they are far above the average and the equal of any similar groups in the Church.

The quality of the laymen is equally fine. In two small Churches which come to my mind as I write, we have an illustration of the high type of Christian character in the laymen of the Area. In one little Church of 150 members we now have twenty-one students in college, and in another Church of sixty-three families we have twenty-two in college. In both these groups there are many volunteers for Christian service. This is but an illustration of the high ideals and the devotion to Christian culture in the homes of our Area people. The loveliest characteristic of our Methodist preachers and folks in the Helena Area, however, is the fact that they are loyal, devoted and active in the program of the Church.

They love their Church and they love their Lord, and they are at the task of building the Kingdom of Christ in this great northwest. I wish personally to thank them all for their hearty and unanimous support of the leadership of their resident Bishop during the quadrennium. I count it a high privilege to have had the opportunity of working with them during these years.

INDIANAPOLIS AREA

FREDERICK D. LEETE, RESIDENT BISHOP

This is the official report as presented to the General Conference held at Kansas City, Missouri, May, 1928, and covering the years 1924-1928.

The four Conferences of Indianapolis Area comprise the Methodists of the State of Indiana except for colored and language churches, together with that part of the State of Illinois south of the Vandalia railroad. There are twenty-two districts in this territory.

MEMBERSHIP GAIN 24,125

Conference net gains for the last two years as gathered from the published Minutes are shown in the following table:

Indiana	10,178
North Indiana	3,543
Northwest Indiana	5,421
Southern Illinois	4,983
Total net gain.....	24,125

These figures include a small gain in probationers now on the roll, 485, an increase of 8,587 in the non-resident column and an addition to full membership lists of 15,053. The Area has made net gains each of the four years of the quadrennium, and each Conference, save one, has shown an increase every year.

OVER 50,000 ADDED MEMBERS IN EIGHT YEARS

One of the goals adopted when the Area began its planning eight years since was an increase of 50,000 members in the period which has now been covered. The earnest pastors and members of our Conferences took this objective seriously. There have been no evangelistic conventions, nor has any pressure been exerted other than that of Christian idealism and expectancy. A strong, believing and purposeful Gospel has been preached in the pulpits of the Area with few exceptions. All proper methods of evangelistic effort have been employed in various parts of the field. The outcome is a net increase every one of the eight years since the organization of this Area, and a total gain in membership for the two quadrenniums of 56,946.

Indianapolis Area

The present membership of Indianapolis Area is as follows:

	Preparatory	Full Membership	Non-Resident
Indiana	2,304	116,822	10,208
North Indiana ...	2,663	94,801	5,233
Northwest Indiana.	964	66,340	7,542
Southern Illinois .	1,321	59,981	5,312
	<hr/> 7,252	<hr/> 337,944	<hr/> 28,295
Grand Total.....			373,491

60,000 BAPTISMS

It is a very satisfactory indication of Christian vitality that during the past quadrennium parents have presented for baptism 26,673 children. The adults who have received the rite of Christian baptism are 36,420. Adding the two figures, we find the baptisms running to 63,093, a gratifying sum.

While it is doubtless true that a much greater ingathering might have occurred had more ardent endeavor been made by all units in this field, the above facts are certainly sufficient to prove that hereabouts are many sincere, effective Christian laborers, and that the heart of the Church is spiritual.

\$4,500,000 BENEVOLENCES

The giving of the Area during the quadrennium to the various Methodist benevolences has not been as we would like. Nevertheless it is something that for all these causes, disciplinary and annual Conference in character, more than \$1,000,000 a year have been placed upon the altar. The record shows Indiana Conference, \$1,472,314; North Indiana, \$1,623,636; Northwest Indiana, \$898,520; Southern Illinois, \$506,771. The total of these figures is \$4,501,241. Among the factors which prevented advances in this direction are the clear understanding of many that they were not to be called upon to maintain Centenary levels of giving, and the unquestionable need of rebuilding old and obsolete Church plants and of erecting long-needed new structures deferred for years by Centenary claims. Another item has been the demands of our educational and philanthropic institutions for funds not covered in benevolent budgets. Increased pastoral support has also been asked for and obtained.

GROWING INSTITUTIONS

Of the four Methodist colleges in this Area, one, DePauw, has received large additional funds, mainly from the estate of Edward Rector. During the quadrennium two new dormitories have been erected and \$50,000 expended on the heating plant. Music Hall has received \$30,000 of improvement. The

Indianapolis Area

increase in plant value is \$586,072 and in endowment \$1,624,673. Evansville College plans a campaign for additional funds. McKendree College, Lebanon, Illinois, approaches its centenary and has stabilized its finances, receiving high collegiate recognition. Taylor University, Upland, Indiana, has qualified for Indiana A grade rating, and has strengthened its financial and structural equipment. A half million dollar fund was recently completed, and another similar sum is being solicited.

Our hospitals are five, at Carbondale, Ill.; Indianapolis, Fort Wayne, Gary and Princeton, Indiana. Gary has a large new nurses' home. Indianapolis has erected a new heating plant and laundry and a great home and school for nurses, and will at once proceed with a new hospital unit, doubling its operating facilities and enlarging its bed capacity to 585 from 385, and providing for a later increase of stories, bringing the beds to 785.

The two orphanages of this Area are at Mount Vernon, Ill., and Lebanon, Indiana. The former institution has increased its property values by \$54,000, and the latter has a splendid new location and buildings valued at \$100,000, with a reasonable temporary debt. The Monett School for Girls at Rensselaer, Indiana, continues its good and economical work.

Two homes for the aged, Lawrenceville, Illinois, and Warren, Indiana, have added new buildings, increasing their resources by over \$100,000.

The combined properties and financial resources of the institutions above named are worth, less debts, in the vicinity of \$10,000,000, a gain of over 30 per cent.

Two other organizations are without much property, but are exceedingly important—the Wesley Foundations at Indiana and Purdue Universities. In these State schools Methodist families are represented by about one-third of all the students enrolled. The service being rendered at Bloomington and West Lafayette is both intelligently and spiritually directed. It is a credit to the denomination and a constant reinforcement of Christian influence. Steps have been taken toward the establishment of foundations at the State normal schools in Muncie and Terre Haute.

A CHURCH BUILDING PERIOD

A few years since the Indianapolis Area was largely without architecturally attractive and adequate church plants. The desire of our people to render a more efficient service, the pressure of competition from other denominations, the increase of institutions seeking to monopolize the time and thought of church members, and the demands made by the young life of the Church required the initiation of a resolute building program. The result has been the construction of a great number

Indianapolis Area

of large, beautiful and usable homes of Christian activity. Every portion of our territory has shared in this undertaking. Only a few cases of serious extravagance seem to have occurred, and careful computations show that current expenses have not increased in any such proportion as might be expected. Indeed the overhead cost of running our churches has decreased in one Conference, has remained stationary in another, and has made normal advances in the two remaining groups. In a few districts debts are somewhat burdensome, but real embarrassments are not numerous. After deducting the existing debts our net gain in the value of our 1,853 churches is \$4,893,424 and the increased worth of 1,033 parsonages is \$478,843, a total church property advance for the quadrennium of \$5,372,267.

VIGOROUS SOCIETIES

Our Sunday Schools enroll 326,010 members, with an average attendance of 174,875. Epworth and Junior Leagues number more than 41,000 constituents and we have four really remarkable Epworth League institutes, including the largest in the denomination. Three of these institutes have very valuable assembly properties. A very slight decrease in some of the above enrollments may be accounted for by stricter bookkeeping or by inaccuracy in reporting.

The societies of women in the Indianapolis Area continue their steady, proportional gain in numbers and in financial results. The Ladies' Aid, Calendar Club and other bodies of local workers are devoted, unselfish and reliable. The Woman's Foreign and Home Missionary Societies are models of intelligent study, stimulating administration and economic sagacity.

Preachers' Aid Societies in each of the Conferences of the Area have done effective service, and the resources of these organizations amount to \$1,810,051, a gain of \$385,895 in four years.

Our chief cities have now some form of city council or union, well organized and active, for the planting of new church societies, the care of missions and the sustenance of necessary work in difficult neighborhoods. Several strong churches have resulted from the use of methods which promise continuous future developments.

The Area and the Methodism of Indiana have councils, meeting semi-annually, and operating through committees in affairs religious, philanthropic, educational and civic. The Indiana State Council is an incorporated body which has had eight years of successful life. It has made helpful decisions for its constituency; has aided many general movements, including those of evangelistic and reformatory value, and possesses funds and real property. This Council of nearly 200 members elected by

Indianapolis Area

the District Conferences voted at its last meeting to become permanent.

The Indianapolis Area furnishes more than 15,000 subscribers to the Western Christian Advocate, helping to make it the Methodist paper whose income exceeds expenses. Increases of pastoral support in the four Conferences have ranged from 10 to 32 per cent.

CONCLUDING ITEMS

My own personal effort has been devoted to thinking, planning and co-operating insofar as these processes might be likely to advance the interests of this portion of the Kingdom. It has been a constant care to seek improvement of pastoral personnel, and this has been measurably accomplished. Cases of moral obliquity have been as exceedingly few, as Conference discipline has been impartial and prompt. The superintendents and pastoral forces of the Area can be compared creditably with those of any portion of the Church. I desire to express my appreciation of all that has been done by our disinterested devoted preachers and of the generous co-operation and consideration of the men and women of the laity.

It is a pleasure to be able to report that there are no apparent cleavages or hostilities between our forces. There are no general enterprises which I have initiated or for which I have signed any obligation by which my successor will be embarrassed.

In closing my fourth quadrennial report, it is a personal satisfaction to me to know that whatever of value or demerit may attach to my pastoral career and my sixteen years of episcopal labor, the work has not been financially costly to the Church. It would be possible for me to show that the entire sum of my ministerial salaries and expenses for forty years of labor have been more than met in each of two ways, in sums which during this time I have secured for Methodist undertakings from sources outside the denomination, and in increased values of properties which I have purchased personally or through agents for religious uses. My debt of gratitude to the Church—an exceedingly deep one—is of a spiritual nature and of the obligations of Christian inspiration and friendship.

KANSAS CITY AREA

ERNEST LYNN WALDORF, RESIDENT BISHOP

This Area includes the States of Arkansas, Kansas, Louisiana, Missouri, Oklahoma and Texas, and a portion of Mississippi, covering about one-seventh of the territory of the United States.

Our Methodist work near Kansas City had its beginning among the Indians. In 1828 the Ohio and Missouri bands of Shawnees were moved to Kansas under the leadership of "The Prophet," a brother of the great Tecumseh. These tribes located near Turner, Kansas, on the hills to the south, seven miles west of Westport, and the mission was built on the hills between.

The work was begun in 1829, the following year, by Thomas Johnson, a member of the Missouri Conference, who came to work there. He built a log hut and began the first mission work among these Indians. In 1836 Johnson persuaded the General Conference to appropriate \$75,000 for the establishment of the Indian Manual Labor School. At the same time the United States Government gave 2,240 acres of land for the school work. The lumber was brought from Cincinnati, the bricks from St. Louis, and in 1839 four buildings were completed. These buildings and site are now preserved as an historical park by the State of Kansas.

The Delaware Methodist Mission was established in 1832 by William Johnson and Thomas Markham, both members of the Missouri Conference. This work still stands in the form of Grinter's Chapel on the north side of the river opposite Shawnee at the ferry crossing.

The third mission was the Wyandotte Mission in 1843. In 1848 the Indian School work was combined at Shawnee. Out of these combined endeavors came these beginnings of our Methodist work which is now represented by Washington Avenue Methodist Episcopal Church in Kansas City, Kansas, which forms the connecting link between the splendid Church development of today and those heroic efforts of pioneer days.

The Annual Conferences now within this Area are the Kansas, Missouri, Northwest Kansas, Oklahoma, Southwest Kansas, Southern, and St. Louis.

The quadrennium has been marked by the initiation of some

Kansas City Area

important new work and by some important mergers and combinations. The Area itself, with Residence at Kansas City, was formed by the union of the major portion of the work carried forward last quadrennium by the Wichita and St. Louis Areas. Three Conference mergers have been successfully consummated during the quadrennium. The Churches of the St. Louis German Conference located within the bounds of the St. Louis Conference united with the St. Louis Conference, thus strengthening that Conference by the addition of \$500,000 in Church property, twenty-six ministers and 5,000 members, and brought to the Conference the Central College at Warrenton, Missouri and the Central Wesleyan Orphan Home, also located there. The Churches in the West German Conference by merger, became parts of the Conferences in Missouri, Kansas and Oklahoma, by virtue of their location. The Southern Swedish Mission Conference and the Gulf Conference and the Southern Conference merged, thus uniting into the new Southern Conference our work in Texas and Louisiana. This union has meant much added influence and enthusiasm and the saving of much unnecessary overhead expense and overlapping of territory and labor.

Among the new enterprises we note the following:

The buildings formerly owned by the Marionville College and valued at more than \$200,000, which were no longer needed when Ozark Wesleyan was established at Carthage, Missouri, have been taken over and equipped for a Home for the Aged which, by reason of its location and the substantial property it possesses, bids fair to become one of the largest and most prosperous Homes of the denomination.

A recent handsome gift made possible and determined the location of a new Home for Children at Newton, Kansas.

The urge of a real need and an initial gift of \$15,000 by the Grand Avenue Temple, led to the starting of a Goodwill Industries enterprise at Kansas City, which is capturing the imagination of the city and has become a demonstration of practical Christianity.

A similar project on a somewhat lesser scale is under way at Tulsa, Oklahoma.

A new educational project known as Lincoln and Lee University of Greater Kansas City, is being undertaken as a Christian institution. Though not listed as a denominational enterprise, it is given mention in this report because, according to the provisions of the constitution, a majority of the trustees must belong to the Methodist Episcopal Church and the Methodist Episcopal Church South. The other partners in the enterprise are the Chambers of Commerce and the Councils of Churches of the three cities included in Greater Kansas City. The project starts with land and other tangible assets aggregating \$1,750,000

Kansas City Area

and with affiliations already arranged with three accredited professional institutions now having a combined enrollment of nearly 1,000 students. Another affiliation now pending will add 1,300 pupils to this enrollment. Plans for the erection of the Liberal Arts College are well under way.

The new Lake Lotawana, twenty-two miles from Kansas City, with a shore line of twenty-one miles, heavily wooded practically the entire extent, will be, when completed next April, next to the largest lake in Missouri. Through the generosity of Mr. and Mrs. Milton Thompson, a large and desirable tract on the lake shore has been donated and should make possible a summer Church and Assembly program for the entire Area.

There are now sixteen hospitals and homes and ten institutions of learning under the auspices of our Church in the Area. Their problems are many, but they show very substantial progress and are rendering an increasingly efficient service.

At Port Arthur, Texas, the Church, through a business college, is illustrating how such an institution can be used to promote efficient lay leadership in our Churches.

The Evangeline School for French-speaking people at Basile, Louisiana, has been combined with the Blinn Memorial School at Brenham, Texas. The trustees of Texas Wesleyan at Austin, Texas are considering merging with the combined school at Brenham with the hope that a standard Junior College will be developed there.

The University Senate, at the request of the Resident Bishop, on behalf of a commission representing Missouri Wesleyan at Cameron, and Ozark Wesleyan at Carthage, and Central Wesleyan at Warrenton, made a survey of the denominational educational institutions in Missouri. Some valuable suggestions were made in a comprehensive report, which look toward some possible changes and combinations in the interest of higher standards and more liberal support.

Financial campaigns have been successfully consummated which have resulted in subscriptions amounting to \$750,000 for the Missouri Wesleyan and \$1,200,000 for Ozark Wesleyan; \$600,000 for Oklahoma City University; \$800,000 for Southwestern and substantial contributions for Baker and Kansas Wesleyan.

At Baker the educational standards of the university have been advanced during the quadrennium in such a way as to secure for that institution the formal recognition of the Association of American Universities. This recognition assures a rating which is accepted by the European universities. Dr. Robert L. Kelly, Executive Secretary of the Church Boards of Education, recently declared: "Approval of the Association of the American Universities is the acid test of educational efficiency for American Colleges."

Kansas City Area

The following tabulations constitute a record of real achievement and progress:

SCHOOLS AND COLLEGES

Name	Property	Increase	Endowment	Increase	Students	Increase	Decrease
Baker	\$600,000	\$175,000	\$1,000,000	\$220,000	525	8	
Blinn Memorial....	163,000	17,500	67,000	21,039	114	....	11
Central Wesleyan..	246,000	29,000	231,000	104,000	440	....
(Including Academy)							
Kansas Wesleyan..	965,000	419,500	284,163	70,280	502	....
Missouri Wesleyan..	439,000	4,000	423,200	165,500	349	....	5
Oklahoma City....	422,000	105,000	200,000	150,000	1,430	1,107	....
Port Arthur	126,886	9,213	28,514	15,514	509	165	....
Ozark Wesleyan....	353,413	221,913	276,954	245,454	490	421	....
Southwestern.....	679,000	148,000	1,354,806	1,034,207	1,306	291	....
Texas Wesleyan....	125,000	25,000	.....	.....	26	8	....
<hr/>							
	\$4,119,299	\$1,154,126	\$3,865,637	\$2,025,994	5,691	2,000	16

This reveals a handsome increase in property valuation and in endowment, as well as a commendable gain in student enrollment.

HOSPITALS

Name	Property	Increase	Beds	Increase	Nurses	Increase
Asbury—Belleville—Goodland—Hays—Norton (Combined report).....	\$413,500	\$223,500	180	40	51	28
Bethany.....	628,500	.....	145	..	74	15
Burge-Springfield.....	65,000	.....	43	10	18	3
Epworth-Liberal.....	50,000	50,000	36	36	21	21
Freeman-Joplin.....	416,000	366,000	77	77	23	23
Grace-Hutchinson.....	246,000	184,000	90	50	47	30
Missouri Methodist-St. Joseph.....	1,250,000	750,000	225	145	70	35
Oklahoma Methodist-Guthrie.....	174,000	64,000	40	..	68	18
Wesley-Wichita.....	786,282	103,782	215	90	106	45
<hr/>						
	\$3,027,282	\$1,741,282	1,051	448	478	218

Name	Patients	Increase	Free Service	Increase	Decrease
Asbury—Belleville—Goodland—Hays—Norton (Combined report).....	2,167	850	\$8,490	\$3,220	.....
Bethany.....	3,007	100	72,810	.....	\$1,382
Burge-Springfield.....	720	96	1,632	939	.....
Epworth-Liberal (New).....	2,658	2,658	9,500	9,500	.....
Freeman-Joplin (New).....	2,880	2,880	9,666	9,666	.....
Grace-Hutchinson.....	2,266	607	7,491	4,691	.....
Missouri Methodist-St. Joseph.....	3,827	1,427	9,000	.....	.....
Oklahoma Methodist-Guthrie.....	2,944	70	18,000	8,000	.....
Wesley-Wichita.....	4,807	1,993	13,682	2,608	.....
<hr/>					
	\$25,276	\$10,681	\$150,271	\$38,624	\$1,382

HOMES

The Home for the Aged at Topeka has a property valuation of \$242,000 (property and equipment), and has seventy-three guests.

The Home for the Aged at Marionville has a property valuation of \$201,250 and cares for thirty-four guests.

The Home for Children at Warrenton has a property valuation of \$150,000, and cares for a family of 130 children.

The emphasis during the quadrennium has been placed upon

Kansas City Area

Evangelism and Tithing. It is with some gratification therefore, that we note that this year the Area leads the Areas in America in additions to Church membership. The Church membership is 317,801. The ministerial support for the quadrennium has reached a grand total of \$2,639,262; the value of the Church property is \$25,793,738, and the value of the parsonages increases this total by \$3,798,900. During the quadrennium pensions have been paid amounting to \$379,885.

The Sunday School enrollment for the Area is 350,780. The Epworth League Summer and Winter Institutes occupy a commanding position in every Conference in the Area. Both of these organizations have developed wide-awake programs and have been aggressive forces for carrying forward the work of the Kingdom.

The Kansas City National Training School, which is both a home and a school, has an enrollment of 153, and has graduated 101 during the quadrennium, and during the twenty-eight years of its existence has graduated 451 into fields of consecrated endeavor and continues to maintain its superior grade of work.

The Woman's Home Missionary Society and the Woman's Foreign Missionary Society report material increase in membership and offerings for the quadrennium.

A system of intensive endeavor under the leadership of the Board designated year by year, according to the World Service plan, has been worked out District by District, with the result that for the last third of the quadrennium, each Conference is showing an increase in World Service giving.

The Methodist Book Concern has an ever-enlarging place in the work of the Area. The book sales and the distribution of Bible School literature have reached a new high peak during the quadrennium.

The Area has conducted an office in the Methodist Book Concern which has rendered real service and which has been maintained at a cost of one and one-half cents per member per year. The Episcopal Residence is pleasant and commodious and is located at 3939 Warwick Boulevard.

The Central Christian Advocate has been a faithful, loyal, effective and timely helper in every situation and in every undertaking.

The remarkable development of oil projects in Texas, Oklahoma and Kansas has challenged the attention of the Church and called for the opening of new work in these fields where conditions are so difficult and the demands are so insistent.

In certain parts of the Area which were opened more recently for settlement, only meager buildings and equipment were possible at first. This perhaps is the chief reason the remarkable Church building and equipment program is so marked during

this quadrennium. First Church, Tulsa, is perhaps the outstanding illustration of this form of activity, with its commodious new Church plant valued at \$800,000.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, in Missouri and Oklahoma are comparatively equal in strength and have worked out between themselves a complete understanding in regard to continuing or discontinuing work in a given town where both Churches have interests and where only one is really needed. This involves more than an adequate exchange of property and members in two fields under immediate review, and calls for a system of book-keeping between the denominations over a period of years so that the exchanges need not be based alone on the relative strength of the Churches in any two towns.

The first year of the quadrennium a Brotherhood Convention was held in Kansas City which brought together several thousands of our men from all parts of the Area. The information and inspiration developed through this remarkable gathering has resulted in good in renewed interest and in more efficient work on every District.

The coming of the General Conference to this city and Area for the first time in Methodist history has created an unusual interest. It is devoutly hoped that it will not only be a school of Methodism to which thousands of our members will come for instruction and inspiration, but that it will be a center from which that which is high and holy and Christlike shall radiate to the last District and charge.

Without the whole-hearted co-operation and the fine loyalty of the ministers and laymen of this Area, this report would not be possible.

LUCKNOW AREA

BISHOP FRANCIS W. WARNE

I left New York July 5, 1924, to return to India via the Pacific and to hold a Conference in each of the following countries: Japan, China, Korea and Burma, all on my return journey. This opportunity to visit and help in other countries I esteemed highly, and greatly enjoyed the distinctive experiences of each country and Conference. On my way to the Pacific I went via Toronto and visited my childhood home now in possession of a nephew, and preached in the church where I preached my first sermon, and visited the grave of my eldest sister, through whom I received my call to the ministry. Then I went West to Winnipeg over the Canadian Lakes and revisited the scene of three years of missionary work in a part of British North America which I had before coming to the United States and which then was a hundred miles ahead of the railways. This gave me a most unique and enjoyable experience in seeing the marvelous advances that have taken place.

I held the Japanese Mission Council at Karnizawa, one of Japan's beautiful summer resorts. The Mission Council convened August 22 and closed August 25. It was for missionaries only and thus entirely different from all my experience in Indian Conferences where there are often five or more Indian members to each missionary. One day Bishop Kogoro Uzaki visited the Council and gave an inspiring address, emphasizing Japan's appreciation of missionaries and urging their remaining long in Japan. He became enthusiastic over the sympathetic and statesmanlike attitude of Bishop Welch, particularly with reference to the American Exclusion Act which had so deeply wounded the heart of Japan. That which seemed to touch deeply the heart of the Bishop of Japan was the appeal of Bishop Welch to Japan to be patient with the United States, a young nation, until it should grow up and learn how to treat properly a great ancient Oriental people. He said, "Japan can never forget such a sympathetic understanding and appreciation of her wounded feelings."

I next, after a most interesting trip from Karnizawa, held in Peking for Bishop Grose, the North China Conference, which opened September 3. Tuesday, September 2, the missionaries met together and gave wonderful reports in English of thirty-seven departments of work, for the purpose, as they said, of saving time in the Conference, which it certainly did, but as it

seemed to me at a very great loss to the Chinese Conference members. It was to me an intensely interesting and inspiring session. At its close I started north via Mukden for Seoul, but on arrival at Shanhai Kwan (meaning the great wall between the sea and the mountains) the train was stopped as war was raging north, and as the railway authorities feared losing their train if they went farther north, I was taken back to Tientsin.

Dr. Keeler has a hospital in Shanhai Kwan, and a peculiar incident occurred. The good doctor photographed me at sunrise on a high bridge over the railroad with the great wall of China and her mountains as a background. Over two years afterward I received a copy of the photo from Dr. Keeler with the story that soon after the photo was taken his hospital was filled with wounded soldiers, his camera stolen, and was not rescued until two years later when my photo, a copy of which was enclosed, came out in perfect order.

This return to Tientsin necessitated crossing from Cheefu to Diren in a 400-ton old Japanese boat without any provision for passengers and whose engine broke down three times in crossing. I was without food, and these breaks extended many hours the time occupied in crossing. I was given a little dining room in which to sleep. It reminded me of a story told by Bishop McCabe in his famous lecture on "The Bright Side of Libby Prison," in which he told that the prisoners for their entertainment organized a "Lyceum," and added, "you could see um, see um"; so as not to feel "um" I tried to ride and sleep on a little table a foot too short at both ends.

All this made me miss three trains and I was late, but Bishop Boaz, of the Church South, opened and presided at the Conference. This, I think, is the only case in history where the Bishop of the Church South, has presided at a Conference of our Church. I greatly enjoyed the warm-hearted people of Korea. They temperamentally and in spiritual capacity seemed more like our Indian people than those of the other Eastern Conferences I visited. I thought it was a great Conference.

This closed my official work, but arrangements were made for my return to Japan and there I held two retreats with leaders of the Japanese Church on the eve of a national evangelistic campaign. In both Kobe and Tokio, we had meetings of marvelous spiritual power. I felt as though these alone were worth the whole trip. I arrived in Japan August 11 and left for India October 6.

My visit to these Eastern lands profoundly impressed me with the idea that the missionaries and the Christian leaders in each country with equal devotion and consecration, are honestly feeling their way for the best methods of advancing the Kingdom in their respective countries. Exactly the same methods are no

more suited to each country than North China's cold weather costume is suited to India's heat, nor India's hot weather costume suited to China's cold winters.

I had on my way to India the joy of revisiting the Philippine Islands. This was enhanced by the fact that I had had episcopal supervision of our work there from 1900 to 1904, that was before Bishop Oldham's election, and therefore had part in all the beginnings. I held the first evangelistic services and witnessed some wonderful conversions. I administered the first baptisms, received the first converts into our Church, organized the first Sunday Schools, ordained our first workers, dedicated our first church and so on and on. Imagine my joy at witnessing the present amazing developments.

I was disappointed on my arrival in Singapore at missing by one day a steamer for Rangoon and had to wait for a week. But I had compensations in reminiscences. I visited Singapore first in 1890, when our work was yet small, and have been coming here off and on ever since and have been permitted to understand and co-operate in the marvelous growth of our work in this great island world. Bishop Thoburn, being ill as he started on his journey to the General Conference of 1900, I was appointed from India as his traveling companion on his home journey, but as he was ill I held for him the Singapore Conference before I was elected to the missionary episcopacy. Early in the quadrennium 1900-1904, Bishop Parker died, and throughout most of the quadrennium Bishop Thoburn was home ill. I therefore held the Singapore Conference during that quadrennium. It was from here in 1901 I went to Borneo with the first Chinese emigrants and founded our work in that Great Island Empire, the outcome of which is one of the wonders of modern missions.

In Rangoon, Burma, I held the twenty-fifth session of the Conference. I had presided at the organization twenty-five years before and had between these Conferences visited Burma and held Conferences several times. At the organization twenty-five years before we had but two missionaries and a very small work. It is interesting to re-read the minutes of that organizing session and see how one missionary moved and the other seconded all the motions made in a whole session. I will let the reader imagine the joy I have had in seeing our work in Burma grow from those small beginnings to its present amazing development. That is but one of the many compensations of the life of a missionary. The work of the Conference was the usual routine with much encouragement.

I then proceeded to my new home in Bangalore. When the Episcopal Committee expressed at Springfield their opinion that a Bishop should remain only eight years in the same Area, I had been in the Lucknow Area twenty-four. I left New York July 5

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and arrived in Bangalore December 3 ; that is, I was just two days less than five months on the trip and held on the way the Conferences aforementioned.

In India, at the end of 1924, I held my own Indian Conference and the Gujarat Conference for Bishop Badley, he being held at home with other Bishops with the hope of arresting the falling income of World Service. Early in 1925 I held Sironcha District Conference and had to ride twenty-five hours in an ox cart to get from Sironcha to other means of travel. Next I went to Tuticorin and traveled over a large district. When the rivers were low, we would wade the streams, dry ourselves on the opposite bank, and go on. Thus I went on with all sorts of work until June, 1925, when from weakness I went into the doctor's hands, for a term in the hospital, and was up and down for six months. I attended my District Conferences and was the speaker at one interdenominational convention. All this time I was too weak to stand and delivered all my sermons, addresses and lectures sitting. Thus I continued until my last Conference for 1925. I presided sitting, preached Sunday morning sitting, but in the afternoon at the ordination service when I rose to ordain the class my head reeled from weakness, the elders caught me, carried me along, and thus I ordained the class. It was the memorable session at which the old South India Conference was divided. That closed my last Conference for that year, and I thought it was time to stop trying to travel and preach, so I laid up to give weary nature a chance to rest. I recuperated and gained sufficient health to have medical permission to be brought home. I came to Clifton Springs and remained there four months and regained my health.

I was out of India with my illness fifteen months to a day. Eight of these months were given to travel and hospital and for seven months while at home recuperating I did strenuous deputation work visiting thirteen Annual Conferences, speaking sometimes two and three times a day, and through all this my trouble did not return, so I felt encouraged to returning to India (though against the judgment of my medical advisers) to carry on my work for about nine months and to close up my official life service.

I wish to thankfully acknowledge the loving, loyal and efficient way my Indian colleagues carried on my work during my enforced absence. It is my judgment that during this quadrennium through the help of my colleagues no interest of my Area has suffered.

I have had nine busy months in India, after my return, and have held my District and Annual Conferences, and found the outlook everywhere exceedingly hopeful. At the last General Conference this Area had only "South India and Burma Mission

Lucknow Area

Conferences." Now it contains "Hyderabad, South India and Burma Annual Conferences."

I had purposed retiring in India, but since my illness all my physicians advise against so doing, and I am therefore obeying medical advice, and sorrowfully saying farewell to India's lovable people and this wonderful land of my adoption. I cannot close this, my last report, without expressing my thanks to God, who, as I believe, in answer to the many prayers of his people in India and elsewhere, restored me to health, and has permitted me to round out my years of official service in my beloved India and among her affectionate and lovable people.

MALAYSIA AREA

BISHOP TITUS LOWE

DEAR FATHERS AND BRETHREN :

The Singapore Area lies athwart the Equatorial line. It covers what is generally known as Malaysia. This term needs some definition. Three great islands and a thousand small ones, together with the Malay Peninsula, form this territory. From east to west the islands are Borneo, the second largest island in the world, which has yet hundreds of thousands of acres of unsurveyed and largely unknown territory with a very sparse population. The second of them is Java, the most beautiful island in the world. This island is 600 miles long and varies in width from seventy to 150 miles. It has a backbone of magnificent mountains. The soil is of volcanic origin and seems to be limitless in its power to produce extraordinarily fruitful crops. It needs to be so, for on this island, with its exceedingly limited area, are some thirty-five millions of people. Except for the extraordinary fertility of the soil and the fact that its many rivers and coast line are crowded with splendid edible fish, it would be utterly impossible to maintain such a population on this island. The third of the islands is Sumatra, which lies across the Equatorial line running from southeast to northwest. If its most southerly point were placed on the map of the United States at New York City, its northwest point would reach pretty close to Des Moines, Iowa. It varies in width from seventy-five miles to 250 miles. It is a land of sparse population, of extraordinary potential richness, of thousands of square miles of jungle heretofore unconquered, and a future such as no man is able to even dream about.

The Malayan Peninsula which stretches down from India by way of Burma and from China by way of Siam is poetically referred to by the savants of the East as the Finger of God. The tip of the Peninsula comes within ninety miles of the Equator, and at the very tip of the tip lies the city of Singapore, which is the throbbing heart of all this Malaysian world and at the same time the most cosmopolitan city to be found in the Orient. The whole of the Singapore Area abounds in certain immense natural resources. It is the world's chief producing center for rubber. Almost 70 per cent of the tin used in the world is mined within its borders. Likewise, it is the chief center for the growing of the cocoanut, and more than 60 per cent of all the world's supply of cocoanut products are grown in this territory. Oil has been found in rich abundance

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in several places throughout Malaysia, notably in the northeast corner of Borneo and in the southwest section of Sumatra. Coal also is to be found in many places throughout the territory. In addition to these, the chief exports are coffee, tea, spices and kapor.

Governmentally the Area is under the control of two European powers. Holland is in control of the Netherlands Indies, which consist of Sumatra, Java, most of the territory of Borneo, the Celebes and a thousand palm-decked islands which look like gems upon these equatorial seas. Great Britain is in control either directly or indirectly of the Malay Peninsula and of a certain section of North Borneo. In addition to these, there is the North Borneo territory called Sarawak, which is under the independent rule of Raja Brooke, who acknowledges fealty to the British Government.

The basic section of the population is fundamentally Malay, although this term must be understood to be a generic term covering a very large number of variations. In addition, thousands of Chinese attracted by better economic conditions have been coming into this territory for three or four hundred years, and they are coming faster in 1927 than in any other period. Likewise, in the Malay Peninsula, are to be found thousands of Tamils from India and from Ceylon. In addition there is a very considerable sprinkling of Arabs, who, in this territory, show a strong tendency to compete with the Chinese in money-making proclivities. Indeed, every country in the Oriental world has contributed to make up the total population of some fifty million, of which Malaysia boasts. For many centuries Malaysia was an unknown land save to comparatively few people. Now, however, the news has spread. Tales of its incredible richness in rubber and tin and oil and copra have been scattered broadcast until millions of people amongst the depressed classes in India and amongst the hungry hordes of the poorer groups in South China are looking to Malaysia as the promised land. Very large numbers of them have come here and are here to remain, and it is one of the most interesting sights in the world to study the development of these utterly different races, when for economic reasons they are compelled to live side by side.

The basic religion of this territory is that of Mohammedanism. It is, however, especially in Java, a Mohammedanism that has been very largely affected by Hinduism and by animism. The Dyaks in Borneo and the Bataks in Sumatra are the most prominent illustrations of what still remains of the old animistic groups.

Methodist work was begun here more than forty years ago when Bishop James M. Thoburn brought to Singapore a young missionary, the Rev. W. F. Oldham, and after ten days of

special meetings in Singapore left Mr. Oldham to represent the Methodist Episcopal Church and to push forward as best he might the Kingdom of the Lord. He left him no funds for house rent or for support. This fact immediately threw the new mission into the self-supporting column and this probably is the reason why up to this time the work has been so largely a self-supporting work. Every student of missions who gives time enough to see the Malay Peninsula is mightily impressed by the advance made by our mission. Great schools are found in each of the centers. In the Peninsula we are strongly intrenched in the affections and in the confidence of the community. In 1927 we dedicated the new girls' school in Malacca, the new girls' school at Klang, a great new building for the boys' school at Kuala Lumpur and a magnificent new girls' school at Ipoh. For the magnificent boys' school building in Kuala Lumpur and for the girls' school at Klang, not one dollar was received from American sources. The Kuala Lumpur School, costing about \$130,000, was paid for by a grant of one-half its cost from the Government, the other half being raised from citizens of the community, the larger portion coming from Chinese. The funds for the beautiful new girls' school at Klang were all raised from the locality, the Mohammedan Sultan of the State of Selangor contributing \$2,500 and, wonder of wonders, the Hindu Temple also contributing \$500. This is surely a break in the wall of prejudice. In proportion to its size the funds raised locally in Malacca comprise the greatest victory in the line of local subscriptions that this quadrennium records.

The year 1927 will show a grand total of not less than a quarter of a million dollars raised locally in the various communities for new school buildings or for additions. An equal amount was contributed by the Government, which is wise enough to recognize the magnificent service rendered by the mission schools and generous enough to help the work along.

Throughout the Peninsula in schools of different kinds we have all together some 12,000 students. These schools present an opportunity which can hardly be surpassed or equalled any place in the world for the direct teaching of the principles of the Gospel of Christ. During the quadrennium especial stress has been placed upon the evangelistic phase of the task and very gracious results have been recorded in each of the great schools. The visit of Doctor E. Stanley Jones to this territory in 1927 put added emphasis upon this phase of the work.

Church life, too, has been moving apace during this quadrennium. Exclusive of a few special gifts we have received practically no funds for property purposes from the Board of Foreign Missions and in addition to no funds for property matters, in common with the rest of the mission world, we have been faced with the disastrous cut which will make this quadrennium for-

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ever memorable. Nevertheless, we have dedicated in the Area in these four years no less than twenty-two churches and others are immediately in prospect. These range all the way from the magnificent Telok Ayer Church in Singapore to the small jungle churches in Sumatra, such as we have built at Hoeta Padang and Bandar Poeloe. This record in the face of practically no help from the United States shows the clutch that the Church is getting upon the Christian people throughout the territory. The splendid, commodious and cathedral-like building constructed at Sibu in Sarawak, is a magnificent example of enthusiastic co-operation. This Church is known as the Masland Memorial and was so named because of the generous contribution made by the late Mr. C. W. Masland, who for a number of years was one of the managers of the Board of Foreign Missions.

Church building development in Singapore city has moved very strongly. The Tamil Church, built by the sacrificial efforts of its members, is a distinct credit to the denomination. The new Geylang Church and school and parsonage make a combination rarely equalled in any Oriental city. A magnificent lot has been secured for the new Straits Chinese Church and plans are now in process. This church will be called the Bickley Memorial and will be a fitting monument to the sacrificial service rendered by my predecessor. This will be the largest and finest church in the Area.

Until 1927 our work in Java and West Borneo was moving along in strong and steady lines. During 1927, however, a decision was reached, helped by the advice of Corresponding Secretary Diffendorfer, that we should probably add much more to the Kingdom values in this territory if our work in the Netherlands Indies could be concentrated in a rather limited area instead of stretching over such enormous spaces. This situation was very carefully studied and after some months of deliberation it was decided to concentrate our work largely on the east coast of Sumatra. It is difficult to find words sufficient to present the spirit of self-forgetfulness shown at every turn in the deliberations by the little group of missionaries in Java and West Borneo. It was only by keeping their eyes firmly fixed on what they were convinced was the greatest progress for the Kingdom of God that they could bring themselves to surrender to the Dutch Mission the work in which they had been laboring in some instances for twenty years. Adjustments, however, have now been completed and an attempt will be made to do a significant piece of constructive work in a somewhat limited Area in Sumatra. In that wonderful island we already have a magnificent center at Medan and subcenters at a dozen other points. These will be strengthened, and it is the confident expectation of all who have given time to this matter that the development of the next twenty years in the Sumatra mission

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field will be one of the most striking that the Orient has known.

This Area, in one of its sections, has an utterly unique mission. I refer to the Sarawak District of the Malaya Conference. This whole territory up the Rejang River and its tributaries twenty-five years ago was absolute jungle. Here and there were found occasional groups of Dyaks aboriginal jungle men. Through mission auspices, small colonies of Chinese, largely Foochows, were brought into this territory. This mission has grown marvelously and when one visits place after place where thousands of Chinese are to be found, one can only give God the glory for what has been accomplished. If some parts of it look a little rough, that is merely to say that pioneering in any land has a touch of roughness, but with the retreat of the jungle we record also the passing of the purely pioneer conditions. God has very greatly used the multiplied abilities of Brother J. M. Hoover and his equally capable wife in leading this mission to its present enviable position.

Early in 1927 this Area had opportunity to witness a bit of poetry in action when, pursuant to the direction of the Board of Bishops, Bishop William F. Oldham visited the Area. He was accompanied by Mrs. Oldham and they were received with high acclaim in every section of the territory. It has been given to few men to plant the seeds of a mighty tree and to come back to this place forty years afterwards and see that tree grown into wondrous size. Changing the figure a little the tree has become a great forest. Where forty-two years ago there was a little handful of Christians there are now thousands. Where forty-two years ago there was one little school with fifteen or twenty pupils there are now 15,000 pupils in the schools of the Area. God has done wondrous things through the work initiated by Bishop Oldham, and his visit in 1927 was a benediction for all whom he touched.

The missionary group in this territory is of an exceedingly high personnel. The Board of Foreign Missions and the Woman's Foreign Missionary Society have both sent to this field some of the very finest products of the homes and universities of America. England and Scotland also have made very significant contributions and the men and women now on the field, I am very sure, in sacrificial devotion to the tasks intrusted to them are not one whit behind their magnificent predecessors. It has been a very great privilege to travel this Area and to meet daily these choice men and women who have forsaken home and fatherland in order to be ambassadors of Jesus Christ at the very ends of the earth.

In addition to the missionary group there is also the very considerable number of Asiatic preachers and teachers, Chinese, Tamil and Malay. Some of these are well trained and effective members of their respective Conferences. Others of them with

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less preparation for their work make up the large body of exhorters and local preachers. These Asiatic preachers in the teeth of grave opposition and despite immense difficulties raised by race prejudice, militant paganism and antagonistic religions, remain at their tasks year after year and are continually extending the borders of Christ's Kingdom. At an early date more adequate provision must be made for these courageous toilers who count not their lives dear for the sake of Jesus Christ.

Methodism has made an enormous contribution to this very significant and dynamic section of the Orient. There is every promise that the future will far surpass the achievements of the past. There are few closed doors in Malaysia. The Gospel of Jesus Christ has an amazing opportunity. May Methodism be equal to the task.

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CHARLES BAYARD MITCHELL, RESIDENT BISHOP

During the past year our lack of funds has prevented any forward movement in erection of much needed churches and parsonages. What construction work has been done has been paid for by the contribution of the missionaries from their already too meager salaries, and the gifts of the people whose limited resources are such that they can not now give their pastors such support as they sorely need to support their families, which as a rule are large. Yet a few new chapels have been erected and others have been repaired.

Our work here would go forward with leaps and bounds had we more missionaries and the money to support them. The field is wide open to evangelistic effort and the harvest would be commensurate with any amount of seed which might be sown. Our national workers would welcome more missionaries. They are now working in beautiful harmony with the American missionaries. If we had the money to support them, we could put a native District Superintendent on each of the seven districts, and then the four missionaries now employed in district work could be employed in opening up new fields, holding evangelistic services, Sunday School, Epworth League and Bible Institutes, and in assisting the native superintendents in raising the salaries of the pastors. The churches are not yet able to pay the salaries of the District Superintendents in addition to the salaries of the pastors. Each native Superintendent receives from our missionary appropriation \$600 and a little money for travel expenses.

Two of our missionaries have been on furlough during this year of 1927. Dr. E. S. Lyons, who has been here for more than twenty years, and whose services have been and still are invaluable to the Mission, will return about Conference time. Herbert J. Riley, who has been in charge of the dormitory at San Fernando, Pampanga, and pastor of the English work in that city, has been gone this year, and while on his furlough has been working among the Filipinos in San Francisco under the Home Mission Board. During his absence Mrs. A. L. Beckendorf, wife of the District Superintendent of the Central District, has been in charge, and has done most excellent work. But this arrangement compelled the family to move off their district, and Mr. Beckendorf has been compelled to do much extra traveling. Dr. B. O. Peterson has been acting as treasurer of the Mission and in charge of the Publishing House during Dr. Lyons' furlough.

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He has done his work in most masterful fashion. He takes his furlough when Dr. Lyons returns.

It is my pleasure to record that our pastors have shown great loyalty and devotion under very trying circumstances. Only one pastor has left us, and that was due to the impossible attitude of his wife, who had always been a hindrance to his work. The three Filipino District Superintendents are doing most efficient and heroic service. They know and love the Church and are most diligent in all their administrative work. I am considering the appointment of another Filipino Superintendent next year.

Dr. J. F. Cottingham, one of our pioneer missionaries, is in charge of the Manila District, which covers a large territory outside of the city. He is leading his people in a movement to raise money for the supplementing of the salaries of the pastors on the weaker charges. His long experience on the Mission field, his use of the Tagalog dialect, and his untiring labors, all have conspired to make his work in the district most successful.

A. L. Beckendorf is "a horse for work." He has all the work of his district well organized, and has developed a large number of men and women helpers. I have found it difficult to keep track of all the institutes, conventions, and various meetings which he has successfully held during the year. By his own personal solicitations he has raised the money, most of it in Manila, for the erection of a very suitable boys' dormitory in Cabanatuan, where a new High School has recently been located. A consecrated and capable Filipino is in charge of the dormitory.

Last Conference I greatly enlarged the boundary of the Cagayan District, by including in it all the work in the Nueva Vizcaya Province. R. R. Moe, the District Superintendent, is compelled to be away from home almost all the time. He has no auto, and travels on pony-back, by boat, carabao cart, and on foot. Such devotion and diligence are almost unparalleled.

The work in the Tarlac District, Brother Lorenzo Tamayo, Superintendent in charge, has greatly suffered by hundreds of our Methodists moving away into other parts of the Islands. But revivals, resulting in nearly 500 new members, have partly made up the loss. This brother was one of our early converts, and has been for twenty years a most loyal Methodist and successful pastor and superintendent.

This past year the Pangasinan District, which had been so finely developed by Dr. Peterson, was placed in charge of Severino Cordero, one of our oldest and most efficient pastors, succeeding Dr. Peterson. This is one of our largest and most important districts, and Brother Cordero has proved himself equal to the great demands upon his bodily strength and also upon his administrative ability. He has more than met my expectations.

J. W. Moore is Superintendent of our smallest district, Ilocos Sur. In addition to the superintendency of the district, he has charge of the English work in Vigan, and supervises the Boys' Dormitory. He has a splendid helper in Vicente Cordero, son of our District Superintendent of the Pangasinan District. Owing to the migration of many of our people in that district, and for other reasons, our work in Ilocos Sur Province is not making much headway. I am planning for a new method of approach to that district the coming year.

The Pampanga District is in charge of another Filipino Superintendent, Arcadio de Ocera, who has his district well organized. He has several very important building enterprises on foot, which will be brought to successful issue in the near future.

We have instituted during the past year several new dormitories for boys and also some new ones for girls, in High School centers. Much credit for this forward movement is due to the Wesley Foundation of the Conference, under the enthusiastic work of S. W. Stagg and his associates in the Foundation. All the new dormitories are in charge of native young men and women who have been trained by our missionaries.

The fine property, owned by our Mission, on Rizal Avenue, one of the finest streets in Manila, occupied by our Publishing House, has been enlarged, and the income from rents will pay for the enlargement and improvements. This has been the best year in the history of the Publishing House. A capable foreman in the printing department explains the situation, and justifies the wisdom of Dr. Lyons in securing his services.

I can not speak in sufficiently high terms of the work which is being carried on by the Woman's Foreign Missionary Society. The Mary J. Johnston Hospital is an increasing blessing to the poor women and children of Manila and vicinity. Although Dr. Rebecca Parish has been gone the past year on furlough, the Superintendent of Nurses, Miss Anna Carson, has been ill for much of the time, and another W. F. M. S. nurse, Miss Grennan, has been seriously ill and undergone several operations, and two of the nurses have been on furlough, the work has progressed finely, and the hospital never had a better year. Dr. Hawthorne Darby has been in charge, and by the aid of Miss Deam, Miss Maul, and Miss Carson and Miss Grennan when well, has most heroically and faithfully carried on the work during Dr. Parish's furlough. When one recalls the rare medical skill, the long experience, the remarkable personality, the beautiful Christian character, and the high professional standing in the city of Dr. Parish, it will readily appear what a task faced Dr. Darby when she stepped into the superintendency of the Hospital. But she has proved equal to the task, and has already won a fine place for herself in the medical circles of the city. The Nurses' Training School, in connection with the hospital, under the fine

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leadership of Miss Carson, Miss Grennan and Miss Maull, will graduate a large class of nurses in March.

Harris Memorial Training School never had a better year. Too much praise can not be given to the Superintendent of the School, Miss Marguerite M. Decker, the veteran representative of the Woman's Foreign Missionary Society. She has been ably assisted by Miss Evans, Miss Hewson, and Miss Black. The effective services of all the graduates of this school have not been excelled, indeed not equalled, by any native workers in the Island. Their work in Institutes, in Vacation Bible Schools, in preaching, visiting, singing, praying, conducting revivals, has not been surpassed even by our successful pastors.

The Bible School at Lingayen, in which girls with less educational advantages are being trained as Christian lay-workers in their home towns and barrios, has been very efficiently carried on by Miss Thompson and Miss Pletcher, during the furlough of Miss Mildred M. Blakely, the principal of the School. Larger dormitory and class-room facilities are much needed, and a new and comfortable residence for the teaching staff is imperatively needed.

Miss Dudley and Miss Wilk at Vigan, Miss Parkes at San Fernando, Miss Erbst at Tuguegarao, and Miss Charles in Manila, have conducted their dormitories and aided in district work so efficiently, that the whole work of the Mission has been forwarded by their ability and devotion. Miss Hazel Davis and Miss Pletcher have worked far beyond their strength in the vast territories where they have toiled as district visitors. Miss Erbst has been alone all year at the dormitory in Tuguegarao, and traveling widely in that great Cagayan Valley. She teaches, preaches, conducts institutes and visits among the people. All these women, to whom I have referred in this report, are doing personal Christian work, aside from their other taxing duties. Only by the help of God's good grace and strength could they have accomplished so much during the past year.

The enlarged Central Student Church in Manila is yet too small to accommodate the University students who desire to profit by the services of this church, which are in charge of that consecrated and eloquent preacher and pastor, Rev. S. W. Stagg. His furlough is due in 1928, but owing to the most urgent desire of his people, he has postponed his furlough for another year. This sacrifice on the part of Brother Stagg and his consecrated and talented wife is deeply appreciated by the congregation. Brother Stagg, in addition to his pastoral duties, edits the Philippine Observer, and holds many evangelistic meetings for high-school students all over the Island. His physical strength and high enthusiasm keep him going.

The Union Theological Seminary has been comfortably housed in the beautiful new building on Taft Avenue—a real ornament

to that noted Avenue. President A. L. Ryan has returned from his furlough, and once more is at the helm. By virtue of his beautiful Christian character, his scholastic training, his administrative ability, his sane, modern outlook, his popularity among Filipinos and Americans, his wide knowledge of all things pertaining to the Archipelago, and his captivating, youthful enthusiasm, Dr. Ryan makes an ideal president of the Seminary. Our other Methodist representatives on the Seminary faculty are the Rev. and Mrs. O. L. Davis, who came out in 1926. Probably Mr. Davis is the most popular and successful teacher in the Seminary. He also preaches to an English-speaking congregation of Filipinos in Manila. Mrs. Davis, an accomplished musician, teaches music in the Seminary. This young missionary couple are graduates of De Pauw University, and they both are making a splendid contribution to our work in the Philippines.

The mid-year Pastors' Institute, held annually in Manila, by the Conference Board of Examiners, Dr. Cottingham chairman, is a most helpful agency in training our Conference undergraduates, getting them through their courses of study and inspiring them for their work.

In closing my quadrennium on the Manila Area, I want to record my joy in being permitted to labor among such an appreciative and promising people, and to be associated with such able and consecrated missionaries. I do not hesitate to say that the whole world affords no such ripe field for missionary effort, and where so much is being done for the establishment of Christ's kingdom on earth, with so few missionaries and at such small expenditure of missionary funds.

There is talk in some quarters that the Manila and Singapore areas should be consolidated. To this I am most strongly opposed. The two fields are too far apart and each field requires the services of a superintending Bishop. But if such an unwise action should be taken by the General Conference, the residence of the bishop should be in Manila, under the American flag, where our very rapidly advancing Mission requires most careful administration. The two areas have nothing in common and can not be co-ordinated in any forward movement, as each has its own peculiar problems. Over half of the bishop's time would be spent at sea. Far better a missionary bishop for each field, than any attempt to supervise and direct the work with only one General Superintendent, whose residence, most of the time, would be, not in Manila nor in Singapore, but on some tramp-steamer plying the waters of this vast, far-stretching region.

MEDITERRANEAN AREA

BISHOP EDGAR BLAKE

The Mediterranean Area comprises the territory around the Mediterranean basin—France, Italy, Spain, North Africa, and the Madeira Islands. It represents the oldest civilization of the Western world and the most strongly entrenched in its ideals, customs, thought and life. With the exception of North Africa, it is dominantly Roman Catholic in its religious spirit and ideals. In North Africa Mohammedanism has been the controlling religious and social force for fourteen centuries. No Area presents a more challenging appeal in its difficulties and in its strategy to evangelical Christianity. Protestantism is probably weaker in France, Italy, Spain and Portugal than in any other section of the Christian world. In France it has made virtually no gains since the Huguenot exodus. In Italy the Waldensian movement, one of the most heroic in the history of Christendom, is a virtually negligible factor. In Spain, except for a comparatively few scattered congregations, Protestantism is practically nonexistent. North Africa, once the home of the most virile Christianity, has been in eclipse since the Mohammedan invasion in the seventh century. In such an environment, fixed in its traditions and faith and intolerant of change, evangelical Protestantism has a most difficult and perplexing field.

The World War profoundly affected the organization and activities of all the churches in the war-afflicted countries. Pastors were called to the colors or to other forms of patriotic service. Church members were taken from their customary occupations and sent to the trenches or were drafted for other duties. Churches frequently found themselves without pastoral oversight and societies were drained of their most useful members. It was a period of disorganization and distress for the Church. In France, where our Methodist work was only seven years old, the effects of the war were disintegrating in a remarkable degree. When the conflict was over what remained had to be gathered together again, reorganized, re-inspired and readjusted to new conditions. Nothing in Europe is yet back to normal.

In the midst of the war the Centenary was projected with its ambitious plans and far-reaching program. New enterprises were projected on a scale never before thought of by the Church. Promises were made and hopes created that sometimes staggered the imagination of those for whose benefit they were intended. An official commission was sent to Europe to study conditions and needs. On the recommendation of this commission more

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than three hundred new projects were outlined for Italy and France alone; \$13,000,000 were included in the Centenary askings to finance these undertakings. Expectations were raised to a point beyond anything our people in France and Italy had ever dreamed of before.

The Centenary collapsed. The money was not forthcoming for the enterprises that had been promised and projected. Out of 162 undertakings projected in Italy only twelve were attempted. In France it was the same, only eight out of 148 were entered upon. When the Centenary period closed Italy and France were receiving less than ten per cent of what had been promised them by the Centenary. It was a period of disillusionment and distress for our work. Then came the dreadful cut of 1924 when forty-two per cent of what Italy and France were then receiving had to be taken away. Disillusionment and distress nearly turned to despair. Enterprises that had been started had to be given up, institutions had to be closed, pastors were dismissed and churches ceased. North Africa was not affected in the same measure as Italy and France only because the Centenary promises made to it had not been so great as those made to the other fields, but relatively to its work the disaster in North Africa was quite as great as in the other countries affected by the war and the Centenary collapse. Promises that had been made could not be fulfilled, obligations that had been assumed could not be met, enterprises had to be liquidated.

The problem of the last eight years has been to gather together what we had before the war and to hold it. To save as much as we could out of the Centenary wreckage and reorganize it, and to inspire and recreate it into a compact and living whole.

The membership of the area as a whole has practically held its own in spite of our vicissitudes; North Africa actually shows a gain, France likewise reveals a slight increase, and in Italy the decrease in full members is less than one hundred. In spite of our difficulties which have been great, we believe that real progress has been made in the work during the last eight years. The disorganization caused by the war has been overcome. Our churches are again consolidated, a spirit of unity and harmony prevails in every field. There is a spirit of hopefulness and expectancy among our people that exceeds anything we have experienced at any time during the past two quadrenniums.

Self-support has made striking progress considering the poverty of our people and the severe economic and financial conditions under which they live. Last year (1927) the churches of Italy raised a total of nearly 450,000 lira for self-support. The institutions in Italy raised nearly 350,000 lira additional making a total of practically 800,000 lira raised in Italy last year for self-aid. Considering that our actual membership is

less than 4,000 it will be seen that this is an equivalent of \$11 per capita. When one remembers that the Roman Catholic Church is not self-supporting in Italy, but its priests and bishops are subsidized by the government; and when one remembers that ninety per cent of the support of the Waldensian Church comes from outside of Italy, it will be seen that Italian Methodism is making a very creditable record in self-support. In France equally impressive gains have been made. In 1920 the total self-aid reported from all the churches and institutions was less than Frs: 5,000. This is not strange, as the churches were just emerging from the terrible devastation of the war. The conditions were such that at that time very little could be expected of them. However, the reports for 1927 show that the churches alone raised nearly Frs: 200,000 for self-support in France, and the institutions raised more than Frs: 400,000 outside of the missionary appropriation, making a grand total in excess of Frs: 600,000 as compared with less than Frs: 5,000 in 1920. There are few fields of the Church that show so rapid a development in self-aid in so short a time as France. The showing in North Africa is equally impressive considering the limitations of the field.

The question is sometimes raised by thoughtful observers as to whether the results obtained in certain so-called Catholic countries justifies the expenditures that are made. If one bases his conclusions solely upon the membership roll and upon the financial returns, there is certainly ground for serious consideration. But these are not the only returns which the work makes; there are certain indirect contributions and certain moral and spiritual values that cannot be tabulated in figures or finance. The little Italy Conference alone has a record of forty-five ministers whom it has sent to the United States and Canada for missionary work. It is doubtful if there is another Conference in the connections that can show a greater record than that of the Italy Conference in this respect. Again when one considers that Methodism is furnishing a virile and aggressive element for Protestantism, and is also profoundly influencing the activities of Roman Catholicism itself, one cannot but feel that it is making a contribution out of all proportions to the statistical returns that are tabulated in its reports. Further, if results are to be measured in terms of life, and from the point of view of constructive human helpfulness there can be no question but that the results obtained fully warrant the expenditures made. Without offering any suggestion of criticism upon other social agencies, but rather commending them for the great and good work they do, I am bound in truth to say, after eight years of observation and study, that there are no other social agencies or institutions operating anywhere in Europe with anything like

the results obtained by the Church for the money expended. For maximum returns on minimum investments the Church must be considered entirely in a class by itself.

ITALY

In Italy conditions are in many respects more favorable for our Methodist work than four years ago. The campaign against us in the public press has practically ceased. The rather violent and unreasonable opposition to Monte Mario has been discontinued at least openly. Such difficulties as are met with arise very largely from local conditions and are not a serious deterrent to our work as a whole.

The most serious conditions we have to face are those already referred to, especially the Centenary. Since 1923 we have been obliged to dismiss seventeen local preachers who were doing supply work. We have also lost four of our regular pastors and there is a possibility that we shall lose three more because of financial reasons. Our pastoral losses in the past four years represent more than one third of the total pastoral strength of the Italy Conference. We have also been obliged to close a relative number of churches. We have discontinued fourteen schools and one medical center. All of these closures have been made solely for financial reasons. All this has had a depressing effect upon the morale of our pastors and people, yet in spite of it, I have never met with larger and more eager congregations in Italy than on my last visitation to the field.

Considering all that the Italy Conference has been obliged to undergo of opposition, disappointment and disillusionment, it is remarkable that its church membership has practically held its own during the period. This is good evidence of the vitality and strength of our Methodist work in Italy.

A readjustment of the work and its administration has been necessary. The present policy is toward the centralization and the consolidation of our work in the larger centers where the opportunity appears to be greater than in the outlying districts. The entire work in Italy has been consolidated into a single district under the supervision of an Italian superintendent. This appears to be making for unity and economy of administration as well as for increased efficiency. It is also developing the Italian consciousness and making Methodism an indigenous movement in Italy under Italian leadership.

Our institutional work in Italy is worthy of all praise. Monte Mario is rapidly becoming one of the best boys' schools of its kind in Italy. It is crowded to capacity and is forced to turn away applicants who would enroll with it. The present government has shown itself most friendly in granting a permit for a new building for the school. A group of generous American

laymen who are interested in Italy are providing the money for the new building, which is now in process of erection and will cost approximately \$65,000. The new building will considerably enlarge the capacity and the equipment of the school and make for its increased usefulness.

Crandon Hall remains what it has always been, a high-grade boarding and day school worthy in every way of the great Church it represents. It commands the confidence of a large and influential Italian clientele who place their children under Crandon's care.

The Orphanage at Portici, Naples, is without doubt one of the best institutions of its kind in Italy. So great is the confidence of the Italian people in this institution that three fourths of its financial support now comes from Italian sources largely outside of the Methodist Episcopal Church.

The Boys' Industrial School at Venice is under competent Italian leadership and needs only improvement and increased equipment to put it in a class with the best of similar institutions in Italy.

On the whole we believe that the outlook for Italian Methodism was never more hopeful than now. The past eight years have been a time of severe testing but it has proved the spiritual mettle of our ministry and people and they have shown themselves worthy to be called the children of Wesley.

FRANCE

Three fourths of the population of France are not actively identified with any form of organized religion, Catholic, Protestant or Jewish. The authorities of the Catholic Church claim only ten million practicing Catholics in France in a population of forty million people. The Protestant leaders claim only 800,000 practicing Protestants and the Jews are negligible. There is probably no large nation in the Western world in which there has been so marked a drift away from the institutions and tenets of organized religion as in France. This does not mean that the French are irreligious or that they are lacking in spiritual-mindedness. No nation, with a single exception, has contributed so much to the noble arts, music, sculpture, architecture and painting as France. The debt which the world owes to the cultural contributions of France is incalculable. It should be remembered that great art is not the creation of materialistic-mindedness. Art is spiritual, it is the soul-seeking to express itself in terms of the eternal. Measured by its contribution to the art and culture of the world, the French must be considered one of the most spiritually-minded peoples in Europe. If they have drifted away from organized religion and surrendered their ancient faith, it is largely because they have lost their con-

fidence in the Church which has represented religion to them. To the French, religion is largely represented by a Church that is a foreign institution that is in France not to serve, but to dominate; not to give, but to get and to govern. An institution that is reactionary in its outlook, in its spirit, in its methods. It is not surprising that holding such conceptions of the Church the French have largely broken with it and their traditional faith has given way to an attitude of scepticism and silent if not open opposition to all forms of organized religion.

Every Church seeking to work in France must face this spirit of suspicion and overcome it if it is to succeed. It must demonstrate that it is moved by the Spirit of Christ which is the Spirit of unselfish service, and that it has no official or institutional ends to gain. That it has no desire to dominate, but rather to spend and be spent in its Master's name. All this means that a vital, rather than a functional movement is necessary. Only a message based upon experience rather than upon doctrine will ever make headway among the French people; and more, such a message must be accompanied by an unselfish social ministry in which the minds and the bodies as well as the spirits of men are ministered to.

Methodism in France is trying as best it can with its limited resources to declare a vital, experimental gospel, and to accompany it with a genuinely unselfish service to the people. It has its churches and it has its homes and social institutions where all forms of community service are rendered. Methodism has four social centers in France, Chateau-Thierry, the Methodist Memorial in Paris, the Croix Rousse in Lyons and the Foyer for young women in Toulon. Chateau-Thierry has already become one of the best known social works in France and Europe. It has won the confidence of the French, and in addition, it has gained the respect and the admiration and the support of that great body of Americans who are making Chateau-Thierry an American shrine. It is significant that our work in Chateau-Thierry is entirely self-supporting. It receives no financial aid whatsoever from the missionary appropriation.

The Methodist Memorial in Paris has become one of the best known community centers in that city. Probably no piece of social and religious work has received more favorable publicity from the press than this center. The fact that the largest steamship lines and tourist agencies list the Methodist Memorial as one of the places in Paris that should be visited by American tourists shows the esteem in which this work is held. It is likewise significant that this community center, aside from the salaries of two American workers and one French pastor, receives no aid whatsoever from the missionary appropriation. Its entire budget of Frs: 80,000 is raised from local sources.

At the Croix Rousse, Lyons, we have a work for immigrants. Since the war more than 3,000,000 immigrants, mostly Italians, Poles, Russians, Armenians and Kabyles have come into France. Lyons is one of the great foreign centers of France. At the Croix Rousse we are trying to minister particularly to the Armenian and Kabyle population. Few men are doing more to call public attention to the needs of the foreign workers who have come to France to find a home of refuge than one of our Methodist pastors.

At Toulon in connection with our Church we have a hostel for working girls which is providing a home and social security to worthy young women who are seeking to make their way in a strange city. Already it has attracted the favorable attention of many of the local citizens of Toulon and has become three fourths self-supporting.

During the war the Methodist Church, like many other agencies, tried to play its part in human helpfulness. Among other things it sought to provide certain homes for dependent children who had been orphaned by the war. Three such institutions were opened and still remain open, though their original character is now somewhat changed. We have a home and school for boys at Charvieu, a home and school for girls at Poissy, and the Woman's Foreign Missionary Society have a similar institution at Grenoble.

After eight years of experience we think it is but fair and just to say that these centers, judged by the fruits of their ministry, are the finest Christian service that Methodism has yet rendered in France. Fully 500 dependent boys and girls have been cared for temporarily and permanently. To many of these children the Methodist Church is the only father or mother they have known since the war. We have sheltered them, fed them, clothed them, cared for them in health and in sickness, educated them, trained them for work and sent them out into life equipped for honorable living. The love and devotion which many of these children, now young men and women, show for the homes that cared for them are the finest compensation we have had in our work in France.

NORTH AFRICA

When Mohammedanism swept over North Africa like a consuming fire in the seventh century every vestige of the once glorious and powerful Christian Church was wiped out, and to this day it has not recovered even a semblance of an existence among the native population. Except for the Europeans who have settled there in recent times North Africa is altogether Mohammedan in its faith and ideals and in its institutions and practices. There are a few small independent missionary

agencies, mostly English, at work among the native population, but the Methodist Episcopal Church is the only denomination represented in North Africa from Morocco to Tunisia. It is a field which we occupy exclusively. No other Church has entered or seems likely to enter the work among the Moslem peoples. This fact puts upon our denomination a responsibility that we cannot escape.

The difficulties of the field for Christian missions cannot be exaggerated. Mohammedanism is more than a faith, it is a social and political system. Its rules and regulations circumscribe and control the entire personal, family and social life of its followers. It is bitter and intolerant toward all change. If any of its members forsake the Mohammedan faith they at once become social outcasts among their own people. They have nowhere to go except to the Christian community when they forsake their own. To ask a follower of Mahomet to become a follower of Christ means for the convert the forsaking of father and mother and the breaking of every social tie that men hold dear. It is not strange that Christian progress has always been slow among the Moslems.

And yet the efforts in North Africa are far from fruitless. Every institution that we have for children is crowded to its capacity. It was only a few years ago that it was difficult for a Christian institution to secure children; now we are obliged to turn them away for want of capacity and equipment to care for them. The demonstration of what Christianity has to contribute to character and life is having its effect. Many thoughtful Moslem families who want their offspring to have the best are now glad to put them under our Christian care.

During the last quadrennium four of the native brethren, two Arabs and two Kabyles, have been adjudged worthy of the privilege of full fellowship in the Methodist ministry. They have been admitted to the Conference and granted ordinations as deacons and elders. They are only the first fruits of a larger harvest that is to follow. Many others will follow within a generation. They represent the results of these who have sowed and reaped only tears, and we who have come after them have gathered their sheaves. Gradually the native constituency is being gathered together and the lines of a real evangelical Church are slowly emerging. The results are not yet such as to give us ground for boasting, but they are such as to give us reason for gratitude and hope that the final fruitage will be a North Africa won to Christ again.

We are severely handicapped by two weaknesses which Methodism itself controls and can overcome if it will. The first is the inadequacy of our material equipment. After a quarter of a century we have only one respectable building in which we can

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house a congregation. Every other place of meeting that we have is inadequate in size, inferior in appearance and often unsuitable in its location. It frequently happens that our greatest drawback is the hopelessly inadequate character of our plants. Until these are improved to a plane of respectability we cannot go forward as we should. The second is the lack of agencies for social ministry. When the disciples of John came to Jesus and asked him for proofs that he was sent of God, the Master replied, "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear: the dead are raised up and the poor have the Gospel preached unto them." In a large measure it is such a ministry to human suffering that will be our most effective sign to the Moslem world that we are sent of God. Yet until the last year, except for certain minor physical ministries, we had no medical work whatever in North Africa. During the last year we have made a beginning. In the city of Sousse we have opened a modest little hospital for women and girls where they will be attended by a woman physician and cared for by women nurses. This is the first and only hospital in North Africa where Moslem women can go and be ministered unto by their own sex. It is only a beginning. Twelve beds is the maximum of our capacity, but it is a beginning from which we trust that larger things will grow. Such agencies of mercy and healing for women should be established in every center of North Africa where Methodism is at work. It is by this sign of Christlike service that we shall conquer for him in whose name we are sent.

SPAIN

We have only two centers of work in Spain at Alicante and Seville. In the former we have a day school of nearly 650 pupils. We have a splendid equipment, strong leadership and a fine staff of teachers. It is in every way a credit to the Church. We think it is not invidious to say that it is undoubtedly one of the best if not the best piece of work of its kind that Methodism has in Europe. This has been made possible by a competent and consecrated leadership adequately supported financially. Where we have this combination, whether it is in Spain or elsewhere, results always follow. In Seville we have an opportunity even greater than the opportunity in Alicante, but we never have had an adequate property. The conditions under which they have forced our workers to labor and the equipment which we have given them have been so meager as to make an adequate outcome impossible. It has, therefore, seemed wise to seriously consider the possibility of closing our school in Seville until we can find a suitable plant for the work and until we can provide it with an adequate equipment and give it sufficient financial support to put it on a basis where it can develop as it should.

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The whole policy of evangelical work in Spain is in our judgment one that should be reconsidered. There is no question as to the opportunity that evangelical Christianity has in Spain. There is no doubt as to the openness of the minds of the common people to the message of the Gospel as we understand it. At the present time there are only about two hundred scattered Protestant congregations in all of Spain. Most of these are small in number and poorly provided with the means for the proper worship and service of God. If Spanish Protestantism is to prosper it must have aid from outside. The task is too great for any one denomination alone and we doubt if the best results would be secured if the several evangelical denominations were to enter Spain independently of each other. We think the time has come when the whole situation should be carefully studied to see if it is not possible to bring about a common understanding among the denominations interested for a co-operative movement to establish evangelical Protestantism in Spain on a strong and permanent foundation. We should be very happy if the Methodist Episcopal Church were to take the leadership and bring about, if possible, such a co-operation of the various denominations that are mutually interested in the propagation of the evangelical gospel in Spain.

MADEIRA

In Madeira our work remains about as it was when we reported four years ago. The limitation of population and local conditions make impossible any large expansion of our work in Madeira. The faithful work which Pastor and Mrs. Smart have rendered in this island for forty-five years is beyond all praise for its unselfish devotion to the people and the work of the kingdom of Christ. We think the time has come, however, when negotiations should be entered upon with the Methodist Episcopal Church, South, to discover if an appropriate way may not be found by which our sister Church may take over our work in Madeira. It has a very large and successful Portuguese work in Brazil, and its Brazilian pastors and people are keenly interested in the Portuguese work in Madeira. This fact, combined with the further fact that the Methodist Episcopal Church, South, is responsible for the work in the Republic of Portugal would seem to make it appropriate and desirable that the work in Madeira should be committed to its care.

THE MEXICO AREA

GEORGE A. MILLER, RESIDENT BISHOP

The Mexico Area at present comprises the five Latin American Republics of Mexico, Costa Rica, Panama, Peru and Bolivia. With close connections, fast steamers and good train service it is possible to travel from Mexico City to Cochabamba, Bolivia, in twenty-one days. Any adequate supervision of the work in this vast territory would require constant travel throughout the entire year.

These five republics include widely divergent social and political conditions, but generally speaking there is everywhere a vigorous movement toward racial self-expression under the slogan of "Nationalism." Organized labor, student federations, growing feminist forces, political demagoguery, expanding commerce, military operations, territorial disputes and popular resentment over the increasing interference of the United States in Caribbean affairs all focus in a national self-consciousness that registers expanding life and adolescent effort to find a secure place in the family of nations.

RACIAL YOUTH

Nearly everywhere in Latin lands are evidences of abounding racial youth and vigor and with a steady movement toward greater political stability and an increasing measure of democracy with its good and ill. The illiterate laborers of Mexico today are coming to new social and industrial privileges and the country is emerging from the long twilight of monopoly, oppression and revolution into the morning of a new day of advancement in the essentials of human wellbeing.

Costa Rica, with but one brief revolution in twenty-seven years, enjoys a stable and efficient government based upon popular franchise. Panama enjoys peace, progress and political autonomy, under treaty agreements with the United States. Peru has made remarkable gains in the past ten years, and Bolivia is just now going through a social awakening that promises good things for the long-oppressed Indian of the upper Andes.

In all these republics there is steady progress in public education, with modern schools and trained teachers in the larger cities. The outlying districts and back-country still have poorly equipped schools, if any at all, but the situation is improving.

Mexico in the past four years has opened four thousand new rural schools. Panama has a good system of public schools while Peru and Bolivia are making good gains in popular education.

In spite of this our often poorly equipped and under-staffed Mission schools continue to hold a place of educational leadership in these lands. The explanation lies in the general appreciation of the high morale of our institutions and the desire that children learn English and escape the heavy catechetical requirements of schools religiously dominated by Roman priests. The recent campaign for educational advance in South America will do much to put our leading schools in position of permanent advantage among these peoples.

THE LATIN CONTRIBUTION

At present anything that savors of Pan-Americanism is unpopular in Latin America, due largely to growing distrust of the United States, as focused by the recent intervention in Nicaragua. This has its unfortunate effect upon the work of our missions, but informed people do distinguish between the policies of the State Department and the principles and practice of a World Church which knows no political affiliations nor national frontiers.

We of the North need to know how fine and valuable is the contribution that Latin America has yet to make to the final blend of humanity in the western world. There are reasons to look in the coming years for a bi-lingual, unified, all-American civilization with sympathetic mutual understanding between the peoples of the two languages, two racial viewpoints and two religious systems of the Latin and the English-speaking Americas. But first we of the North need a better understanding of the fineness of culture, the warmth of heart, the high capacity for friendship, the gracious social courtesy of our neighbors, and in truth, we ourselves might use a larger measure of these graces in our more blunt and materialistic civilization.

READJUSTMENTS

The quadrennium has been one of rending readjustments that have cost us some of the hard-won results of past service and sacrifice. We are now working with about one-half the annual resources of money and missionaries that we thought constituted a minimum four years ago. There is no margin anywhere; no replacements are possible for sickness, accidents or furloughs. If a man falls his work falls with him. Much work has been abandoned, native self-support has been pushed sometimes to the breaking-point, but with all I have yet to hear the first complaint from any national worker. Everywhere the response of our people has equalled the sacrifices of our missionaries.

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NATIONAL LEADERSHIP

The quadrennium has seen a steady and rapid development of national leadership. In Mexico every Pastor, District Superintendent and teacher of the schools of the Board of Foreign Missions (with the exception of one man) is a Mexican and everywhere there is deepening of the sense of responsibility for the conduct of the work. In the entire area we have left but fifteen married couples and eight single teachers. This speaks high praise for our fine national leadership.

INADEQUATE EQUIPMENT

As compared with other lands, Latin America Methodism is noted for its inadequate evangelistic equipment. Our people meet in rented rooms, wretched hovels, barren and uninviting halls, in some cases scarcely fit for domestic animals. In all Peru we have one small church building, in Bolivia not even one. Panama has three chapels, Costa Rica one. We can never expect the sensitive, educated Latin to meet with us in such quarters; we would not do it ourselves were we in his place. Many pupils in our schools come from better class homes, but with such conditions surrounding our churches, much of the religious influence of the schools sinks out of sight when the pupils return to their home surroundings. If we had better churches and better trained pastors, the religious value of our schools might be conserved and intensified in the after lives of our students and their families.

EVANGELISTIC RESULTS

There is abroad an idea that Latin America is not a fruitful field for evangelistic work. No greater mistake could be made. To say that we have not taken our evangelistic work very seriously would be nearer the truth. We are sometimes reminded that we are not working primarily to make Methodists but to leaven life, which has a plausible sound, but unless we can gather the results of our teaching into some organized expression of the Christian fellowship and service, much of our efforts will be and now are arrows shot into the air. Lacking any definite target they will come down no one knows where and be lost in the desert sands of indifference and neglect. One of our weaknesses is the lack of effective co-ordination between the religious work of our schools and that of the churches.

Considering our poor equipment and comparatively untrained ministry we have achieved remarkable results. After fifty years of work in Latin America we had more members and self support than were attained in China in the same length of time and with less investment of men and money. In evangelistic leadership our national men are winning high and deserved praise from all

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who know their works. In self support we have reason for pride in the high level attained in all our fields. There is a ready and sincere response to the Gospel message wherever intelligently and sympathetically presented amid surroundings that do not cancel the effect of the sermon. If we were to devote more attention to the training of a really effective national ministry instead of so much to the general leavening of the social whole, without expectation of organized expression, we might in a few years develop a strong church. In general we have reversed the historical order of Churches first, and then institutions to care for the expanding life and increasing needs of a growing membership, and have founded institutions first, hoping that churches might grow out of them. With limited resources we have not been able to give thorough training to our native leaders and we have been compelled to fill our schools with pupils whose fathers are able to pay high tuitions, thereby widening the gap between our educational and evangelistic work. We hold to the interpretation of the Good News in the widest and deepest terms of every human need and interest, but it would seem that our primary responsibility would be the carrying out of the Great Commission to go everywhere and evangelize everybody who will accept our message. A Mission School is an excellent place in which to evangelize the future leaders of the land but we need also some adequate church organization for conserving these results.

The past three years have been marked by various spontaneous religious awakenings here and there throughout the area. Humble laymen have begun work among their neighbors, students have offered themselves for Christian service, men have tramped over long trails asking for some one to bring a Gospel message, good revivals have characterized nearly all our organized churches. The harvest is ready for reapers.

OUR EFFECTIVE SYSTEM

With all gratitude for all good done by all agencies in all places, we also recognize the very high effectiveness throughout the Area of our own system of organization and administration, whereby the Annual Conference becomes the basis of a new and automatically autonomous work in every land. Our missionaries do not meet apart by themselves to determine what may be good for the national pastors and mission agencies, but we are giving our national leaders a very large part in administrative and financial responsibility. There are no abuses of this procedure and the national men are rendering service of the highest value in our administrative councils.

CO-OPERATION

Methodism is notable for its spirit of co-operation with all who exalt our Lord and travel our way and in Latin America

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we have heartily entered into every forward-looking measure for the elimination of competition and the better co-ordination of all evangelical agencies. However, at the present time, co-operation among evangelical churches is at rather a low ebb, due to the unwillingness of some of our ecclesiastical neighbors to enter upon definite agreements or to surrender denominational ambitions, which they sometimes call "being led of the Spirit."

NATIONAL MISSIONARY SOCIETIES

Our Church in Mexico is developing a strong missionary character. The Mexican Missionary Society, reorganized in 1925, undertakes to aid struggling churches and under-paid pastors and to carry on work outside of Mexico, at present in Costa Rica, where a Mexican missionary took part in the founding of our Church in 1918. Our Mexicans are now seriously addressing themselves to the training and sending out of Mexican missionaries to aid our work in Spanish-speaking lands.

Peru has a National Missionary Society, which has made a good beginning and promises high future usefulness. The innate generosity of our Latin people makes them liberal sometimes almost to a fault in the support of every good cause and their scanty resources are often strained in their efforts to carry on the good work.

BOLIVIA

Heroic is the band of missionaries that have carried on under the difficult conditions attendant upon an altitude of two and one-half miles above sea level. We have two great schools and a promising beginning among the Ayrama Indians and hope to open a medical-evangelistic work within a year. At present there is a radical movement among the student classes of the government schools that promises to loosen the hold of fanaticism upon the minds of the people and open the doors for the Gospel everywhere.

PERU

The British-American Hospital near Callao has been our spectacular achievement of the last four years. Dr. and Mrs. McCornack have made this institution known through the West Coast as an outstanding achievement in skillful surgery and medical help for all in need of such attention.

Dr. M. A. Rader has given himself to the founding of the Fay Wolfe Memorial Bible School, which when inaugurated will send trained workers out to all parts of the country.

The past years have seen a steady increase of the spirit of tolerance and under the present stable government Peru presents one of our most promising evangelistic opportunities.

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PANAMA

Our one school in Panama has run beyond its bounds and has a waiting list of pupils willing to pay for the privilege of enrollment. The interior of the Isthmus presents a remarkable evangelistic opportunity and awaits only men and means to enter in and possess the goodly land.

COSTA RICA

Costa Rica is the gem of the Latin Republics. Beautiful for situation, lovely as to scenery, fertile soil, intelligent people; here we are challenged by great possibilities as soon as we can man and finance this field.

MEXICO

The struggle between the Vatican and the Mexican Constitution has so far resulted in favor of the Mexican Government. All ministers are required to register as such with the government and to be Mexicans by birth. All Protestant pastors are Mexicans and comply with the law as a matter of routine. Everywhere they carry on their ministry without molestation. Under orders from Rome, all priests refuse to register, claiming that to do so would be to admit that the secular government has jurisdiction over the church, which they deny. There is not now and has not been any religious persecution on the part of the present Mexican Government.

Our Mexican pastors are a group of remarkable men, tried in the fires of difficulty, proved by all the tests of high loyalty and devotion, they are faithful, intelligent and energetic. Under all circumstances they have given worthy account of their stewardship and to-day are steadily marching forward to larger achievements in the extension of the Gospel within and without their own land.

The quadrennium has been a time of testing for our people and institutions and we have been tried, sometimes as by fire. Out of it all emerge a stronger church, a focused purpose and a settled determination to follow to the end in the steps of Him who through tribulations has sent upon our people something of his spirit of service and has permitted to fall across our pathway the shadow of his own cross of sacrifice.

NEW ORLEANS AREA

ROBERT E. JONES, RESIDENT BISHOP

Dear Brothers and Sisters:

The General Conference of 1864 authorized "the bishops to organize among the colored ministers for the benefit of our colored members and population Mission Conferences—one or more, wherein their Godly judgments the exigencies of the work may demand it." The bishops were to determine also the boundaries of such Mission Conferences until the meeting of the next General Conference.

The General Minutes show that John P. Newman, a member of the New York Conference, was appointed missionary for the year 1864-1865, to New Orleans, Louisiana.

Agreeable to the action of the General Conference, Bishop Edward Thomson organized the Mississippi Mission Conference in New Orleans on Christmas Day, 1865. Twelve colored preachers were admitted on trial. In the organization of the Conference it is said that one of the colored brothers said that not one of their number was competent to act as secretary, thereupon one of them nominated J. P. Newman, who was duly elected secretary and served for two years. This Mission Conference embraced our work in Louisiana, Mississippi and Texas. There was at the time a total membership of 2,216, including our white work, with thirteen local preachers. Church and parsonage property occupied by our colored membership, at that time was valued at \$47,000. In this enlistment of property was old Wesley Church, valued at \$30,000. Ames Church, which was in the list of appointments, was not given a valuation at that time. Out of this Mission Conference have grown the Louisiana, Mississippi, Upper Mississippi, Texas and West Texas Conferences. These Conferences are represented in this General Conference by thirty delegates.

There are in this Area 110,542 members, with 1,367 churches, 534 parsonages, with a total property valuation of \$4,709,198. A rather remarkable development, all things considered.

These Conferences are now served by secretaries, all of whom are graduates from one or more of our schools and there will be found in the enrollment of these Conferences more than a score of men who have college degrees. Several of the men have received their Doctor's degree in Philosophy, others have done post-graduate work in Boston, Northwestern, Syracuse and other universities of similar grade. The rank and file of the men have

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been touched at some time or other by some one of our schools. Among our laymen are found many of the most representative and outstanding leaders of the Negro group in these States; men who are practicing law, medicine, conducting large business enterprises, directors of fraternal organizations, farmers and educators of high standing in the schools of these several States. The New Orleans Area furnishes quite a romantic chapter in the history of missions. This showing is a rather remarkable tribute to the type of work that the Methodist Episcopal Church has done during all these years.

CONFERENCES HELD

Of the Conferences in the New Orleans Area I have held during the quadrennium: The Tennessee, Central Alabama, Mississippi, Upper Mississippi and West Texas two times each and the Louisiana and Texas Conferences three times each. The following Conferences outside of my Area I have held one time each: Atlanta, Central Missouri, Delaware, Little Rock and North Carolina.

EVANGELISM

Special emphasis has been placed upon evangelism. Retreats have been held in most of the districts at which time a five-year program in evangelism was set up and personal evangelism stressed. The District Conference is a popular feature of our work. In some of the Annual Conferences a summer and a fall District Conference is held. These are mainly conferences of evangelism. Revivals have not ceased, they continue to be of large service in some centers, but the task of winning souls has grown gradually upon laymen and ministers alike so that in group meetings, District Conferences, Annual Conferences and in the four Area Councils held, no opportunity has been lost to lay stress upon the importance and obligation of our ministers and laymen for the winning of the present generation. Although there has been no remarkable demonstration, there has been a gradual lifting of the spiritual life. There was an increase in membership of the Area during the past year. This evangelistic uplift is reflected also in the World Service giving of the Area.

MIGRATION

In my report for this Area for the quadrennium ending 1924, I stated that the Area had lost 18,445 members by migration. There has been a let up in migration, although not a complete cessation. A few of the people continue to move northward and westward but the population has become a little more stabilized due largely to improvements in economic, educational and agricultural advantages offered to the colored people in the South.

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FLOOD SITUATION

The Mississippi flood was a matter of nation-wide comment and while it affected immediately only the Clarksdale and Greenwood Districts of the Upper Mississippi Conference, Vicksburg District of the Mississippi Conference and the Alexandria, Baton Rouge, Lateche, Lake Charles and Monroe Districts of the Louisiana Conference, all of the territory more or less was affected. The flood, besides the havoc of devastation, uncovered one of the sore spots of America. Along the Mississippi River the Negro population of twenty counties is seventy-five per cent or more, of five counties sixty-two per cent or more and of six counties fifty per cent or more. This section is the blackest spot of America in another particular. For the most part the Negro population were tenant farmers and were held to the plantations by labor contracts and in some instances the condition was just a little better than chattel slavery. We have church work all through this territory. Our churches and missions are more or less affected by the attitude of the planters toward the Church, and by their ideals for the persons who live on the plantations. The flood not only uncovered adverse economic conditions but was the occasion for some measure of improvement, not a great deal, but some, in housing conditions, in health and in the relation between tenant and landlord.

PROHIBITION

The Eighteenth Amendment has been of direct and distinct benefit to the entire Negro population within this Area and elsewhere. It would not be expected that one cannot find cases of infraction of the prohibition law in this group, but by far a larger percentage of the people have been blessed in this era by soberness which has promoted better schools, better churches, better homes and larger bank accounts. In observing the depositors of one bank, in a row of fifteen, thirteen Negroes were counted. There has been very marked development in the home life. Homes of refinement, modest to be sure, indicative of a higher and better living are far more numerous. Prohibition deserves the credit. That the largest bulk of the Negro population lives within the dry territory is one of the compensations of life.

CLEAN-UP WEEK

Clean-up Week has become a fixture with the Area. During the first year of the last quadrennium Clean-up Week was promoted by extensive correspondence, report cards and other printed matter. Now the churches have accepted Clean-up Week as a fixed item on the church calendar. The Conferences and Area Council renew annually their pledges to observe Clean-up Week. Many inspiring responses are given. In one instance, a

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pastor reports that the Clean-up Week attracted the attention of the entire community so that the week following the white high school put on a Clean-up Week. It is safe to say that from sixty to seventy-five per cent of the churches observe, in the spring, Clean-up Week, which promotes the cleaning of the church and parsonage and yards of both, the planting of flowers and grass and making general repairs.

HOMES FOR THE AGED

Lafon Old Folks Home of New Orleans has increased its capacity and has made remarkable showing during the last two or three years, having been approved by the Community Chest of New Orleans and written into its annual budget.

Mississippi Old Folks Home has been incorporated. A site has been purchased and paid for and money is being raised for the erection of a building on the grounds of the Gulfside Chautauqua and Camp Meeting Ground.

Texas Old Folks Home has bought a very substantial piece of property in the city of Houston and has met the notes that have so far fallen due.

DEACONESS WORK

An effort has been made to place in some of our stronger and strategically located churches graduate deaconesses. In this effort we have had the heartiest and most generous co-operation on the part of the Woman's Home Missionary Society. We began the work in New Orleans with a supervising deaconess and two other deaconesses assigned to parish work. The deaconess in garb is welcomed. The feeling is that the Sisterhood is absolutely necessary to meet the situation which we face on account of the large Sisterhood of the Catholic church operated in this section, particularly in Louisiana. Since the work has begun there have been more calls for deaconesses than we can fill.

THE WORK OF THE WOMAN'S HOME MISSIONARY SOCIETY

The work of the Woman's Home Missionary Society is one of the most important features of our work in this Area. The Elizabeth Rust Home at Holly Springs, the Peck Home at New Orleans, the Eliza Dee Home at Austin, Texas, the Sager Brown Orphanage at Baldwin, Louisiana and the several kindergartens operated in New Orleans, are institutions that are proving their worth. They are well directed, well located and are having a large influence upon the life of our women and children. No finer work is being done in the South than the work of the Woman's Home Missionary Society.

TYPES OF CHURCH WORK

We bought, five years ago, from the Franklin Street Congre-

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gation of the Gulf Conference the church and parish house at Franklin and Saint Andrew Streets in the city of New Orleans. A new church was organized along institutional lines under the chartered name of People's Methodist Episcopal Church. Not only have we built up a substantial membership, with this church paying its full World Service quota of \$350 yearly but there has been built up the one best Social Service Center in New Orleans and one of the very best in the entire South among colored people. There are twelve paid workers and four volunteers. Among the departments in full operation are the Child Welfare Clinic, Day Nursery, Girls' Club, Employment Bureau and Mothers' Rest Awhile Camp.

On a whole the building projects have not gone forward during this quadrennium so largely as during the previous quadrennium. There have been built, however, a number of outstanding churches. One of the most encouraging building enterprises is that of the Wesley Tabernacle, Galveston, Texas, the Rev. E. W. Kelly, D.D., pastor. This church undertook remodeling at a cost of \$45,000 and that without making application to or receiving a single dime from the Board of Home Missions and Church Extension. This debt has been reduced to less than \$7,000 and gives us a church modern in every way, in the heart of a growing population and stands out as a most important church enterprise for our group in the city of Galveston. This is an example of self-support, fine leadership and of Community Service.

BETTER CHURCH MUSIC

Emphasis has been placed upon the use of the hymns of the church. To Bishop Thirkield we are indebted for getting out a small booklet under the title of "Great Hymns of the Church." This booklet sells for ten cents, and places a collection of the best hymns in easy reach of the people. The spirituals have not lost in popularity, but have rather gained, on the other hand there has been a lessening of interest in the ordinary gospel songs with the refrain. The fine hymns of the Church are finding a larger place in our church worship. There has been a decided improvement in the choirs not only as to the singing but as to the personnel and to the serious approach of their task. This coming summer the Area plans to promote a conference on Church Music.

WESLEY FOUNDATION

The tax-supported schools in the States of this Area, as elsewhere, occupy a most important place in the education of our people. Our young people, of course, attend these schools and to meet the situation we have attempted the organization and promotion of the Wesley Foundation. These projects can be

mentioned only as an indication of what can be done rather than what has already been accomplished. We have the beginning of the work at Southern University, Scotlandville, La. Here we have one of our best trained men, the Rev. G. W. Carter, a graduate of college and seminary. His wife also is a college graduate. They have access to the student body of Southern University. We have the mere beginning of an equipment. At the State School of Alabama, located at Normal, our work is in charge of the Rev. A. W. McKinney, A.M., who is a former college president. He is permitted to serve as chaplain of the school and has direct supervision of the religious life of the entire student body. We have appeals from other States to begin this type of work, particularly in Texas, where there is a great institution.

GULFSIDE ASSOCIATION

I reported at the last General Conference that a tract of land along the Mississippi Coast had been secured for the establishment of a Summer Training Camp, known as the Gulfside Chautauqua and Camp Meeting Ground. This enterprise has steadily grown in public confidence and good will. Two large and four small buildings have been constructed. During the season of 1927 there were fifteen schools scheduled. Among these was a State Normal with the approval of the State Departments of the States of Louisiana and Mississippi. Also College Extension Courses were offered under the direction of New Orleans, Rust and Haven Colleges. At the dedicatory exercises of the grounds, held August 31, 1927, there were present Bishops Thirkield, Clair and Scott, Bishop Theodore D. Bratton, of the Protestant Episcopal Church, diocese of Mississippi, Bishop W. J. Walls, of the African Methodist Episcopal Zion Church, and the entire roster of county officials of Hancock County, State of Mississippi. This enterprise has been investigated by some of the outstanding boards of America and has met with very encouraging commendation. It is destined to be to the Negro of the South what Lakeside, Ocean Grove, Round Lake and other similar enterprises are to the people in that section of the country.

OUR SCHOOLS

The schools in the Area are directed by the Board of Education and they are an important part of our work.

Flint Goodridge Hospital and Nurse Training School—It would be hard to estimate the value of this institution in the life of New Orleans and vicinity.

So remarkably has the work of this hospital gone forward that the Community Chest of New Orleans has approved it and makes a substantial appropriation to its budget. We are looking forward to a new hospital. A new site has been secured in one

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of the best locations that can be found in the city of New Orleans. The price paid for the square was \$77,500, although it is estimated to be now worth \$90,000. A committee is studying plans for the new hospital which is estimated to cost between a half million and a million dollars.

The hospital received during the past four years 4,035 patients and did \$45,799.51 worth of free work. There have been graduated during the quadrennium thirty nurses, three midwives and six internes.

The nurses are employed by the government at the different Veteran Hospitals. They served gallantly during the recent Mississippi flood. We find Flint Goodridge nurses doing public health nursing in Saint Louis, Mo., Detroit, Mich., and Beaumont, Texas; school nursing in the cities of New Orleans and Houston and employed as State Nurses by the State of Louisiana. Two are employed steadily in the tuberculosis wards at Charity Hospital, of New Orleans. Others are doing private duty nursing in the States of Illinois, California, Missouri, Florida, Georgia, Texas, Mississippi, Alabama and Louisiana. Still others are doing institutional work in Illinois, Oklahoma, Texas, Alabama, Tennessee and Louisiana.

Dr. T. Restin Heath, of the Kansas Conference, and Mrs. Heath gave eight years to this institution and under their administration it grew to the point where it is recognized as an A-grade hospital by the American Association of Hospitals. Doctor Heath was called to Bethany Hospital, Kansas City, and upon his acceptance of that position the Superintendency of Flint Goodridge was supplied by the election of Dr. H. W. Knight, a man who has had large experience, having been a medical missionary in India and Africa.

Samuel Huston College, Austin, Texas, shows a gratifying improvement in the student body and faculty. In 1922 there were forty students of college grade; at present there are two hundred and ninety students of college grade.

In 1924 there were three teachers holding approved advanced degrees, all others holding bachelor degrees. There are now on the faculty three holding Master of Arts degrees, one with Doctor of Philosophy, one with Bachelor of Divinity degree and all others with Bachelor of Arts degrees, most of whom have done further graduate work. In 1924 the institution was rated as a standard A-junior college, while in 1926, it was rated as a standard A-senior college by Texas. In 1927 Kansas, Missouri, Oklahoma and six Southern States approved Samuel Huston College as an A-grade standard college. In February, 1928, the college was recognized by North Carolina as an A-grade institution.

Wiley College, Marshall, Texas, has grown gradually for a number of years. During the last decade, however, especially

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the past eight years, its development has been more noticeable; and particularly pronounced has been its expansion within the present quadrennium.

Ten years ago we had less than 150 college students enrolled; to-day Wiley has more than 500, counting students in the Extension Schools operated in three different cities. There are 389 resident college students.

Wiley is now recognized and rated as class "A" by the State Departments of Education in Texas and North Carolina; its diploma is recognized by Harvard University as an accredited institution, and its graduates are admitted on approval by Harvard, Northwestern, Wisconsin and Colorado Universities. Ten years ago, of course, Wiley was practically unknown in the larger educational circles. Eight years ago its enrollment consisted chiefly of sub-college and elementary grade students; to-day more than seventy per cent of its registration is of college grade. Ten years ago the personnel of its faculty did not have a teacher with an advanced degree and few of them were from any reputable institution; to-day each department head has either an advanced degree or has done practically all the work necessary to obtain one. Eleven members of the Wiley faculty have done from two to six quarters of graduate work. Every member of the academic faculty holds a bachelor's degree from some reputable institution. Dr. M. W. Dogan has been president of this school for thirty-two years.

Rust College, located at Holly Springs, Mississippi, for the year 1923-24, had an enrollment of 104 boys and 72 girls in the High School Department, and for the same period an enrollment of thirty-six in the College Department, four of whom were special students. For the year 1927-28 the High School Department showed an enrollment of 97 boys and 153 girls, a total of 251, while the College Department had an increased enrollment of 83, 48 men and 35 women, all classified as regular college students, a gain of 51 students.

The faculty of this college in 1923-24 consisted of seventeen persons, eight of whom were without any Academic degree, seven with Bachelor of Arts degree, one Bachelor of Science and one Ph.D. The faculty of 1927-28 consists of twenty-one teachers with degrees, fourteen Bachelors of Art, three Masters of Art, one Bachelor of Music, one Master of Music, one B.L.I., and one Bachelor of Divinity. In this college the High School and Junior College are accredited by the State of Mississippi.

New Orleans College showed a total enrollment for 1923-24 of 543. The total enrollment for 1927-28 is 887. In 1923-24 there were 108 college students, at present there are 350. The total faculty in 1923-24 was twenty. It is now thirty. The total college faculty four years ago numbered six and the total college faculty to-day is twelve. All of the professors in the

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college have done graduate work. Three have their master's degrees and three will secure their degree this summer. The plan is to require the master's degree or the doctor's degree of all professors in the college. Instructors in the high school must have at least the A.B. degree. New Orleans College is now approved by the State Board of Education for the States of Louisiana, Texas, Alabama, Mississippi and Florida. It is a member of the Association of Colleges for Negro youth, the highest standardizing agency among colored schools. It promoted the organization of the South Central Association of Colleges for Negro Youth. Within the quadrennium the summer school was established with the first half of the session in New Orleans and the second half at Waveland. Three extension centers have been established which are approved by the State Board of Education: Alexandria, Lake Charles and Thibodaux.

Founders' Day was begun in 1927. The date is March 22nd. It was on this date in 1874 that the charter of the school was granted by the State Legislature. Bishop J. C. Hartzell was the guest of honor and chief speaker in 1927.

Haven Teachers College, from 1878, the year of its founding, until 1920, the Meridian Academy, now Haven Teachers College, was merely a Grammar and High School, serving chiefly the city of Meridian. Since 1920 the courses have been revised, and the institution so equipped that both the High School and Junior College are accredited by the Mississippi State Department of Education, and graduates of the High School are accepted in the Freshman year of colleges in all parts of the country. The college classes have increased from 0 in 1920 to 170 at the present time. Before 1920, no special attention was paid to the securing of teachers with college degrees; now all heads of departments and head teachers hold college degrees.

We have also in the Area Walden College at Nashville, and the Central Alabama Institute at Birmingham. The latter institution is not being operated at this time.

WORLD SERVICE

The Area did not raise so much World Service for the quadrennium ending as it did for the previous quadrennium. The third World Service year showed a fine increase over the second year. Each Conference in the Area for the third World Service year as compared with the second made a substantial increase with the exception of the Upper Mississippi Conference. Two districts of this Conference were hit pretty heavily by the flood. Even with the handicap of the flood the Upper Mississippi Conference showed a decrease of only \$652.35.

A very much better showing is registered in comparing the

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World Service receipts with the total benevolent collections for the four years 1915-18:

CONFERENCE	1915	1916	1917	1918	Total
Central Alabama.....	\$1,986.00	\$1,636.00	\$1,857.00	\$2,590.00	\$8,069.00
Louisiana.....	3,023.00	3,006.00	2,703.00	2,340.00	11,072.00
Mississippi.....	3,366.00	5,608.00	3,208.00	3,415.00	15,597.00
Texas.....	3,309.00	3,570.00	3,170.00	3,687.00	13,736.00
Upper Mississippi.....	3,882.00	3,479.00	3,856.00	3,545.00	14,762.00
West Texas.....	3,649.00	4,326.00	4,123.00	4,777.00	16,805.00
Tennessee.....	475.00	889.00	1,513.00	1,666.00	4,543.00
					\$84,584.00

CONFERENCE	First World Service Year	Second World Service Year	Third World Service Year	Fourth World Service Year	Total Three Yrs. 8½ Mos.
	\$92,348.63	\$76,156.00	\$89,204.81	\$10,305.77	\$268,015.21
Central Alabama.....	8,981.43	6,907.33	8,409.58	471.50	24,769.84
Louisiana.....	15,968.61	12,413.78	16,808.11	1,380.00	46,570.50
Mississippi.....	12,999.50	15,992.31	15,993.12	1,830.70	46,816.63
Tennessee.....	4,714.37	4,437.45	6,057.25	1,029.92	16,238.99
Texas.....	15,770.23	11,756.00	15,991.23	1,257.65	44,775.11
Upper Mississippi.....	17,409.80	13,940.55	13,288.20	1,920.00	46,558.55
West Texas.....	16,504.69	10,708.58	12,657.32	2,416.00	42,286.59

When it is taken into consideration that our churches raise the bulk of their quota on Easter it can readily be seen that the report so far for the fourth World Service year does not indicate percentage of giving when the returns are in for the full year.

In closing this report acknowledgment should be made of the fine fellowship that I have enjoyed with the pastors, district superintendents and laymen of the New Orleans Area. They have been generous and cordial in the support of the Area program and to them all credit is due for whatever success has been achieved. For all time to come the larger percentage of our people will live in the South. There should be no slacking in interest in their behalf, on the other hand they should be led to the point as early as possible where they will bear a proportionate share of the world-wide program of the Church. While much has been accomplished for the Negro in the South much yet remains to be done. The Methodist Episcopal Church in this field of endeavor should not withdraw in the slightest degree.

NEW YORK AREA

BISHOP LUTHER B. WILSON

The report of the New York City Area for the past quadrennium is on the whole one of fairly encouraging success. The usual activities of the Church have had the interest and support of laity and ministry. The membership for the Area has shown a gain of 2,768, the total being 219,909. The amount received for World Service is \$5,863,418. There have been more Churches and parish houses and parsonages erected or secured during these years than in any of the previous quadrenniums since the institution of the Area system. The value of Church property as reported is \$43,038,901.

The outstanding building enterprises are as follows:

The Park Avenue Church, Manhattan, has completed its edifice and the revenue expected from the lease of the ground not occupied by the Church proper has been available for the work.

Broadway Temple, which is engaged in the most costly of the enterprises undertaken by any of our congregations, has completed two of the three units of construction—the apartment house wings. The completion of the central unit, the Church proper, was delayed by unexpected developments involving greatly increased outlay and necessitating an additional financial campaign which is now in progress. It is confidently expected that success will crown the effort of those who have, with such resolute optimism, given themselves to the enterprise of completing this structure where, upon the highest point within the limits of Greater New York, it will lift the cross to dominate the skyline of the city.

In Brooklyn, *Hanson Place and Summerfield* have united and are to erect a Church in the very center of that city of churches, within two or three blocks of the old Hanson Place site. The new Church is to be known as Central Methodist Episcopal Church.

The old *Calvary Church* during the quadrennium completed its new building in the neighborhood of New York University and turned over its commodious building in Harlem to Salem congregation. The new St. Mark's Church, Manhattan, has been completed and dedicated. Largely by the encouragement of the City Society and under its guidance a large Church building, formerly occupied by a Lutheran congregation, was purchased. It is in one of the neighborhoods occupied almost exclusively by our colored population. The debts involved in this addition to our denominational equipment are large and,

to a less heroic group, would be discouraging, but we are hoping that by the continuance of patient and generous endeavor the financial problem will ultimately be solved.

Thoroughly equipped parish houses have been erected by St. Mark's, Brooklyn; New Rochelle, Bay Ridge, and Simpson, Brooklyn.

The erection of the great printing plant of our Book Concern at Dobbs Ferry is within the Area, if not properly of it, and is one of those factors making for the advancement of the work here, in that it illustrates our denominational strength and ability.

The Methodist Episcopal Hospital of Brooklyn, one of the earliest ventures in the healing ministry of Methodism, has added \$398,034.63 to its Endowment Fund. Improvements have totaled another \$100,000. They have added a Medical Unit at a cost of \$150,000 and a new Service Building at a cost of \$300,000. A total number of 35,717 patients have been treated and the total expenditures have been \$2,085,727.99. Mr. Alfred P. Sloan, who succeeded Dr. James M. Buckley as President of the Trustee Board, has felt obliged, under his physician's orders, to retire from the position to which he has given himself with such rare liberality and leadership. The work is to be carried forward under the presidency of Mr. Frank A. Horne, worthy of a place in the line of unusually gifted leaders.

The Methodist Episcopal Home for the Aged in New York City has added to its endowment more than \$300,000 and has secured an eligible lot on one of the commanding elevations in the western section of the city, where it is planned to erect a larger and more adequately equipped home.

The Brooklyn Home for the Aged has added a new story to its edifice.

The homes and hospitals of the Area of the German and Swedish Conferences are generously supported and wisely administered. The Deaconess Homes in Manhattan, Brooklyn, and Jersey City, the St. Christopher's Home at Dobbs Ferry, the Five Points Mission, have all been strengthened financially and in equipment during the quadrennium.

The Aged People's Home, sustained in part by the Newark Conference, is at Ocean Grove, New Jersey.

Mr. John E. Andrus has secured a charter for a Children's Home to be instituted in Westchester County in memory of his sainted wife. It will be one of the objects supported by the Surdna Foundation, to which he has dedicated a considerable portion of his fortune.

Centenary Collegiate Institute at Hackettstown, New Jersey, was chartered in 1866, opened in 1874 as a co-educational school and was in 1910 made a seminary for young women. It has a property value of \$785,000 and is without debt. There are

twenty-three teachers on its faculty and a student body of about 170. It steadfastly holds to its ideals as a Christian school. The certificates of the School are accepted in all colleges granting this recognition to secondary schools.

Drew Seminary for Young Women at Carmel has had its full quota of students. Additional land has been secured for the McClelland Athletic Field. The School is registered and chartered by the University of the State of New York, and all colleges which accept certificates from any of the secondary schools, accept those of Drew Seminary. Seventy per cent of the present senior class are expecting to enter college.

Wesleyan University at Middletown, Connecticut, continues to maintain its high standard of excellence. In February, 1925, Dr. James Lukens McConaughy assumed the Presidency, and his administration has won the cordial approval of trustees, alumni and students. Since 1924 four new buildings have been erected:

The Olin Memorial Library, in memory of Dr. Stephen Olin, second President of the College, and his son, Stephen H. Olin, for many years Wesleyan's most distinguished alumnus, trustee and acting president.

The Hall Laboratory of Chemistry, in memory of Gardiner Hall, Jr., his son, William Henry Hall, and his son.

The Shanklin Laboratory of Biology, in memory of the late President William Arnold Shanklin.

The Harriman Hall, a dormitory erected through the generosity of Henry I. Harriman, '95, in memory of his father, Daniel G. Harriman, of the class of 1864.

Two of these buildings, the Olin Memorial Library and the Hall Laboratory of Chemistry, are already in use, and the remaining two will be ready for occupancy and use about commencement time. The morale of the college body was never better. The curriculum of Wesleyan has been modified to harmonize with the more recent developments of college standards and program.

Drew Theological Seminary has recently determined to avail itself of the provisions of its original charter and broaden its curriculum and program under the title Drew University. Under the old name there were in reality associated with the School of Theology, the College of Missions and the College of Graduate Work. With the change of name recently agreed upon, there is to be organized a college of Liberal Arts. This new chapter in the story of Drew had its inspiration in the generous devising of two of the members of our Calvary East Orange Charge, Mr. Leonard D. Baldwin and Mr. Arthur J. Baldwin. Their initial gift includes \$500,000 for the erection of the building and an endowment of \$1,000,000 for the support of the work. The donors are brothers who were graduated from Cor-

nell University in the same class, pursued the study of law together, entered upon its practice together, and have continued through all the years in business and home and Church relations, to maintain not only unbroken, but with increasing vigor and beauty the attitude of a brotherhood well nigh ideal. To the college founded by their generosity they give the name, "Brothers' College." It should be added that the determination to add thus to the educational facilities of the Church has grown out of their study of conditions, the knowledge that more students were applying for entrance into our colleges and universities than could be received, and their further conviction that the association of this College with the Theological School would simplify the problem for many of those contemplating the work of the ministry, while at the same time giving to the students of the new college advantages growing out of local environment not to be secured elsewhere.

By the generosity of Mr. W. S. Pilling of Philadelphia, there has been erected on the campus of Drew Theological Seminary at Madison a statue of Asbury, which in general follows the lines of the statue erected in Washington, though they are not identical. It was erected to the memory of the Rev. Edward Stellwagon Pilling of the class of 1885 and is one of the most impressively eloquent memorials that could have been raised. Those who look upon this equestrian statue must feel that the spirit of that great itinerant administrator, counsellor and evangelist, Bishop Asbury, is still inspiring and challenging us.

Drew Seminary, or as it will henceforth be called, Drew University, is engaged in a campaign for the substantial increase of its endowment for the Theological School. The immediate aim is for an addition of at least \$2,000,000, though in the development of plans a much greater endowment will be demanded.

One of the needs which cannot be too strongly urged is that of a Wesley Foundation at New Haven in connection with Yale University, one of the great educational institutions of America or the world. Large numbers of our Methodist youth are in attendance and it is of the first importance that we give expression to our denominational interest in them. The location of the First Methodist Episcopal Church of New Haven, which is on the "Green," in the very heart of the city and practically at the door of the university, offers to us a fitting center for the activities of this Foundation. It is one of the most significant of the opportunities at present before the Church. If we are really to meet it, we need to act promptly and most generously.

The City Societies of the Area, and notably those of New York City and Brooklyn, have been unwearied in toil and have made distinct contribution to the work.

New York Area

The Brooklyn and Long Island Church Society is at present engaged in a campaign for an addition to its funds of at least \$200,000.

Early in March the Metropolitan Temple, Manhattan, was entirely destroyed by fire. It occupied one of the most commanding locations in the City of New York. At the time of writing this report we are not in possession of the information required for a detailed statement of future plan. We are, however, expecting that this historic organization will continue at its strategic center with a structure modern in arrangement, attractive in architecture and decoration, and in every way adequate for the meeting of its exceptional opportunity in this great metropolis.

Old John Street stands in its ancient place, bearing its perpetual witness and evidencing its undiminished zeal and vigor.

For a number of years the Conferences centering in Greater New York have had under consideration and occasional discussion the question of lifting the boundaries of the three English-speaking Conferences. The changes that have taken place and are taking place in matters civil and ecclesiastical have brought forward the old question with renewed interest.

The territory is united as never before. There has been opened within the last months the vehicular tunnel running from Manhattan to Jersey City. The preliminary work for a new bridge between this city and the Palisades of New Jersey has already begun, and Long Island is rapidly growing in population and importance. It seems to be the dictate of business sagacity that the unifying of our denominational organization would certainly promote effectiveness, simplifying the task of ministerial adjustment and avoiding certain overlapping of program and expense which, in the light of modern theory and method, should, if at all possible, be eliminated. No one who has given thought to the subject will fail to recognize the difficulties which must be met in reaching this end. The challenge of the situation is, however, inescapable, and it seems certain that the Conferences soon to assemble will give serious consideration to the suggestion. Sooner or later the plan, as it has been discussed, or some modification of that plan, will be adopted. In our own Church, as in the progress of the Kingdom generally, the tortuous lines must be straightened and the rough places, administratively speaking, be made smooth.

Considering the agitation of the past years, it seems that the morale of the ministry and laity has been finely sustained, and our denominational solidarity has been as happily illustrated as in the preceding years. There has been no disposition to discourage ecclesiastical appraisalment or to silence discussion. The eagerness with which men are studying every other great problem of our times is sure to characterize our investigation

of things social and religious and the disregard of ancient convention elsewhere is sure to have its influence when we turn to study the life of the Church. In Protestantism, the authority of tradition or precedent can no longer be successfully evoked for the restoration of quietness and confidence when once the minds and hearts of men have felt the force of restless and disquieting moods. Even to Romanism the day is drawing near when its authority will require for its continuance, even in the minds of the so-called faithful, something more than repeated assertion. The seas are stormy: the age is keenly critical. The remedy for confusion is not the sharp word of assumed authority, and certainly it is not in the ruthless iconoclasm which, with indiscriminate zeal, is ready to sacrifice its ecclesiastical heritage in obedience to frenzied impulse. The remedy must be rather in the mutual sympathy which listens with patience and answers with the sweet reasonableness of love.

In Greater New York there are forty-two languages spoken and the problem of spiritual ministry is exceedingly involved. In the changes of population, it is inevitable that English-speaking congregations will be moving from their old neighborhoods, and it is difficult, if indeed not impossible, to continue denominational activity without substantial aid from the church at large. There are great opportunities offering within each of the English-speaking Conferences of the Area, which need for their improvement larger resources than are now locally available. This city, with its environs, must not be left to itself. In the success of Methodism here the entire communion in the United States and throughout the world is interested, for what we are and what we do here will vitally affect the work of the Church everywhere. As I retire from the residential administration of the Area, and from the effective relation in the General Superintendency, I plead once more that the Methodist Episcopal Church shall carefully consider the strategic necessity of maintaining here its denominational life and vigor. And, believing as I do, that the program that ought to be carried out is beyond the available resources of the Area itself, I urge the further plea for that sympathy which shall find expression in earnest prayer, generous words, and in substantial investment for the strengthening of the work and for the greater glory of God.

Shortly after the General Conference of 1924 I was taken ill and for months was unable to perform the work properly devolving upon the Resident Bishop of the Area. By the blessing of God and the aid of my brothers, the work was carried forward and since my measurable return to health and the task, I have met only with the most considerate kindness.

In closing my sixteen years of residence in this great field, I would very sincerely acknowledge the imperfection of my

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service, but I would acknowledge also, with deepest gratitude, the patient and unfailing helpfulness of my brethren whom I have learned more and more to love. I would confess, with loving adoration, the signal favor, the undeserved mercy of our Lord and Master, and my last word of this report shall be a word of hope. The Christ who has taught us to pray, "Thy Kingdom Come," will surely give unto us, if we be true to Him, guidance and the power of His Spirit, and we shall some day share in the joy of the promised consummation.

NORTH CHINA AREA

BISHOP GEORGE R. GROSE

What is happening to Christianity in China? Any accurate appraisal of the situation must take into account the country-wide disturbances of the past four years. It has been a period of tumult and turmoil—civil wars and political chaos, revolution and counter-revolution, communism and anti-communism, labor strikes and peasant uprisings, business depression and international bitterness, and with all, indescribable suffering and disappointment—such is the dismal picture.

The most evident sign of the times is the prominence of the Nationalist Movement. Throughout her vast area the millions of China have registered a vow to Heaven which they are paying in blood and suffering untold, to achieve equal sovereign rights and privileges accorded to all other nations. The Nationalist Movement in China has completely filled the horizon of the people. It is more than a political revolution or a military campaign. It is an industrial, social and religious revolution. The intellectual and social center of gravity is rapidly shifting. There is not only a revolt against the political domination and economic exploitation of Western countries; there is also a revolt against the cultural invasion of the West. The opposition to Western Culture has become so intense that even the motives of Christian philanthropy and education have been questioned. Incidental to the Nationalist Movement but not an essential feature of it, is the most intense anti-Christian agitation which the Orient has experienced in a quarter of a century.

Within recent months the Nationalist Movement has had a serious setback. Twelve months ago the Nationalist armies were marching toward Peking with irresistible force. The masses were thrilled with the hope of the establishment of a unified government and the cessation of war. But instead there followed military reverses, personal jealousies among the leaders, official greed and corruption. The Nationalist cause was victimized by Soviet intrigue and perfidy. As a result, the confidence of the people in the military Nationalists has been forfeited. The students and the influential classes have been disillusioned and sadly disappointed. The continued oppression of the people by the militarists and the business depression have resulted in widespread distress and popular unrest.

It is inevitable that this turmoil should profoundly affect the Christian movement. Within the past four years the Church has suffered serious losses. In South and Central China prop-

erty has been looted, confiscated and destroyed. In North and West China there has been no seizure of property and no serious persecution of Christians. While 37 per cent of the Christian hospitals in Nationalist territory have been closed at least for a time, in the North only 6 per cent have been closed. In North and West China all the Christian schools have been open, but with reduced attendance for the most part. There have been heavy losses in the membership of the Churches. The Methodist Episcopal Church has sustained a loss of 15,000 members in the past four years and has made no substantial gain in self-support.

As a result of these conditions there was for a time a depression of spirit. For two and a half decades the Church had met no serious opposition. Since 1922 the anti-Christian movement has been growing in extent and bitterness. The Christian movement being supported largely by Western nations, and using a large number of missionaries, bears the stigma of being a foreign religion.

But serious as are the losses which have been sustained, the gains to the Christian movement are far more significant.

First: It has become clearly evident that Christianity is vitally and permanently rooted in the life of the country. The Chinese Christians have shown the reality and vigor of their faith and the permanence of the Christian Church by their fidelity and fortitude under great trial. Pastors and teachers have been threatened and imprisoned, but not one has betrayed the Cause or denied the faith. Congregations driven from their churches have met secretly in private houses, and have refused to forsake the Church for personal safety. The heroic faith and fortitude of Chinese Christians during the past four years have added many new names to the noble list of the Eleventh Chapter of Hebrews. Out of the persecution there has emerged a real, living, conquering Church of Christ in China.

Other notable gains to the Church in recent months are the emergence of leaders capable of carrying on the work and enterprises of the Church independent of the missionaries; the discovery of some of the weaknesses of the missionary enterprise; the widespread awakening of interest in religion, especially on the part of Nationalist leaders and the intellectual classes; the movement toward Church unity, and the insistent call for a spiritual Church. Most significant of all is the deepening conviction that the principles of Christianity are indispensable to the strength and security of the nation, and that the actual christianizing of the people is China's only hope.

Outside the circles of the Church there is a steady, silent infiltration of Christian truth. The whole social system of the country is being pervaded by the moral convictions and spiritual hopes of Christianity. The most thoughtful people are coming to see that Nationalism is not enough; that there can be no

sound morality and national greatness without the moral sanctions and the inspiration of true religion.

Next to the preaching of the Gospel the Christian Schools have been the most effective evangelizing agent in the community. They have also exerted tremendous influence in the creation of popular sentiment for the education of the masses, in setting up educational standards and in holding up the ideals of individual worth and social welfare which have inspired the democratic movements of the present day. During the upheaval of the past two years the Christian Schools have rendered a valuable service as a stabilizing force in the community. But for the influence of Christian students and teachers, the radical and violent elements in many cases would have been unrestrained.

The most serious problem confronting the Church in China today is the problem of Christian education in the schools. The registration of all schools is required both by the Peking and the Nationalist governments.

The requirements of registration include the following items:

1. A Chinese principal or president.
2. More than half the board of managers must be Chinese.
3. The institution shall not have as its purpose the propagation of religion.
4. There must be no compulsory religious courses in the curriculum and the curriculum must conform to the standards set by the Ministry of Education.
5. No public worship may be conducted as a part of the program of the school, but only by the religious community organized within the school.

It will be seen that these provisions make possible elective religious courses, without curriculum credit and voluntary worship under certain restrictions.

With the serious disabilities of students graduating from non-registered schools, our Church Schools are forced to register or to close. If the registration requirements are strictly interpreted and enforced with rigor and vigor, no adequate program of Christian education will be possible in any Christian school.

A few schools have closed and will not open unless they are granted full religious liberty. Others are registering in the hope that the requirements may be modified, or that local officials may permit offering elective courses in religion and voluntary worship, because of the superior quality and influence of the Christian Schools.

It must be admitted that the system of compulsory religious instruction has not been satisfactory in its results. Not more than two-thirds of the students of Protestant Christian Schools have become Christians, and only a small percentage of these are genuinely interested in religion. The anti-Christian agitation has discovered the disquieting fact that the moral training

and religious culture of many of our Christian Schools is superficial and does not produce vigorous and stable Christian character. The ambition for large numbers and the incessant financial pressure for increased income from student fees have resulted in too much quantity work at the expense of quality.

Unless there is a modification of present registration requirements, the Church Schools in China may be forced to adopt some system which corresponds to the Wesley Foundations in American universities or stultify themselves by admitting religious teaching by the back door. The issue is clearly drawn. The very existence of our Christian Schools is at stake. Utter loyalty on the part of the schools to the Government with firm insistence that the Government grant to Christians full religious liberty, is the only basis on which Christian Schools can continue to operate in China.

All middle and higher schools of learning in North and West China face a serious situation on account of inadequate financial support. The permanent income must be increased or the standard of work will suffer, and the standing of the schools be sacrificed.

Another important factor in the Christian program of China is the hospital. All the Methodist hospitals in North and West China have been open continuously and have been exempt from the ravages of the soldiers. Our Peking Hospital for men last year received 42,000 clinic calls. Apart from the ministry to the suffering sick which these houses of healing are rendering, they are a most effective evangelistic agency. The need for more foreign physicians and nurses is urgent. Unless more adequate financial provision is made for Christian medical work in North and West China, some of these hospitals will be forced to close their doors at an early date. The administration of these institutions is being placed in the hands of Chinese just as rapidly as men can be trained and provided. If the Western Church stands by, within ten years all Christian medical work in China can be manned largely by Chinese and firmly established. But to fail to supply funds and workers now means disaster to institutions whose services are invaluable to the Christian movement.

During the past quadrennium two Annual Conferences of twenty-five members each were added to the North China Area.

The Shantung Conference comprising in its territory the province of Shantung was separated from the North China Conference. The formation of this Conference, with two middle schools with an enrollment of more than 300 students, with now thirty ordained preachers, is the product of twenty-five years of Christian work in one of the neediest fields of China.

The Chengtu and Chungking West China Conferences, with a membership of sixty ministers and 5,000 Church members,

North China Area

are conducting the only Protestant Christian work in a territory of 10,000,000 people. No section of China has suffered more from civil strife and military exactions during the entire period of the Revolution than West China. But in spite of the unfavorable conditions the growth of the Church is amazing. To-day there are sixty ordained preachers, several scores of Churches, eight middle or high schools with an enrollment of 900 or more students, four hospitals, and West China Union University.

In proportion to the investment of men and money, the progress of the Christian movement in West China is big with promise.

To sum up: The outlook for the work of the Methodist Episcopal Church in North and West China is full of hope. The faith and courage of the Church, the ability and loyalty of Chinese leaders, the cordial friendliness of the people toward the missionaries, and the growing sense of responsibility on the part of the Chinese for the evangelization of their own people betoken a new day for the Church in China. The present situation demands Christian engineers to help build a new nation. Social and spiritual craftsmen with insight, vision, sympathy, understanding, patience and firmness of conviction who will share the tasks of the Chinese rather than seek to direct them.

This is the testing time of the missionary enterprise. The future of the Church in China depends primarily upon three things: the purity of faith, the unity of presentation of the Gospel message, and emphasis upon the things which are religious and spiritual rather than material and political. To accomplish this three-fold task will require patient study, self-sacrificing co-operation and God's guidance.

OMAHA AREA

BISHOP FREDERICK T. KEENEY

The Omaha Area with its wide expanse of rolling prairie is one of God's garden spots for luxurious soul growth and the development of well-rounded and sturdy character. Iowa and Nebraska, comprising the Area, are pre-eminently Methodist States, our membership surpassing numerically the combined enrollment of any other two denominations. The quality, too, is occasion for congratulation, made up largely of sturdy pioneers and their children who boast an Eastern or Southern ancestry, with a generous intermingling of representatives of Canada, England, and central and northern Europe.

To have had Bishop Homer C. Stuntz as my predecessor in administering the Omaha Area and as a close personal friend for more than twenty years was a rich heritage and an unspeakable delight.

On learning of my assignment to the Area the Bishop dictated from his cot in the Methodist Hospital at Omaha a most cordial and brotherly letter of welcome, but the telegram announcing his death outran the letter and shattered my anticipations of his brotherly helpfulness in the new field.

MEMBERSHIP

The Area statistics of preparatory and full members as tabulated in the Methodist Year Book for 1925-26-27-28 show Omaha to be one of four Areas in the United States which made a gain in membership each year of the four and two of these years to have made the largest advance of any Area in the Church, the net gain as reported January 1, 1925, being 6,379 or more than one fourth of the total increase for the United States, and January 1, 1926, being 6,519, or more than one third of the entire increase for the year in preparatory and full members in American Methodism.

This continuous increase is the more gratifying because the population of the States comprising the Area is not increasing appreciably, while throughout the large rural sections where Methodism has been strongest there is a gradual shifting of population from the farms to the county seat towns or to the larger cities outside of the Area, with consequent loss to our resident membership. This change in population in recent years is evidenced by the number of abandoned Methodist churches throughout Iowa and Nebraska in now sparsely settled com-

munities. During the past quadrennium sixty of these churches have been sold, and there still remain 112 others where services have been discontinued. These churches were located in the early days when the enthusiastic pioneers saw visions of the time when every cross-roads would become a prosperous town or city. Their closing, therefore, does not indicate a loss, as improved roads and the automobile make possible attendance upon the village or city church a few miles distant with advantage both to the larger church and also to the families thus added to the membership.

Recent facts, supplied by the District Superintendents, give at a glance the following interesting and informing data concerning the present rural situation in the Area: Number of churches in communities of 2,500 or less population, 1,309; number of these in the open country, 357; number of places where the Methodist Church is the only one serving the community, 431; number of charges having more than one preaching place, 377; number of charges receiving Home Missionary Aid, 230.

The present membership of the Area is 293,466, divided among 1,197 pastoral charges, served by 986 members of Conference and 211 Supplies. During the four years the Districts in the Area have been reduced by one in each of four Annual Conferences, making the present number twenty-four, with an average of fifty charges for each District Superintendent to administer.

The merging of the Northwest Nebraska Conference with the Nebraska Conference in 1926 places the entire State in one Annual Conference of 499 members, with 453 pastoral charges, 88,988 lay members, and 2,716 preparatory members, making the Nebraska Conference one of the largest in Methodism.

CHURCH AND PARSONAGE PROPERTIES

During the past four years seventy-four new churches have been erected at a cost of \$2,331,900, and 172 churches have been extensively repaired at a cost of \$627,311.

The present church and parsonage property in the Area has a valuation of \$23,956,378, showing an increase during the quadrennium of \$1,828,428. Current expenses show an advance of \$60,575, and Ministerial Support has increased \$40,451. Two million six hundred ninety-four thousand four hundred forty-four dollars have been expended for buildings and improvements, and \$1,043,070 have been paid on old debts.

EVANGELISM

During the quadrennium well-balanced programs have been promoted from year to year with emphasis upon the various departments of our work. When it was known that during the closing year of the quadrennium the one subject to take preced-

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ence everywhere would be evangelism under the leadership of the Bishop and the District Superintendents the announcement was received with enthusiasm by pastors and laymen. All expressed the conviction that a deeper work of grace throughout the Church was our greatest need in order that we might bring an evangelistic message and possess an evangelistic passion for the unsaved at home and abroad.

A most impressive and helpful Area Council and a District Superintendents Retreat in Omaha were followed by Retreats with pastors and officials on every District in charge of the District Superintendent, at all of which it was my privilege to be present. These gatherings were followed in turn by similar gatherings in the sub-district groups, and these by meetings in the individual churches.

No single method of evangelism has been stressed, the effort being in the main to encourage the pastors to be their own evangelists, leading the work in their own churches and using such methods as gave promise of best results, aided by brother pastors and teams of laymen and young people from nearby charges. The result has been to quicken and develop the life and strength of the churches and thereby make them both ready to evangelize and at the same time able to properly care for those thus gathered into the Church. The universal testimony is that the closing year of the quadrennium has thus been made the most profitable of any, not only in evangelistic results but also thereby in advancing most helpfully every department of the life and work of the Church.

MEN'S COUNCILS

The Men's Councils held in 1927 at Des Moines and Grand Island under the direction of Dr. Bert E. Smith were not only inspirational but exceedingly helpful in very many practical ways, and registered the largest attendance of paid delegates of any similar gatherings thus far held. These have been followed up with far-reaching results throughout the Area in increased activity among the laymen who have proven their deep and abiding interest. Similar but still larger Councils are already being planned for next October. Dr. Smith recently said concerning the men's work in Iowa and Nebraska: "No part of the Church seems to be taking men's work as seriously as your Area, and the work in my judgment will produce big results some of these days."

WORLD SERVICE

The World Service contributions show a total decrease for the four years of \$81,273 or sixteen per cent, which while deplorable is less than half the percentage of decrease for the entire Church

and may be accounted for in part at least by two years of extensive and severe crop shortage and by 516 bank failures, making the efforts of our pastors and the giving of our people in many cases heroic. The decreased giving in a score of the larger churches covers more than half the total loss for the Area, showing that the great majority of both pastors and laymen have stood loyally by the world-wide program of the Church.

EDUCATIONAL INSTITUTIONS

The educational ideals of the Area are revealed in the fact that nearly ninety per cent of the pastoral charges have college graduates or college students in their membership, while in one Conference every charge is thus represented. Another item revealed by a recent survey is that while seven per cent of the population of Iowa and Nebraska is Methodist 29.7 per cent of the students enrolled in the colleges and universities in the Area are from Methodist homes, which evidences the fact that the Methodism of the Central West is preparing her youth for the problems of the larger to-morrow.

Of the score and a half institutions of higher education in the Area six are under the auspices of the Methodist Episcopal Church, with histories running back well to the beginning of Protestant work in the Central West. Indeed, Iowa Wesleyan at Mount Pleasant, Iowa, boasts the first college building ever erected west of the Mississippi. The roster of our institutions in Iowa is: Iowa Wesleyan at Mount Pleasant; Simpson at Indianola; Cornell at Mount Vernon; Upper Iowa at Fayette; and Morningside at Sioux City; while Nebraska Wesleyan at Lincoln is our one university for the entire State of Nebraska, which is out of debt and for the twelve years covering Chancellor Schreckengast's administration has maintained its work at high grade without a deficit, and during the past four years has added \$470,000 to its endowment. The property and equipment of the Methodist colleges in the Area now represent a total investment of \$3,570,870, with a total registration for 1927-28 of 3,337. Two new college presidents have been installed during the past year: Dr. H. J. Burgstahler at Cornell, and Dr. J. E. Coons at Iowa Wesleyan, both of whom have taken up their work with characteristic energy and large promise of success.

The best credentials for our group of smaller colleges are the annual output of well-trained, open-minded, broad-visioned graduates who through four years have been breathing the wholesome, stimulating Christian atmosphere of schools true to every tradition of the Church and loyal to every Christian standard. These colleges are represented in the Foreign Mission field by more than one hundred Christian workers, while our alumni are largely represented in every Conference in the Area, and more

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than one hundred of the present undergraduates are preparing to enter the ministry.

The present quadrennium has witnessed the erection of a beautiful Library Building at Nebraska Wesleyan at a cost of \$35,000, and a commodious and well-appointed Girls Dormitory at Morningside College costing with the site \$303,600. In December, 1927, Morningside completed a successful campaign for endowment with \$603,000 subscribed. The burning of Science Hall at Upper Iowa University in November last makes necessary the erection of a new Science Building in connection with the joint endowment campaign for Cornell and Upper Iowa for \$1,200,000, which is to be consummated this year. Iowa Wesleyan rejoices in her new and beautiful P. E. O. Library Building, which is the best college library of any church school in the State.

WESLEY FOUNDATION

The Wesley Foundation is ministering in a very helpful way to the thousands of students in the State universities in the Area, with three centers of activity in Iowa and one in Nebraska. We have a total property investment in the two States of \$243,000, with a full-time pastor-worker employed at each of the four centers. At the University of Nebraska 1,746 Methodist students are registered, being thirty-two per cent of the entire student body. These are thoroughly organized in various groups for religious work. At Ames, Iowa, 27.3 per cent of the 4,086 students are Methodist, and our Epworth League at Ames is the largest in the Area with an average attendance of 238. The two college-trained men to enter the Des Moines Conference in 1927 were both from our Collegiate Church at Ames. Six young men are now preparing to enter the ministry and five missionaries have been sent out during the quadrennium from this center. At Cedar Rapids the Methodist students and those expressing a Methodist preference total forty per cent of the student body. The Methodist constituency reached at Iowa City is forty-eight per cent of the total enrollment at the State university where we have a student center and a parsonage. Up to January 1, 1928, 115 had joined the church during the first semester of 1927-8.

HOSPITALS

The hospital equipment of the Area has made a large advance during the quadrennium. We now have six Methodist Hospitals representing a total property investment of \$3,665,028, a gain in four years of \$1,540,761. Two of these hospitals, the Bryan Memorial at Lincoln and the one at Sioux City, have opened their doors in their present beautifully located and well-equipped properties during the quadrennium, the former with holdings

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valued at \$311,453 and the latter with an investment of \$450,000. The Scottsbluff Hospital was dedicated April 18, 1924, a few days before the present quadrennium began. In Omaha an attractive and commodious Nurses' Home has been erected at a cost of \$180,737, and at Cedar Rapids, Saint Luke's has invested \$426,570 in a large and modern addition and other betterments more than duplicating the capacity of the original plant. Our hospitals now have 917 beds, a gain in four years of 217; and 383 nurses, an increase of 127. During the quadrennium we have cared for 71,562 patients, with a total of 746,193 hospital days, and have rendered free service amounting to \$364,220. The present hospital endowment is \$194,668, a gain in four years of \$51,825.

STUNTZ MEMORIAL HALL

The Stuntz Memorial Hall in Omaha for self-supporting girls is a worthy memorial to Bishop Homer C. Stuntz, who with the co-operation of interested laymen brought the hall into being four years ago as one of his last constructive undertakings before his death. The property valued at \$187,000 is well located, is self-supporting, and is making an important contribution to the city and Area in providing an attractive Christian home for working girls in the largest city of the Area at much less cost than would be possible elsewhere. It is now fully occupied, but with a comparatively slight additional outlay its capacity might be increased more than one hundred per cent, adding but little to the cost of administration. The Area has assumed responsibility for caring for the present indebtedness of \$50,000, one half of which is being met in the city of Omaha.

IOWA NATIONAL BIBLE TRAINING SCHOOL AND BIDWELL DEACONESS HOME

The Bible Training School and Deaconess Home occupies a commanding property in the city of Des Moines adjacent to the First Methodist Church and the Des Moines Methodist Hospital, valued at \$272,125, on which at the beginning of the quadrennium was an indebtedness of \$116,600, which has now been reduced to \$47,000. Fifty-four graduates in the past four years have all entered full-time religious work as pastors' assistants, missionaries, or in the general work of the Woman's Home Missionary Society. Drake University now gives the degree of B.S.L. to the graduates of the Training School who complete one additional year of study.

CROWELL MEMORIAL HOME

The Crowell Memorial Home at Blair, Nebraska, is a home in the truest sense for old people, with a beautifully located prop-

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erty valued at \$80,000 and occupied by forty-eight contented and happy guests. The present waiting list emphasizes the necessity of an addition in the near future, which is already planned.

THE MOTHERS' JEWELS HOME

The Home at York, Nebraska, houses 110 children, which is a gain of eighteen during the quadrennium. The investment of the Woman's Home Missionary Society in this worthy enterprise is \$150,185, an increase in four years of \$18,000.

THE BABYFOLD

The Hillcrest Babyfold at Dubuque mothers on an average forty-seven babies a day in a well-appointed home worth \$30,000, at an annual cost of about \$17,000, and is making a valuable and unique contribution to our work.

NEBRASKA EPWORTH LEAGUE ASSEMBLY

The Nebraska Epworth League Assembly is of long standing, having been founded in 1896, and for thirty-one years has been a valuable asset to Methodism. The attendance represents all parts of the State and on Sunday has averaged over five thousand persons for each of the three services. The assembly grounds are the seat of the Conference Epworth League Institute where over three hundred young people are annually in attendance. A burdensome debt of \$15,000 was attacked last August, when \$9,000 were pledged and the balance is assured in the near future, which will leave the assembly with unincumbered property valued at \$40,000.

OKOBOJI METHODIST CAMP

The Methodist Camp at Okoboji Lake is beautiful for situation, being at a high elevation on one of the largest bodies of water in Iowa. The new tabernacle, which replaces the one destroyed by cyclone in 1926, was dedicated on July 4, 1927. This, together with the new Epworth League Hall, is of brick construction and with the White Cross cottage nearby cost \$11,710. In addition to the public buildings erected by the Association there are over one hundred residences privately owned.

For fourteen years the camp has been a rallying place for the Methodists of the State, and other denominations have also availed themselves of the advantages offered. The Standard Bearers Camp, the Queen Esthers Camp, the Epworth League Institute, the Standard Training School for Church School workers and the Bible Conference have all profited by the ample facilities of this delightful spot. The Epworth League Institute at its last session had a registered attendance of 787 full-time

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delegates, being the largest registration in its history. The total value of the property now owned by the association is not less than \$20,000.

CLEAR LAKE ASSEMBLY

The newest enterprise of the Upper Iowa Conference is the development of the Clear Lake Assembly, which is the home of the Epworth League Institute and the Summer School of Religious Education. During the quadrennium property has been acquired valued at \$87,000, and a steel and brick tabernacle erected costing \$18,500. Numerous lots have been sold and several cottages built. The entire property of twenty-nine acres, with a lake frontage of over sixteen hundred feet, has been artistically plotted, with improved roads, making every part accessible for summer residences, and also a suitable and convenient home for religious conferences and other denominational activities.

SUMMER SCHOOLS OF THEOLOGY

The Summer Schools of Theology have proven a great help to the ministers in the Conference Course of Study, and thus also to the churches which they serve. The registration for the Nebraska Conference in 1927 was fifty-three, and in Iowa where for the first time the Iowa, the Des Moines, and the Northwest Iowa Conferences united at Simpson College, Indianola, was fifty-eight. The results were so satisfactory that it is hoped later to combine the groups from the entire State of Iowa in one summer school.

PERMANENT FUNDS FOR CONFERENCE CLAIMANTS

The Permanent Funds of the several Conferences in the Area total \$1,357,404, showing an increase during the quadrennium of \$379,120. The largest gains have been made in the Upper Iowa and Iowa Conferences where well-organized campaigns have been prosecuted, the gain in the former being \$204,703, in the latter \$61,780 with \$75,000 of subscriptions still outstanding. In the other Conferences, notably in the Nebraska, the Permanent Fund representatives have secured, largely through personal solicitation, encouraging amounts, the gain in the Nebraska Conference being \$100,669. The annuity claim paid throughout the Area varies from \$16 in the Des Moines to \$28 in the Northwest Iowa Conference, being the full annuity claims for the Conference.

HELPING HAND MISSION

The Helping Hand Mission of Sioux City is entirely self-supporting and occupies a debt-free property valued at \$190,000. Over 40,000 working men have been lodged during the quadren-

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nium at a low price in clean, respectable rooms. Religious services are conducted every evening and register a total attendance of 34,360 persons. Three hundred seventy-eight have professed conversion in four years. During the same period 2,352 children have received instruction in the cooking and sewing schools. One thousand three hundred and fifty men and women have secured work through the Employment Bureau. The Mission has recently been organized into a regular church with a membership of 72, Sunday School of 239, and an Epworth League of 28.

THE OMAHA CITY MISSION

The Omaha City Mission has a commodious property at the heart of the city valued at \$35,000, and during the quadrennium has extended a helping hand to 4,658 persons. Seventy thousand seven hundred and eighty-nine free meals have been served, and free lodgings provided for 26,156 persons. Others have paid a nominal price of twenty-five cents for lodging and twenty cents for meals. Through the Community Center the Mission has ministered to an aggregate of 41,544 in the Sunday School, gospel services, religious, educational, and recreational activities. There have also been maintained through the years clubs for mothers both white and colored. The total expenditure has been \$67,016.

CEDAR RAPIDS CITY MISSION

The Cedar Rapids Mission Society is laying foundations for future Methodist churches in Cedar Rapids and vicinity. Three Sunday Schools—at Casper Shafer Heights, at Pierce, and at Rosedale—are being successfully conducted at these strategic points. The schools are evangelistic agencies, are paying for their own supplies, and make a regular contribution to World Service. In addition to maintaining the Sunday activities the Mission, through its full-time worker, is the right-hand of the churches in ministering to the physical and spiritual needs of the unchurched and destitute throughout the city.

GOODWILL INDUSTRIES

The Goodwill Industries of Sioux City is the guest of the Wall Street Mission in its new and convenient Hobson Hall, valued at \$60,000. The income for 1927 was \$15,984, of which \$7,878 were paid out to aged, blind and destitute in Opportunity Wages. Seven hundred and forty persons were materially aided, and 18,000 customers availed themselves of the opportunity to purchase second-hand clothing and other articles at a saving, while the attendance upon the various activities—social, religious, day nursery, clubs, summer camps, gymnasium, and Sunday School—total 57,000. Conversions are not infrequent.

THE BISHOP STUNTZ MONUMENT

In loving memory of the challenging life of Bishop Homer C. Stuntz, who died on June 3, 1924, the ministers of the Area have marked his grave in Forest Lawn Cemetery, Omaha, with a beautiful monument in token of their affection and esteem, which was unveiled with impressive ceremonies on Sunday, October 30, 1927, in the presence of a large assembly of the Bishop's friends and admirers. In this Area Bishop Stuntz began his ministry in 1884. From this Area as a member of the Upper Iowa Conference he was elected Bishop in 1912, and here after four years of episcopal supervision in South America, he completed his heroic and fruitful life work as resident Bishop 1916-1924. Here also his wife resides, making her home in Stuntz Memorial Hall, South Tenth Street.

REV. C. C. CISELL, D.D.

The sudden death of Dr. C. C. Cissell, Area Secretary and District Superintendent, on December 23, 1926, at the age of fifty-six brought sorrow to the entire Area and left a large vacant place in the Area Office. The Doctor was the first to welcome me to the Area after my assignment and quickly came to be a brother beloved in service as we worked together. His grave is near that of Bishop Stuntz in Forest Lawn, Omaha.

PERSONAL

One cannot close a report of four years' activities without feeling as did Cecil Rhodes who, although one of the most conspicuous statesmen and empire builders of his generation, came to the end of his eventful life saying as his final utterance, "So much to do, so little done." The serious infection which compelled a sudden halt in 1926 in an uninterrupted ministerial record of forty years, while completing a chain of Annual Conferences in California, was completely conquered after months of suffering and left me in perfect health, making the heavy evangelistic program of the past year a constant delight.

PITTSBURGH AREA

FRANCIS J. McCONNELL, RESIDENT BISHOP

The statistics of the Pittsburgh Area show that during the quadrennium something over fifty-three thousand persons have come into preparatory membership but that the net gain has been but little over one thousand. I am not able satisfactorily to account for this discrepancy. I suspect there has been illegitimate pruning of church records, in spite of repeated cautions to the preachers, and I fear there has been considerable pastoral slackness in looking after delinquents.

The four year period has been marked by large activities in church building enterprises. Splendid structures have been erected at enormous cost, the prevailing style of architecture being some adaptation of Gothic. The employment of this style in itself shows a much wider program of church activities than we have heretofore known—more commodious provision being made in all the new buildings for various educational, recreational, athletic, and social equipments. Anyone visiting the towns where these new buildings have been erected cannot fail to see that the buildings themselves will, as long as they stand, make deep impression upon the life of the communities. I would mention especially the new buildings at Warren, McKeesport, Connellsville, Bellevue, and Dawson, all in Pennsylvania—the last beautiful church being given as a beneficence to Dawson by Mrs. Sarah B. Cochran.

It is too early as yet to make any attempt at balanced estimate as to the effect of the outlay of so much money in church edifices. It cannot fairly be said that any of these larger enterprises have begun their careers in the new surroundings by curtailing their benevolent enterprises. Most of the churches embarking upon these expensive ventures have made it a duty to keep their World Service offerings from showing any decrease. I look forward, however, with considerable misgiving to the future. The prospects are that the initial costs of the more elaborate enterprises will be successfully met, but the danger is that in the long run the heavy bill for upkeep may cut into contributions to general benevolences.

These benevolences in all three of the Conferences have shown steady decrease through the four years—at the same time that the total of benevolent giving has increased. The reasons which are usually assigned in the Pittsburgh Area for the decrease are various phrasings of the one claim that local enterprises had been compelled to wait during the period of special centenary

effort. It would seem, however, that enough time has elapsed since the Centenary to deprive this explanation of its force. There is considerable mention of the difficulty of getting benevolent contributions designated to specific objects under our present plan. I do not find that there is any especial criticism of our church-wide benevolent agencies except at this one point. The distressing fact does stand out that, for whatever cause, the disciplinary benevolences do not seem to make an appeal equal to that of other causes nearer at hand.

The moral and spiritual temper in all the Conferences during the quadrennium seems to have been excellent. There has been nothing suggestive of schism or division over any question. The legislation of the last General Conference concerning District Superintendents has meant that almost all the superintendencies have changed hands since 1924. The Conferences seem to be satisfied with all the superintendents now at work. I may be permitted to remark that it is not always easy to get men for superintendencies. There is in some quarters a demand that men be taken out of good pulpits and put on Districts, whether they themselves accede to this willingly or not. My experience is that such compulsion brings bad results. At one Conference held this quadrennium superintendencies were offered to nine men, all of whom refused. It is only fair to say that the men who did finally accept have been unusually successful, largely because of their willingness to throw themselves heartily into the task.

The problems of the Area as a whole are a combination of rural and industrial. Though Pennsylvania lies on some of the world's greatest highways, it has localities where the conditions are as remote as could be imagined. The handling of these outer, more distant charges, is increasingly difficult—the one redeeming feature being that the roads-building movement of the past ten years have made it possible for Superintendents and Pastors to get over their fields more expeditiously. The general attitude as to social and industrial problems throughout the Area is measurably progressive. I think that the Pittsburgh Conference is now more forwardlooking on such questions than any other Conference with which I am familiar. Parts of Pennsylvania and of West Virginia have experienced desperate strikes in the past four years. The conditions in both States have at particular crises been a disgrace to civilization, to say nothing of Christianity. In every such crisis it is most difficult to get a just view of the merits of the issues. On the whole, the ministers have been concerned most as to the human values, and on the broad question of these values they have spoken up fearlessly, and have exerted themselves to the utmost to relieve the more pressing hardships, taking the initiative in relief measures during the coal strike. Pittsburgh itself has had the

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reputation of being indifferent to the suffering involved in labor conflicts, but the city has, during the past nine months, responded surprisingly well to appeals to help those suffering through strikes. The creation of public opinion which will not tolerate the conditions out of which strikes come seems to lag heavily, but the ministers are in the forefront of those working for that better social order which will make impossible scenes such as we have beheld in the past six months.

Since the last General Conference new presidents have come to Allegheny College and to West Virginia Wesleyan College. Dr. James A. Beebe has brought to Allegheny the fruits of ripe experience both as pastor and as teacher, and Dr. Homer E. Wark has brought to West Virginia training developed in the foreign mission field and in the professor's chair. Both institutions are doing a high grade of work. Allegheny, with a hundred years of distinguished history, is as fine a college as Methodism boasts. West Virginia Wesleyan is still confronted with the problems of educational pioneering, but is making remarkable advance. Both schools are keeping in closest touch with their thoroughly Methodist constituencies. The educational situation in general, and in religious education in particular, throughout the Area shows considerable advance in the past four years, but our chief weakness is at this point of religious education. The Area is almost at the center of a territory which has been Methodist for more than a century, and Methodist traditions are very potent. There is still considerable tendency to think of church service almost exclusively in terms of preaching and prayer-meeting. The problem of definite religious training of the youth, which is as thoroughly characteristic of Methodism as is any other feature, is not yet taken seriously enough. Perhaps it would be better to say that we have not yet tapped the sources of financial supply which will make adequate religious education possible. The preachers are rightly fearful of so overloading the local budget that the large outside appeals may not be heard. Even at considerable risk for the time being, ampler provision ought to be made for the systematic religious training for the young. Notable experiments in religious vacation Bible schools are being tried out, but we have a long distance yet to go before our duty in these respects is adequately discharged. The Pittsburgh Conference has made determined effort by various forms of high grade institute work to deal better by the opportunities before us.

The evangelistic effort used throughout the quadrennium has largely been that of personal solicitation. The actual results in the improvement of churches through this method seem to be quite encouraging. Whatever disadvantage there is in the method appears to lie in the loss to the churches themselves through not hearing the fundamental truths of Christianity, such as

repentance, conversion and assurance, as emphatically discussed as in the days when more definite effort was made to reach outsiders through special services. While I think the spiritual life of the churches is increasing in effectiveness and power, I cannot help noticing an absence of pulpit discussion of some essential phases of Christian experience. I do not think there has been a time when the work of the Area has gone forward with more practical effectiveness so far as outcomes which can be measured are concerned. I think, however, there is peril in the failure of some of our ministers to indicate lines of approach to what we may call the deeper aspects of Christian experience. For the past twenty-five years I have been traveling somewhat extensively among the colleges of the country, partly for the purpose of holding personal interviews with students. I do not believe that I have ever met more serious questioners than during these past four years. How shall we think of God? What can we believe concerning prayer? Is it possible to apply Christianity to the larger social questions? It is after such manner as this that the students are making inquiry to-day. In almost every instance I have asked questioners why they have not carried their questions first to the Pastors of the churches from which they have come. The reply usually has indicated that the students have thought of the Pastors as engrossed in practical duties and as not likely to have much light on such problems. For this over-emphasis on actual material results, especially in collections, the whole Church itself, and especially the religious temper of the time, are at fault. The pressure upon Pastors for visible results is so unremitting that some most important phases of the Christian message receive but scant attention.

The morale of the ministry throughout the Area has been good. There is a feeling at almost every session of a Conference that the appointments are increasingly hard to make, but I am not sure that this impression is just. It is true that there is increasing anxiety among ministers as their terms in pastorates draw to a close, but I do not believe that the appointments cause any more restlessness now than in former days. Of fifty changes made at one session within the past year all the men moved at something of an increase of financial advantage, except possibly five who found in the change some increase of opportunity which offset slight reduction in financial support. The Area has shared in the widespread discussion of proposed changes in our Methodist procedure as it concerns Bishops and Superintendents. The discussions, so far as I have heard them, have been in good spirit and on a high level of insight and understanding.

No single feature of the Pittsburgh Conference work holds out more promise than the Pittsburgh Church Union under Dr.

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Sanford W. Corcoran. Under Dr. Corcoran's leadership the leading Methodist laymen of Pittsburgh are working faithfully and skillfully to make our resources count for the redemption of the city. The wise provision that permits the appointment of Superintendents of Church Unions to place in the Cabinet has worked well in Pittsburgh in helping educate the whole Conference to the city needs.

The work in Porto Rico is, under our system, a part of the Pittsburgh Area. The Porto Rican work has from the beginning been conducted with soundly conceived interdenominational measures which limit the different denominations to carefully apportioned fields, thus preventing needless duplication and consequent waste of funds. There has been a good deal of criticism of our handling of our part of Porto Rico—the criticism coming mostly from visitors from the United States. The criticism usually overlooks the fact that Porto Rico is in the tropics, that long centuries of Spanish overlordship helped foster the idea that certain forms of labor accepted as honorable in the United States are in Porto Rico menial; and in addition there is the somewhat delicate problem of the relations of Porto Rico to the United States. Those who know most about religious conditions in the Island have in the main ample reason to be gratified at the record our Church has made. The most serious objection is that we have not yet made full use of the Union Theological School for the preparation of our workers. There is ground for this objection, but better adjustment should be made, and can be made. The difficulty seems to be that we have not yet become enough accustomed to the idea of union schools to adjust ourselves readily to having our preachers taught the essentials of Christianity by those who belong to some other denomination than our own. In union schools, often futile and absurd questions as to doctrinal soundness are raised—the root trouble being that members of various denominations cannot always recognize the truth when uttered in accents different from their own. I wish to express my appreciation of the superintendency in Porto Rico of the Reverend Manuel Andujar, who has had, I think, a longer term of service than anyone else on the Island, and has held our work close to the central tasks which must occupy the first place as long as we have no larger sums of money to expend. Brother Andujar's years of Porto Rico superintendency have been marked by a complete sense of responsibility in the use of mission funds, by unyielding emphasis on important foundation principles and by unflagging industry.

PHILADELPHIA AREA

BISHOP JOSEPH F. BERRY

The progress of the Church in the Philadelphia Area has been steady rather than spectacular. Many of our important enterprises have had a substantial growth. The pastors have, in the main, been alert and laborious. And many of our laymen have shown a high degree of devotion to the spiritual and material interests of the Church.

I would be glad to report a larger numerical increase. This territory has long been noted for its evangelistic activity. Revivals have been held during the quadrennium in many of our churches. But the ingatherings have not been as large as formerly. During the year just closing the method of "visitation evangelism" has been tried with good success. It has come to pass that the attendants at evangelistic meetings are nearly all members of the Church. It is exceedingly difficult to secure the attendance of unconverted persons. The plan of visitation evangelism sends Christians out into the community to seek those who will not come to the church. Many such are reached. Whether the Holy Spirit is sufficiently recognized, and a definite spiritual experience insisted upon, in this form of evangelistic effort is a question upon which there is much divergence of view.

We have had Area gatherings each year to promote the cause of World Service and other enterprises of the Church. These have been largely attended and the beneficent results have been apparent.

The two schools within our territory—Wyoming and Pennington Seminaries—are in a prosperous condition. Dr. L. L. Sprague is still at the head of Wyoming, and is a leader universally respected and loved. Dr. Francis A. Green's administration at Pennington is increasingly successful.

PHILADELPHIA CONFERENCE

Philadelphia is one of the major Methodist centers of the land. Our Church is relatively stronger in the city than in other parts of our territory. We have 121 churches within the city and about 200 in the city and its immediate suburbs. This gives us numerical leadership among the Protestant communions, though two other denominations exceed us in financial resources.

Our institutions of mercy and help are unsurpassed in Methodism. The Methodist Hospital has the highest rating, and is

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managed with consummate skill. The Home for the Aged has a new addition costing nearly \$200,000, and the campaign which raised this large sum was a notable achievement. The fine Orphanage is supervised by a company of elect ladies who have unusual executive ability.

The historic Saint George's Church has been completely renovated, and is now in nearly perfect physical condition. Located, as it is, in a purely commercial district, local congregations and membership are necessarily small. But the affectionate interest which centers in this oldest church building of American Methodism makes its maintenance a labor of love.

In the same neighborhood is the Deaconess Home, one of the very best in the denomination.

During the past year a commission has been at work on the double problem of the declining down-town church and the church in the rapidly extending suburbs. A scientific survey of the various communities involved has been made, and an intelligent program for the benefit of both classes of churches is being carried out. This commission proposes not only to ascertain the peculiar needs of these fields, but will lead in an effort to provide, perhaps, a million dollars for local church extension.

A rather striking exception to the experience of down-town churches is that furnished by the Arch Street Church, Philadelphia. It is in the midst of a wholly commercialized section, yet the auditorium of that fine church is literally crowded each Sunday morning and evening with eager congregations. Dr. Milton H. Nichols is having a remarkable pastorate in this vital center.

An enterprise of special pride to Philadelphia Methodism is the work conducted for the religious culture of Methodist students at the university and several professional schools. Old Asbury Church, the center of the work, has been renovated at an expense of about \$50,000, and this amount has been largely paid. Mr. William Boyd, president of the Wesley Foundation, has put his time and money and personality into this enterprise without reserve, and is largely responsible for an outstanding success.

NEW JERSEY CONFERENCE

The territory of the New Jersey Conference is largely rural. It was the scene of the early labors of Francis Asbury and other pioneer leaders. Several of the church edifices still used were erected at the very beginning of American Methodism.

Our Church in this territory is definitely evangelistic. A half dozen camp-meetings of the old-time type are conducted each summer. The most conspicuous of these is the meeting at Ocean Grove.

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The Home for the Aged at Ocean Grove and the Bancroft-Taylor Rest Home, at the same place, are conducted in an admirable way. Each is doing a most beneficent work.

Camden, Atlantic City, Ocean City and other communities are growing with great rapidity, and need an administration of unusual alertness if we are to keep up with the opportunities for church extension which are offered.

WYOMING CONFERENCE

This Conference has maintained its conspicuous leadership in its zealous support of our denominational benevolences. From the hour of its organization the Storehouse Tithers Association has been a distinct benediction to the churches. New associations are still being organized, and the membership of those already in existence is growing. If the whole Church could but be induced to adopt this plan of systematic benevolence our worry over the maintenance of our benevolence program would suddenly come to an end.

The Wyoming Conference has had an unusual church-building era. The Religious Educational building of Elm Park Church, Scranton, is probably the most complete plant of the kind in the denomination. Modern edifices have been built at Moscow, Athens, Oneonta, Forty Fort; Central Church, Endicott; High Street, Binghamton; Clinton Street, Binghamton; Ogden, and elsewhere. The church at Johnson City, New York, is a notable edifice. It is an architectural gem, and there has been provided every facility for modern church life and work. The cost was more than \$300,000, every cent of which was given by Mr. George F. Johnson and other members of the Johnson family. The great building is a memorial to Mrs. Sarah Jane Johnson, for many years a most devoted member of the church.

DELAWARE CONFERENCE

This Conference is large in geographical extent, and is made up of some of the ablest and most devoted colored preachers in Methodism. The recent immigration from the South has helped to increase the membership of our churches, especially in the cities. Our congregations in Philadelphia have, in a brief time, grown from five to thirteen.

The Delaware Conference shares with the Washington Conference in the maintenance of Morgan College. Many pulpits in both of these bodies are supplied with pastors who were graduates of Morgan. The mental and spiritual inspiration given by that fine institution is manifest all over this country.

The experiment of forming a New York District has been watched with much interest, and seems to be gradually solving a difficult administrative problem. The two or three important

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colored Methodist Episcopal churches on Manhattan Island ought to be in the Delaware Conference rather than in the New York Conference. The New York District of the Delaware Conference needs these churches. To attach them to a white Conference when they are within the territory of a colored Conference seems both illogical and unwise. Whatever reasons may have once existed for this inconsistent arrangement, those reasons have now passed away. The General Conference would be doing a just and commendable thing if this matter were rectified during the present session:

This is my final report to the General Conference. After twenty-four years of active service in this office, I shall take my place in the ranks of the retired without an atom of regret. I have worked conscientiously to promote all the interests of the Church within the Area and, with a few exceptions, have had the cordial co-operation of my brethren. While I am fully conscious of my limitations and failures, I am happy over the measure of success which has been secured. I am closing my fifty-fifth year in the ministry, and retire from the active relation with undiminished love for the great Church which has given me the privilege, as pastor, editor and general superintendent, of so many years of service.

PORTLAND AREA

BISHOP WILLIAM O. SHEPARD

The General Conference of 1920 appointed a Commission on Foreign Language Work, and the Commission's report, including a recommendation that our Foreign Language Work should be grouped in five Episcopal Areas, was adopted by the General Conference of 1924; and as the San Francisco Area already had in it Japanese, Chinese, German, Swedish and Latin-American Missions or Conferences, it was deemed wise by the General Conference to add to the San Francisco Area the Swedish, Norwegian-Danish and German Conferences which had formerly been in the Portland Area, and which geographically were coterminous with that Area. Some of these Conferences will doubtless request the General Conference to adjust the Areas so that they may be returned to the Portland Area.

In any comparison of membership, benevolences, or property valuation with the report to the last General Conference, it should be remembered that the Portland Area has been diminished as above stated.

The Columbia River and Puget Sound Conferences declined to unite under the enabling act of 1924, and the General Conference may be asked to continue that permission.

The Area as administered during the past quadrennium has included the Columbia River, Puget Sound and Oregon Conferences, and these Conferences cover Alaska, the State of Washington, the northern part of Idaho, and the western part of Oregon. This makes the Portland Area one of the smallest Areas numerically and one of the largest geographically, including several large and rapidly growing cities, great rural sections in each of the States, and the "immense snowy wastes" of Alaska. This section of our country is usually spoken of as "The Great Northwest," and is one of scenic beauty, romantic interest and great promise.

Although the Church was established here early in the last century, it is still a comparatively new country, and in many respects is facing new conditions and building its developing institutions upon unsettled foundations. In such detached territory peculiar problems are found. There is much evidence that the denominations in their period of missionary expansion overchurched many small communities. There has also been much doctrinal extravagance on the part of irresponsible persons.

It has been, therefore, most difficult to maintain, and upon occasion recruit, an educated and capable ministry. The need is not met by sufficient consecration of Christian parents and

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the response of our youth to the call of the Master; and many who do respond to the call and attend eastern schools for their preparation for the ministry, after several years of absence, and after having related themselves to Conferences in the East, are, upon graduation, unable to undergo the great expense of returning to the Pacific Coast to await appointment to uncertain charges in the fall.

The Kimball School of Theology, therefore, is a necessity; and it is a pleasure to report that the School has during the quadrennium strengthened her faculty and adopted new and enlarged plans, resulting in an increased attendance of students and a larger interest and support from the patronizing Conferences. It is still necessary to make drafts upon the older sections of the Church in order to maintain the personnel of the ministry. It is believed that the ministry has thus been strengthened.

The other educational institutions have had successful periods. Willamette University has added a half a million dollars to her endowment, and the number of students seeking admission to her halls has far exceeded the limit set by her faculty and management. This first far-western University, under the capable and experienced hands of her President, Dr. Carl G. Doney, worthily enjoys the high esteem of the Northwest.

The College of Puget Sound has erected and dedicated a magnificent administration building, at a cost of a quarter of a million dollars; and a fine, modern science hall, completed and equipped, awaits dedication at commencement time. Half a million dollars has been added to the endowment, and, at the time of this writing, the dauntless President, Dr. E. H. Todd, is launching a campaign for a similar amount in the city of Tacoma. The student body has greatly increased since the selection of the forty-acre campus in Tacoma, announced in the report four years ago.

Much attention has been given to the work of our churches at the seats of our state schools where we have active and successful Wesley Foundations. In Seattle, at the main entrance of the great Washington University, where there are over five thousand students, one sixth of whom have Methodist affiliations, has been erected a commodious and attractive building which houses well the Methodist student activities. The University Methodist Church is to be built at the same strategic location, and will cost nearly a half a million dollars. An already completed unit, a very beautiful Temple, has cost two hundred and seventy-five thousand. Four other Wesley Foundations, at Pullman, Washington, Moscow, Idaho, and at Corvallis and Eugene, Oregon, have been enthusiastically active during the quadrennium. Conditions at these large educational centers have been carefully studied and every effort made

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to meet the needs. Hopeful beginnings of similar work have been made at the many normal schools. It is believed that no expenditure will yield greater results to the Kingdom than the money invested in Wesley Foundations.

The Portland Area contains a goodly list of philanthropic institutions which were carefully enumerated four years ago. All have succeeded and grown. Special mention, perhaps, should now be made of the hospitals at Spokane and Wenatchee, Washington, which have in every way prospered. The finest medical and surgical equipment has been provided, and the properties improved and debts reduced. The Seattle General Hospital retains its fine reputation for service, and is carefully planning for a new location and building.

The removal of the Jesse Lee Home from Unalaska to Seward, Alaska, and the erection of two fine buildings for Alaskan native children, at a cost of \$130,000, under the auspices of the Woman's Home Missionary Society, should be noticed. The same noble Society conducts a Settlement Center for the Christianization and Americanization of the people in the congested section of Portland. Under an offer of the National Society of \$50,000 for a new building to house the activities of the Society in this neighborhood, a like amount has been subscribed in Portland and the Oregon Conference. Half of the money is already in hand and the building will be erected in the near future. A new beautiful and well-equipped hospital and nurses' home at Marshfield, Oregon, have been built and dedicated, but owing to the ease of obtaining money under the bonding process and method, there is now a very embarrassing debt.

Deaconess Work is to be found in each of the Conferences of the Area. In the Puget Sound Conference the work centers in the Children's Home, at Everett, Washington, a Community Settlement, in Seattle, and in the Northwest Training School in the same city. The Home in Everett is contemplating a new building. The Settlement in Seattle has recently dedicated a \$16,000 plant. The School has purchased a new building for a school and home, with fine adjoining property, has paid all indebtedness on the present location, and is proceeding in the contemplated erection of new buildings. An investment amounting to \$25,000 has already been made. This school has existed twenty years and has one hundred and eight graduates. Its course of study is uniform with that of other Methodist Training Schools.

In the Oregon Conference, the Portland Deaconess Home has had a prosperous quadrennium, with a full quota of workers in the churches and in the industrial sections of the city. The hospitals of the city also receive the Christly ministry of this consecrated sisterhood.

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This form of Christian service in the Columbia River Conference centers in the two very efficient hospitals already mentioned, and to it they are indebted for much of their prosperity.

The work of the Board of Home Missions and Church Extension in the Pacific Northwest should have wide publicity. This Board has rightly regarded this section as missionary territory. Several strategic enterprises have been maintained, as at Bremerton, Washington, the home of one of the largest Navy Yards of the country; the Wesley Foundations already mentioned; the seven Indian Mission stations which are maintained under most difficult conditions; the several important churches erected far from the centers of population, and made "experimental stations"; the work of the logging camps and lumber-mill towns, with three full-time workers; the support of superintendents and the maintenance of institutes for the study of rural church work; and the assistance in building enterprises and liquidation of debts throughout the Area. Inasmuch as the past quadrennium has not been notable for new buildings, special attention has been given to reducing obligations upon our church property.

The salesroom of the Book Concern in Portland has shown much growth since 1924, and the sales amount now to about \$150,000 per annum. This is larger than the gross sales of some existing depositories, and the size and needs of the patronizing areas are much greater than those at present served elsewhere. The accounts of the Portland branch are kept at the depository eight hundred miles south, which is very unsatisfactory. The establishment of a fully accredited depository in Portland would doubtless greatly increase the sales, and, it is believed, would be wholly justified.

The Pacific Christian Advocate, published in Portland, the leading denominational paper in the Northwest, has had a prosperous quadrennium. It increases in popularity in its own territory and is deservedly attracting attention throughout the Church. The personal and unofficial service of the editor, Dr. Edward Laird Mills, has been most helpful and efficient.

The comparatively mild climate of the Northwest has attracted a large number of ministers of advanced age, and before the Area system was adopted little attention was paid to equitable exchanges. The proportion of retired ministers is therefore very large, and their disciplinary support has required much attention. In all of the Conferences funds are being built up, though very slowly, for the care of these honored men. Until such funds are provided the tax upon the Church must be severe. In some of the Conferences it has amounted to from twelve to fifteen per cent of the pastors' salaries. The pro-rating of the salaries has everywhere been required; and therefore the retired ministers have been paid their claims nearly

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in full. In all of the Conferences of the Area in the last four years campaigns for endowment funds have been made with measurable success, and canvassing is still being prosecuted.

In general it may be said that gratifying increase has been made in the Portland Area. Pastors' salaries have been increased about 10 per cent. Church and parsonage property have been increased in value by \$1,520,888, figures arrived at not by inflating former values, but by legitimate additions. Several large churches have been erected and dedicated, and numerous parsonages and smaller churches have been built, enlarged and extensively repaired. Nevertheless these increases have been offset by a decrease in disciplinary benevolences of 23 per cent, every Conference failing in about the same percentage, and in spite of the fact that much urgency has been given to the World Service subscriptions and collections. Although at the beginning of the quadrennium pastors and churches were enthusiastic and presented the World Service program with care, the collections have been made under difficulties which should at least be mentioned. Severe and long continued drought has been experienced in the Area, reducing the population in many of the rural counties by ten to thirty-five per cent. In some places churches have been disbanded, and in many places all financial efforts, local and benevolent, have been rendered difficult or impossible because of abnormal weather and crop conditions.

Much emphasis has been placed upon the spiritual life, and evangelism has been given the greatest possible attention. The District Superintendents and pastors are heartily committed to this program of the Church, and at the time of writing this report nearly every church in the Area is either in evangelistic meetings or planning for them. Some leadership has been given by our pastors to union movements in the larger cities, and good results have been obtained.

The Resident Bishop has endeavored in every way to promote the interests of the Church. Emphasis has been placed upon evangelism, but the education of the young people and children of the Church has not been neglected. The effort has been made to make every church the evangelistic agency for its own community, making the pastors and people responsible for the welfare of the old and young. The Sunday Schools, therefore, have not been neglected. Many Epworth League Institutes also have been held every summer, and some in the mid-winter. The Schools for Religious Education in the cities have been fostered in every possible way.

Early in the quadrennium a vote was taken for the organization of District Conferences throughout the Area, and these have been regularly held in most of the districts. The size of the districts has, however, made it very difficult to secure the attend-

Portland Area

ance of all the pastors, and especially of the laymen, and the conferences as such have been only moderately successful. The meetings held, comprised mostly of ministers, have been fine occasions for placing emphasis upon pastoral preparation and work, evangelism, and the responsibility for the collections of World Service monies—which is but indirect evangelism. In spite of this latter emphasis many pastors who have been accustomed in former years to report “benevolences in full” have failed to keep up their pace in this respect. The Resident Bishop reports this fact with no degree of complacency.

The Resident Bishop, obedient to the judgment and recommendation of the General Conference, “That more frequent changes in the presidency of the Annual Conferences within Episcopal Areas . . . will promote the best interests of the whole Church,” welcomed for the presidency of the Conferences in the fall of 1924 and 1926, two of his colleagues. The Area was greatly blessed and edified by the presidency of these brethren and gave thereto abundant and universal testimony. Their services permitted the Resident Bishop to be busy elsewhere, and by assignment he went in the early summer of 1924 to South Africa to hold the Southeast Africa, the Rhodesia, the Congo and the Angola Mission Conferences. He also presided during the quadrennium at the sessions of the Pacific German, the Western Norwegian-Danish, the Pacific Japanese, the Latin-American, the Central Tennessee, the Georgia, the Chicago-Northwestern, the North Indiana, the Wisconsin, the Rock River, the Eastern Swedish, and the Maine Conferences or Mission Conferences, and twice he presided in each of the Conferences of the Portland Area.

In the summer of 1927, accompanied by the District Superintendent and a representative of the Board of Home Missions, a visit was made to all the mission stations of Alaska in the endeavor to hearten the workers in that difficult and lonely field. The buildings at Seward, already mentioned in this report, were dedicated, a native church of over a hundred members was organized, and knowledge concerning the field was attained, and opinions concerning our future operations there were reached and reported to the Board of Home Missions.

In closing this brief report it is a pleasure to record that notwithstanding much specious mail propaganda, and some misrepresentation, from the restless and disappointed elsewhere, few of the pastors or laymen of the Portland Area have been led into error, and the morale of the conferences and churches has been strengthened, and harmony has been unbroken during the quadrennium. The hearty co-operation in all plans for the extension and enrichment of the Kingdom on the part of his companions in service is gratefully recognized by the Resident Bishop of the Portland Area.

SAINT PAUL AREA

BISHOP CHARLES EDWARD LOCKE

Returning to this country after four eventful years in the Philippine Islands, it was a kindly Providence which caused the lines to fall unto us in the pleasant places of the Saint Paul Area. Bishop Mitchell, my honored predecessor, handed over to me a work masterfully administered and with a momentum which promised continuous success. I was cordially received in all of the five Conferences covering the wide-spreading distances of Minnesota, Wisconsin and South Dakota. The Saint Paul Area reaches from within a few miles of Chicago to the picturesque Black Hills country of South Dakota—a distance of more than one thousand miles, and from the southern boundary of Wisconsin to the Canadian border, approximately five hundred miles, making an area of more than 200,000 square miles. In the five Conferences, Wisconsin, West Wisconsin, Minnesota, Northern Minnesota and Dakota, there are 862 preachers and 963 different congregations. The Bishop is ably assisted by 21 District Superintendents. It is evident that there are not enough Sundays in the year for a resident Bishop to visit all of his churches in a quadrennium, even if he should meet with two or three congregations each Sunday.

Since the region covered by this Area is almost wholly agricultural, it will be seen that the material prosperity of our churches is very largely dependent upon the annual harvests. If the fields yield bountifully, the people are amazingly generous, but if, as has been the case during this quadrennium, the harvests have been meager, there must be an inevitable decrease in the financial offerings. This present prosperous year will, no doubt, show a large increase in the liberality of the people.

Happily, it is often the case that the spiritual life of our members is enhanced in times of material depression, and so we are able to report an increase in our membership during the quadrennium of 6,447, as per the following table:

Conference	1923	1927	Gain	Loss
Dakota.....	26,326	27,972	1,646	
Minnesota.....	28,203	32,151	3,948	
North. Minnesota...	32,009	32,131	122	
West Wisconsin.....	30,180	29,145		1,035
Wisconsin.....	33,180	34,946	1,766	
	<hr/> 149,898	<hr/> 156,345	<hr/> 7,482	<hr/> 1,035

While there has been some decrease in World Service, it is not because our people have lost their love and loyalty for their

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churches. In general benevolences there has been an increase of \$23,771, as per the following table:

Conference	1923	1927	Gain	Loss
Dakota	\$129,008	\$156,800	\$27,792	
Minnesota.....	138,982	185,527	46,545	
North. Minnesota.	193,397	177,616		\$15,781
West Wisconsin...	159,040	143,635		15,405
Wisconsin.....	238,753	219,373		19,380
	<hr/> \$859,180	<hr/> \$882,951	<hr/> \$74,337	<hr/> \$50,566

There is every evidence that the Methodist Episcopal Church is steadfastly moving forward in this Area. Our preachers are studious, aggressive and consecrated, and our people are faithful and true. As farming conditions become more settled our churches will be able to report not only larger giving, but debts wiped out and new enterprises initiated.

Each of the three colleges of the Area, Hamline, Dakota Wesleyan and Lawrence, have conducted financial campaigns during the quadrennium, in which more than two million dollars have been added to their material resources. Several of the nine hospitals have received amounts reaching into hundreds of thousands of dollars.

On the whole, the financial condition of churches, schools and hospitals is hopeful and our people are optimistic. However, the resident Bishop is strongly discouraging any new building enterprises unless at least 75 per cent of the money is in hand before construction shall have begun. Huge interest accounts are paralyzing, and it is poor financing when trustees build beyond the ability of the people to pay. It is far better to worship in antiquated buildings with limited equipment than to encumber a congregation with a crushing debt, which discourages the people and disheartens the preacher. It is well to be sanguine and hopeful, but alas! interest accounts accumulate and have to be paid, and deficits are hard on optimism.

There are three new college presidents in the Area. Dr. Earl A. Roadman succeeds Dr. E. D. Kohlstedt, who was called to the high responsibilities of the Secretaryship of the Board of Home Missions; Dr. A. F. Hughes, who fills the place of Dr. S. F. Kerfoot, who for fifteen years gave Hamlin his masterful guidance; and Dr. Henry F. Wriston, who has come to Lawrence, following in the footsteps of Dr. Samuel Plantz, who during the years of his incumbency saw Lawrence develop from scarcely more than an academy to one of the highest grade colleges in the country. These three able men bring to their new positions experience and culture, as well as indomitable personalities.

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LAWRENCE COLLEGE

There has been a notable growth in the faculty of Lawrence College during the quadrennium, and its compensation has been advanced. The cost of instruction for the school year 1923-24 was \$130,514.62, as against \$156,400 in 1927-28. A small decrease in registration is due to advances in standards of admission and graduation, and in fees, and to a general decline in attendance upon midwest colleges. At the same time the effectiveness of the college in holding its students has shown a marked increase. The faculty-student ratio has been improved, so that there is now one instructor to every twelve students. There is a larger percentage of advanced degrees among the faculty members than in perhaps any college in the middle west. Teaching hours have been reduced with favorable results in the quality of teaching. The improvement in faculty salaries and in the conditions of teaching are primarily responsible for the effective work.

The annual appropriations for the library have been increased and a special gift of \$10,000 for immediate use has made possible the addition of many scholarly works for the use of the faculty.

Construction of a new gymnasium is to begin in the spring of 1928, the sum of three hundred thousand dollars having been raised, mostly within the Board of Trustees, for the purpose. The principal donor was Mr. L. M. Alexander of Port Edwards, Wisconsin. In addition, the college acquired a new athletic field and a field house, the total cost being \$45,195, largely the gift of Mr. George A. Whiting, of Neenah. The college has acquired land for a new boys' campus on the south side of the Fox River, about a half mile from the present campus. About fifty acres in all were secured. The first building to be erected upon this new campus will be the boys' gymnasium.

HAMLIN UNIVERSITY

The university considers its main objective the service it can render to the church which supports it to provide trained leadership, not only for definite Christian activities, but in all walks of life. The administration and faculty are eager in every way to promote such agencies as contribute to religious interests on the campus. There are at present thirty-five young people in the college who are preparing definitely for some sort of Christian work.

During recent years the endowment of Hamline University has been gradually increased. The institution is in process of collecting pledges which, with a contribution from the General Education Board, will within two years provide the institution with approximately two millions of endowment. This gives the university a firm financial basis and guarantees its

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future. There has also been given careful attention by the administration to maintaining educational standards. The institution is accredited by every rating agency in the United States and credits are received at face value by all leading universities. The great need of the college is for increased assets for new buildings and equipment. There is every reason to believe that the constituency of the institution will provide these in the near future.

DAKOTA WESLEYAN UNIVERSITY

Dakota Wesleyan University maintains a special school of music in addition to the college of liberal arts, which comprehends a four-year course in education leading to a life professional diploma; a four-year course in home economics, which prepares teachers in Smith-Hughes high schools; a two-year course in education leading to a state certificate, and special two-year pre-professional courses for medicine, dentistry, engineering, law and theology.

Approximately ten thousand have been enrolled and have gone into the world during the forty-two years of her history. Her alumni are serving posts of national and international leadership in Y. M. C. A., Church, educational and missionary causes, judicial and administrative offices, but primarily her service has been to the towns and country regions of the Missouri, Sioux and James River valleys. There are at the present time in the service of the public schools approximately forty-five school superintendents and principals, one hundred and sixty-five high school and five hundred grade school teachers. Many of the state institutions likewise have Wesleyan alumni upon their faculties. Dakota Wesleyan is represented upon almost all mission fields.

In spite of a trying financial crisis, Stout Hall, a small dormitory for men, has been added to her equipment, and a campaign for \$600,000 completed. The homes and church organizations of twenty-six thousand eight hundred loyal Methodist people are back of the enterprise.

THE WESLEY FOUNDATION OF WISCONSIN

The Wesley Foundation of Wisconsin provides church activities for 1,100 Methodist students who attend the University of Wisconsin during the regular session. It also serves nearly 800 during the Summer Session. Thousands of students over a period of years have joined in some one of the many activities sponsored by the Foundation. Many of them are effective leaders in local churches today. Already more than one hundred young people have gone from the university into full-time Christian work.

In April, 1926, Rev. Arlie H. Krussell became the new direc-

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tor, succeeding Dr. E. W. Blakeman. He now has associated with him Rev. George V. Metzel. Rev. Elmer L. Cooper is entering upon his fifth year as Field Secretary.

All of the activities of the Foundation and the University Church are carried on at present in the Social Hall, the first unit of the Foundation building. No more than 300 can be accommodated at a worship service. This space has been found altogether inadequate. Enough money has already been raised to proceed with the erection of another unit, costing about \$65,000. Construction will begin in the spring of 1928.

Two-thirds of the congregations consist of students. More than fifty members of the faculty are connected with the church. Seventy-five students are now attending the Regular Session for religious instruction in five student classes. About the same number is the average in the one large Sunday morning class during the six weeks' Summer Session. The Student Epworth League has an average attendance of more than one hundred. An attendance of from 250 to 325 is the rule at the social gatherings.

The Foundation now publishes a Year Book. Each month excepting the summer, The Wesleyan of Wisconsin, a news sheet, is sent to the patrons of the Foundation, the parents of our students and the pastors of Wisconsin.

It is very encouraging to report that the spirit of good will toward the Wesley Foundation of Wisconsin has steadily increased during the past quadrennium. Pastors and parents frequently write concerning their young people in the university. The two Methodist Conferences of the state gave the Foundation \$2,500 on apportionment toward current expenses last year. This is a decided increase over past giving.

WESLEY FOUNDATION OF MINNESOTA

The Wesley Foundation at the University of Minnesota main campus was established in 1921. Three floors of the first unit of a \$400,000 plant were then erected at a cost of \$130,000. First Methodist Episcopal Church sold its property and invested the proceeds of \$9,000 in this plant, where its activities are conducted and its services are held. First Church, having a membership of 400 and a strong organization, offers a normal family church home to the students.

Approximately 1,500 Methodist students attend the university during the regular session. Half of these live in the Twin Cities, and the Foundation at the main campus has direct responsibility for about 650. Many resident students are active also.

The students accept important posts, chief of which are the following department heads, who constitute the student council: Personnel, Religious Education, Music, Student Welfare, Pub-

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licity, Social, Epworth League, Alumni, Kappa Phi, Phi Tau Theta, and Dramatics. Special emphasis is laid upon Sunday morning classes in Bible and religion, Epworth League, personal problems, Thursday noon religious discussion group, and weekly socials. The students publish their own monthly paper, the *Spyglass*. Kappa Phi and Phi Tau Theta, national organizations for Methodist women and men respectively, have active chapters emphasizing Church leadership. Rev. Paul J. Snyder is the new director and pastor.

The annual operating budget for First Church is \$6,000 and for the Wesley Foundation \$15,000. Much credit is due Hennepin Avenue Methodist Church for her splendid support of this institution. Besides retiring \$17,000 in bonds during the quadrennium, Hennepin Avenue Church has contributed \$3,000 annually to the current budget and the women have beautifully furnished three rooms.

THE WESLEY FOUNDATION AT THE AGRICULTURAL CAMPUS, UNIVERSITY OF MINNESOTA

The Agricultural Campus of the University of Minnesota is located in St. Anthony Park, St. Paul. There are twelve hundred students in attendance. About eight hundred live on the campus and in the adjacent community.

The St. Anthony Park Methodist Episcopal Church is located four blocks from the campus. The church has many resident members connected with the university. All its congregation are sympathetic toward student work, and co-operate with it.

Two years ago the church built an educational unit which cost, with its furnishings, over \$46,000. An enlarged auditorium is urgently needed. We minister to the devotional, social and religious educational needs of the young people, furnishing for them a "home away from home." Ours is the only church adjacent to the Agricultural Campus which has a student program. We have reached, in the school year 1927-28, an enrolment of two hundred and thirty students in our organizations. Many more are attending our worship services.

THE NEW ASBURY HOSPITAL, MINNEAPOLIS

The New Asbury Hospital, Minneapolis, Minnesota, is recognized as one of the finest standardized institutions of its kind in the Northwest. Its healing and protecting hands reach far and near. It treated 4,000 patients last year; it has spent \$350,000 in free work to the needy, \$12,000 of which was spent last year.

Methodism has two hospitals in Minneapolis, almost adjoining each other. The larger, Old Asbury, with its 350 bed capacity, is leased by the United States Government for the treatment

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of its suffering soldiers; the other, with its 160 bed capacity and its school of 100 student nurses, is under our own supervision. Dr. Charles Fox Davis is the new General Executive Secretary, succeeding Dr. W. H. Jordan, who gave many faithful years of devoted service.

Last year the entire indebtedness of both hospitals was paid, and the Executive Board has already started an endowment fund. The value of the two hospitals is placed at \$1,500,000. They occupy a commanding site in the city of Minneapolis.

WESLEY HOSPITAL, WADENA, MINNESOTA

The Wesley Hospital, located at Wadena, Minnesota, has admitted 1,745 patients since January 30, 1925, when the hospital was opened. This is the only Methodist hospital outside the Twin Cities in the State of Minnesota. The building is fireproof and has a capacity of fifty beds. The equipment is modern, including X-ray, laboratory, surgery and delivery rooms, and we have a separate Nurses' Home. There are two city blocks of ground belonging to the hospital. The valuation is \$143,876.82, on which there is a bonded indebtedness of \$82,500. Miss Lydia H. Keller, Superintendent.

During this period we have had opportunity to serve a large number who were not able to pay, our free work amounting to \$3,000, and we have also extended credit amounting to \$5,000, which is due to the fact that this hospital is located in a rural district which is still in the pioneer stage, and our service is opened to all, regardless of creed or ability to pay.

THE METHODIST DEACONESS HOSPITAL, RAPID CITY, SOUTH DAKOTA

The Methodist Deaconess Hospital of Rapid City, South Dakota, was established in the year 1912. Located at the gateway of the scenic Black Hills in a city of 8,000 population, with unexcelled climatic conditions, it has had a steady growth and is fully standardized. During the fifteen years of its history, 14,600 patients have been treated; 10,145 operations have been performed, and over \$45,000 of free service has been rendered.

In 1923 the first unit of the modern fireproof building was dedicated and the bed capacity increased to 60 beds. About \$5,000 is needed to complete the second floor of this building.

The Training School is accredited and is affiliated with the Dakota Wesleyan University of Mitchell, S. D. Only high school graduates are accepted in the school. Miss Elva is the superintendent.

WEST WISCONSIN CONFERENCE INSTITUTIONS

The new Madison Methodist Hospital was opened shortly

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after dedication, September 15, 1927, and has been filled to its capacity ever since. The old building has been converted into a Nurses' Home and school. The total property value of this institution now approximates the million dollar mark. It occupies a commanding position on Capitol Hill and is the only up-town hospital in Madison.

Lakeside Hospital, at Rice Lake, is prospering. Its property value is \$238,846. In a recent campaign for \$100,000 the goal was completely reached. This means a brighter day for Lakeside, with larger and more adequate hospital facilities.

La Crosse Methodist Hospital. This splendid institution, with a property value of more than \$175,000 and no indebtedness, is crowded to its limit and is looking for ways and means of making an addition of at least twenty-five beds.

Richland Center Hospital. This hospital is doing a fine work, and like some of the others is looking for means to build a new addition in order to care for its enlarging patronage.

Morrow Memorial Home at Sparta, Wisconsin, is filled to capacity and has a long waiting list. Many gifts have come to this Home from its friends during the past few years. Its assets are now above \$100,000, and the Board hopes in the near future to build a more adequate building for the constantly growing needs.

BELLIN MEMORIAL HOSPITAL, GREEN BAY, WISCONSIN

The Wisconsin Conference Hospital, without changing in any other way, took unto itself a new name—The Bellin Memorial Hospital. This came about because of the generous gift of \$50,000 from Dr. Julius H. Bellin. The growth of this hospital has been steady and yet rapid. For more than two years the average number of patients cared for has exceeded the normal capacity of the institution. Its income has risen to more than double that of four years ago and its property holdings have doubled in the same time. Plans are being perfected for another unit, to be known as a Children's Hospital; one gift of \$50,000 has been tendered upon the condition that the Church raise a like amount in three years. A canvass is now in progress.

A new addition to the main building has been erected that brings the total capacity up to 125 beds. A complete new heating plant has been built and equipped and a modern laundry installed. Many labor saving and economy devices have been put into operation. The new Nurses' Home has been completed with room for 75 nurses. Much attention is being given to the conduct of the Nurses' Training School, where over 70 young women are now in training.

Free beds and part-pay beds are provided. The churches

generously provide for this with gifts of food and White Cross offerings.

TOURTELLOTTE MEMORIAL DEACONESS HOME

Methodism is fortunate in having, practically adjoining its two fine hospitals, the Tourtellotte Memorial Deaconess Home. It is probably the finest Deaconess Home in the Methodist Episcopal Church. It houses its school of deaconesses, some of whom are giving their services as parish workers, some as church secretaries and some, hospital deaconesses. The estimated value of the Home is \$150,000 and it has an endowment of \$50,000, the interest of which goes for maintenance.

THE METHODIST STATE HOSPITAL, MITCHELL, SOUTH DAKOTA

The Methodist State Hospital, in Mitchell, South Dakota, continues its noble work of healing. 1,612 patients were cared for during the past year. Of these, 449 were part-pay patients and 93 were free patients. Members of 63 ministers' families have been cared for. The total cost of operating and financing the hospital for the year was over \$65,000. Of this amount only \$2,900 has been received from White Cross and other donations.

A beautiful new faculty home, costing \$7,300, has been constructed. The total indebtedness of all kinds against the hospital stands at \$78,800, as against total assets of \$307,500.

THE WESLEY FOUNDATION, VERMILLION, SOUTH DAKOTA

The Wesley Foundation at the University of South Dakota, in Vermillion, has met with the disaster of having the church edifice destroyed by fire. The Pastor, Rev. L. A. McDonald, with the co-operation of the Dakota Conference, is, without delay, beginning operations for the erection of the first unit of the buildings, which will include the Church and the Wesley Foundation equipment, and which will minister especially to the religious and social needs of the Methodist students of the University of South Dakota.

SAN FRANCISCO AREA

BISHOP CHARLES WESLEY BURNS

DEAR FATHERS AND BRETHREN:

The following report of Methodist stewardship in the San Francisco Area is herewith submitted:

This report is written not so much by the pen of the Resident Bishop as by the lives of the men and women called Methodists, and by the pens and lives of the Superintendents of the Area.

Just north of the Golden Gate, on the shores of California, the first Christian service in the English tongue was held in America. In the summer of 1579, Sir Francis Drake put into the harbor, and the first act of his chaplain, Francis Fletcher, was to hold a service of thanksgiving. It was an event not only of great historic significance that English was then first spoken on this continent, but also of prophetic dynamic, that the voice of religion should be the first heard in this initial hour of the New World and should abide in Christian evangel at the Golden Gate, opening toward the Pacific basin and the Orient.

When a Divine Providence brought William Taylor to San Francisco seventy-five years ago, the destiny of America and of Pacific Methodism became indissolubly united. Following the Mediterranean and Atlantic eras, Taylor became a protagonist of the Pacific era, where Methodism, identified with the vital Christian movements of the Pacific Basin, has had its most significant growth. Here the Board of Home Missions and Church Extension flowers in its native purpose. Here we hail, in all the progress of our American civilization and the development of the Kingdom, an ultimate America which we are under solemn oath to make Christian. On this Pacific Basin, with its unique Home Mission responsibility, the Board has spent more money than in any other section of the United States. Here, also, is perhaps the most significant evidence of the fulfillment of the ideals of the Board in the Oriental and foreign-language achievement and the 135 churches and institutions which have been dedicated during the present quadrennium. The majority of these owe the leverage of their achievement to a conditional donation or loan from the Home Board. Here is the heart of Home Missions development.

Sailing across the Pacific to the Hawaii Mission, the captain one day in mid-Pacific said: "We are now half way between San Francisco and Honolulu. If I should drop a plumb-line here, it would indicate the spot farthest from land of any other place in the world." The remark of the captain was expansive. It indicated the vast loneliness and distances of the Pacific

San Francisco Area

Basin. The remark also was vascular. It indicated the inclusions of the Pacific Basin, with the millions of inhabitants of the Islands and the Orient who know not Christ, representing our greatest missionary responsibility and opportunity. That Basin also, in prophetic vision of great and penetrative thought, will be the spot where shall be enacted the last act of the drama of existence, and where the last survivals of the race shall be greeted by the Son of God when He comes in His Glory. While the Methodists of this Area hear the voice of all nations and obey as hearing the voice of the Christ—keeping the fidelity of the faith in the world missionary program of the Church—yet they feel their major objective to be to make Jesus known to the multitude in the Pacific world.

Here in the front trenches, they understand that Home Missions is the problem of America. Unless America become Christian, it is blind futility to mobilize for World Missions. Here in cosmos are all the peoples of the world, with their national sensitiveness, their color cleavage, their racial peculiarities. Within this single Area is a World Mission that might, if it should become wholly Christian, be determinative of a Christian world.

AREA OUTREACHES

The San Francisco Area is the largest continuous Area in Methodism, comprising California, Nevada, Arizona, Lower California and the American work in Sonora County, Mexico, as well as all of the Oriental work from the Mississippi River to the Pacific; all of the foreign-speaking work on the Pacific Coast from Mexico to Canada, reaching out into the Portland and Denver Areas; and Hawaii. Ten Conferences and Missions are included. Sixteen different nationalities within the Area are in Conference relation. Our 934 preachers and supply Pastors serve under the flags of Mexico, United States of America, and Canada. We minister to 26 nationalities.

The Resident Bishop has visited regularly and continuously the entire Area, including the Foreign Language Conferences and Missions, on an average annual travel of 73,000 miles.

While the wide reaches of the Area and its complexity of civilizations and racial groups make impossible the development of an Area consciousness, and while administration must be a continuous closely coupled schedule, away from desk and home, yet the Christian statesmanship of California does not recommend its division in advance of political separation. The South needs the North. The North needs the South. The Pacific Area is best administered as a whole.

AREA FOCI

The Area activities pretty much move about three groups of

San Francisco Area

dual foci: San Francisco and Los Angeles; Arizona and Nevada, and the Oriental and Foreign Language work.

TWIN CITIES

About the foci of San Francisco and Los Angeles, move the Area tides. The front door of international life is at San Francisco. The nerve center of the Pacific is at Los Angeles.

The most foreign missionary city in America is San Francisco. This sturdy city on a score of hills, mistress of the greatest of all the harbors of the Pacific Basin, whose lines are gone out through all the seas, and whose ships to the ends of the earth, and from whose search nothing is hid—this city must inevitably hold a place of primary importance in the future of the Pacific Basin. What San Francisco becomes in its thought and mood, its atmosphere and fancies, its affections and aversions, its loyalties and antipathies, will be determinative of more of the world's future than any mind could now define. Of the 720,000 population, 206,000 are foreign born; 186,000 are native born of foreign parentage, and 68,000 are native born of mixed parentage. There are thus in this city 460,000 into whose culture have flowed ideals and customs alien to those on which this nation was founded, and, for the most part, alien to the conceptions and ideals embodied in Protestant Evangelical Churches. The foreign population is distributed fairly evenly over the city. There are, however, sections of the city where some racial concentration exists. The Chinese have for many years occupied a small section to which we give the picturesque name of "China Town." The Japanese are fairly well localized. The Russians live principally in the Potrero District. There is a Little Italy, but it does not hold all the Italians. There are 53,000 more men than women in San Francisco, the excess representing the young manhood of the world drawn to the Golden Gate by the spirit of adventure and currents of commerce. It also represents a homeless and unstable group, much of it foreign, battling a strange environment and exploited by birds of prey. Nowhere in America are patriotic, religious and class instincts so exploited by shrewd propagandists.

Out of our population of 720,000, but 30,000 are Protestants, 3,500 are Methodists, and Methodism outnumbered every other Protestant denomination in the city. We are now preaching the Gospel in San Francisco in nine languages, and minister to twenty-six national groups. In our English-speaking work, we have seven vigorous churches, hopeful and confident. We have six struggling churches, in which the membership must be doubled or trebled before there will be in them the man power and the confidence sufficient to make a determined and sustained attack upon the community life. A City Parish

San Francisco Area

has been established, ministering to the Mission District, comprising Grace Church and, under its aegis, two of the weaker churches.

The great down-town Church of San Francisco Methodism, now known as Temple Church, had its inception in the early years of the Centenary. It involves the union of four churches, also the disposal of four church buildings, the purchase of a new and strategic site, and the erection of a new church. The sacrifice of traditions, affections, and tender associations required by this program can be understood only by those who undertake it. But the churches set their faces steadily to this end, through much heart burning and many struggles. Early in the quadrennium the project seemed hopeless, but effort to realize this dream was never abandoned. The Board of Home Missions advanced the sum of \$64,000 upon the purchase price of the new site, at the corner of McAllister and Leavenworth Streets. This is now fully paid for at a cost of \$151,000. The California Street Church, Central Church and Howard Street Church have been sold, leaving only Wesley Church with undetermined future. The campaign of a year ago resulted in subscriptions totaling \$250,000. The Board of Home Missions has also appropriated a further sum of \$25,000 to the building fund, and, under what we have come to call the "Forsyth Plan," will doubtless in some form make available \$50,000 more. Thus the expenditure of a missionary sum of \$139,000 has made possible a project which will cost \$2,250,000, and gives promise of producing hundreds of thousands of dollars through the years for the promotion of Christian work.

Throughout the three years of practically continuous meetings of the Committee, every decision made has been unanimous. From the day the merger was signed by the Resident Bishop to the hour of breaking ground for the new temple, the gracious spirit of the confluent congregations has been evident in Christian statesmanship. The name of Rolla V. Watt will always be associated with the enterprise; but without the chairmanship of the Hon. John H. McCallum, a strong Christian layman; the Superintendency of Carl M. Warner—resourceful strategist of the Kingdom—the steady practical mysticism of Walter John Sherman, minister of Central Church; the fine co-operating service of Monroe H. Alexander, minister of Wesley Church; and the investing vision of the Board of Home Missions—the building of the Temple at the Golden Gate would have been a task impossible of achievement. Temple Church as an ecclesiastical unit is already in existence. Temple Church and William Taylor Hotel are in course of construction. Completed, this will be the most significant Protestant achievement in a generation. A year hence we shall happily present to the world one of the outstanding achievements of our Church.

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Since the great fire of 1906, Methodism in San Francisco has been so busy rebuilding its walls and strengthening its organization that it has not occupied the rapidly developing suburban district west of the Twin Peaks. When the Down Town Temple is completed, we shall turn our endeavors to this large and rewarding field where lies a clear Methodist responsibility.

During the first twenty years of the history of Los Angeles, up until 1865, there was no organized Protestant Church. Today there are 500 Protestant Churches, with a membership of 131,625. Our 57 Methodist Churches have a membership of 20,440. It is estimated by our City Federation that one million Protestants are not affiliated with any church in this wonder city. Of this million, 150,000 Methodists in Los Angeles "have a name to live and are dead." The land of sunshine and flowers seems especially inviting to the saints who desire a rest. Not one-fourth of the church members from "back East" are received into our Protestant Churches. Coming from the Middle West and the East, they have not identified themselves with any church. There are more Methodists outside our churches in Los Angeles than inside by seven times. Only one in fifteen in Los Angeles is a member of any Protestant Church. While Methodism is not keeping step with the population, it has a clear lead. It is rapidly adjusting itself to a dynamic situation as the city finds itself.

Los Angeles needs development in the policy of building great churches, replacing the "shacks" which were a necessary reflection of the hectic growing years of this dynamic city.

In Los Angeles is the greatest church in World Methodism, of which Elmer Ellsworth Helms is pastor. It reports 4,183 members, with a paid staff of 23 workers; it exceeds last year's World Service by \$6,000, its treasury paying out \$101,894 this year; it has reduced its debt to \$86,200, which it plans to extinguish next year; it has 76 retired ministers in its Quarterly Conference; within 18 months more than 800 have accepted Christ at its altars. In the seven years of the present pastorate 3,788 members have been received; over a half million dollars for benevolences have been paid, while for all purposes, including building and benevolences, more than two and a half million dollars have been paid.

Los Angeles grows so rapidly that our churches cannot keep within sight of the needs. In five years the city has doubled its population. The Area policy has focused here in a brilliant administrative achievement by the Superintendent Lewis Thurber Guild. That policy is (1) Carry on inherited enterprises; (2) Consolidations into more effective organizations; (3) Unification of denominational efforts; (4) Development of strategic points; (5) Fewer but greater churches.

This policy has justified its statemanship. The quadrennial list of dedications represents not only growth but wise intensive development. No city has yet been laid at the feet of Jesus Christ. Only by some such policy as this, spiritually undergirded, can our rich, complex, but morally decaying civilizations be won and dominated by Christ.

One of the great city societies of America is the Los Angeles Missionary and Church Extension Society. Its significant achievement in the last year of the quadrennium is the group of buildings constituting the Church of All Nations. These buildings represent a net investment of \$250,000, and include the All Nations Clinic, the All Nations Community House, the All Nations Boys' Club and the All Nations Chapel. G. Bromley Oxnam invested ten years of his life in this work. Messrs. Bush and Voorhis presented the Boys' Building. The surpassing gift was the chapel in memory of Walter Harrison Fisher, father of Mrs. Oxnam. It was dedicated in 1927. It is probably the most beautiful building of its kind in the city. Including the organ, it is a cathedral in cameo, ministering to all the nations that crowd the arteries of the city to its very heart.

A significant record is on the Long Beach District. Of the 58 charges, 28 are new church buildings dedicated during the quadrennium. Eleven educational units and ten new parsonages have been built. First Church, Long Beach, has the greatest church school in the Area, with an average attendance in excess of 1,500.

THE RURAL PARISH

The Area has shown a consistent developing rural emphasis in Nevada, Arizona, the Sacramento, and the Redwood-Shasta Districts and the San Joaquin and Imperial Valleys. The standard objective is a resident pastor with Church and Sunday School services every Sunday in each community of 1,000. Rural and county parishes minister to other communities and camps of Methodist responsibility. This rural strategy is stressed in the report of Doctor Kohlstedt for 1927. "If it be still true that 75 per cent of our successful business men, 85 per cent of our college professors, 69 per cent of our male and 45 per cent of our female school teachers, 85 per cent of our Christian ministers, 65 per cent of our town and city church membership come from the country, it would seem suicidal to neglect the rural districts, our base of supplies, where so large a proportion of the nation's future leadership is reared."

A survey of the Redwood-Shasta District in Northern California reveals that there are at least 60,000 persons in this District beyond the reach, geographically, of any church organization, Catholic or Protestant. The present administration of the District is committed to a policy of developing some eighteen

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churches as centers of influence from which an extension work of religious education and evangelism can be carried on in the sparsely settled localities. At the present time we have fifty-seven organized Churches, but in addition to this we are carrying on work at 39 out-stations, making a total of 96 points, to which we are giving regular ministration. This number should be doubled. The fifteen counties covered by this District represent the great undeveloped section of California in agricultural, mineral and lumber resources. The way for evangelical Protestantism is not blocked here by the presence of any opposing group.

Two things are necessary to develop Home Mission ideals. The first is a better trained personnel and the second (on which the first depends) is a more adequate financial support.

The Rural Parish plan presupposes a specialized training of the Christian ministry. To these fields we are sending the most highly trained men and women of college and seminary. In Southern California, all transfers are by exchange, but the young ministers from the schools, for at least three years first serve in Arizona or the San Joaquin or Imperial Valleys. A similar personnel plan is now, unofficially, the program in the California Conference. This Area policy is bringing to the work the best trained men in American Methodism, maintaining the highest level of ministerial efficiency. Its hazard point is the pitifully inadequate rural remuneration, but a gallant spirit of romance, adventure and heroic sacrifice no less motivates the modern St. Pauls of the Area in its wide frontier reaches than the adored pioneer fathers in whose holy footsteps they warmly heartedly, open-mindedly march.

NEVADA AND ARIZONA

By every measurement of responsibility and opportunity, Reno is the last outpost of the frontier. We have built here during the quadrennium the first new Protestant church in a generation at a cost of more than \$100,000. This is distinctly and strategically a Home Board adventure. For many years Methodism had a clear lead in the State, when our Church flowered in the frontier preacher. Of the 11,000,000 acres in the State, 88 per cent are Government owned. Only 3,000,000 are under the plow. Only 7,000,000 can possibly be adapted to diversified farming. There are but 78,000 people in the State. Among the Protestants, 70 per cent are Methodists. With no unholy rivalry or duplication of missionary effort, we are endeavoring to give a clearance to Methodist leadership, where Christianity for a generation has been identified with the Methodist itinerant preacher. This religious background is practically duplicated in Arizona, but here an immeasurable agricul-

tural and citrus development, in addition to the mines, only increases Methodist responsibility.

"ULTIMATE AMERICA"

The world in cosmos is here. Near study creates a far interest in Missionary responsibility. There is no section of the country where the world mission is more sensitive, vital and vascular than on the Pacific Coast. The flamboyantly broadcast racial antagonisms and Oriental phobias are simply non-discoverable by four years of intensive study. The young men of California rise to give a seat to a Japanese woman and her baby in a street car without comment by any of special chivalry. In 1886, when Dr. W. S. Matthew landed at the Ferry at Market Street, San Francisco, the first thing to meet his gaze was a banner with "Elect O'Donnell.—To ——— With the Chinese." Forty years later the Resident Bishop closed the Communion Service at the California Conference by requesting Chan Lok Chan, a devoted and faithful member of the Pacific Chinese Mission, to pronounce the benediction. The melting pot of the public schools is wholly unconscious of race, as it is of sect. A true democratic internationalism is more noticeable on the Pacific Coast than anywhere else in America. Many of our esteemed citizens are Japanese, Chinese, Latins. From Canada to Mexico is an expression of racial and national good will.

Why, then, are the 60,000 Japanese in California said to be "grieved" and "amazed" at the national attitude toward immigration? Is it because 146 have been omitted in the quota? Is it because they are not permitted to be naturalized, while "whites living somewhere behind Turkey—the Syrians, the Turks, the Continental Europeans and the Mexicans—" are potential citizens? Many of our fine Christian Japanese have tried as many as nine times, unavailingly, to become citizens, while, during the entire Spanish occupation of the United States only 16 Mexicans have ever applied for citizenship papers. Here lies the reason for amazed grief.

We are at a crisis in our Oriental work. The general Christian sentiment on the Coast is that the essential qualities of American culture would not be broken down by the annual admission of 146 Japanese, 40 Chinese and 10 Indians. The restless nationalist waves of China crash on the seal rocks of the Golden Gate. The movement of the young intellectuals of Japan is not broken by those waves between California and the Empire. Buddhist temples are many in California. Of the 100 Japanese students at the University of California, at Berkeley, six of the finest from the graduating class have just been sent to Japan to prepare as priests of Buddhism on their return to California. Our greatest concern is for the children—

50,000. If we lose this second generation, we *lose* all future generations. There are 5,000 new Japanese babies born in the San Francisco Area each year—more than all the Christianized Orientals in the same period by all the Protestant forces.

From another angle, the Filipino “invasion” presents no less imminent and immediate problem. The Filipino is ours as a dependent. We are his as protectors. They are coming by the thousands. On every boat at Seattle, at San Francisco, at Los Angeles, our brown lad steps bravely and wistfully ashore. He runs our elevators. He crowds the campus. He is the second major supply in the demand for occasional and seasonal fluid labor. He is found on our de luxe trains in the club car. He has no family life. His wife or sweetheart is left at home. He comes from a country where there are 56 dialects, but he speaks English through his contacts at Manila and Honolulu en route. From Alaska to Mexico he swarms the Pacific Coast, bringing his own moral hazard, creating his own rewarding Christian responsibility. There are 100,000 Filipinos within the Area. There are 80,000 Filipino boys in California alone. To these, Methodism has a peculiar responsibility, in that the large number of Filipinos on the Coast come from what is, by comity agreement with other Boards in the Philippines, considered Methodist territory. During the quadrennium, the Filipino work on the Coast has been under the direction of the Superintendent of the Pacific Chinese Mission, John F. Wilson. Under his strategic and statesmanlike leadership, we are relating the Filipino work to our American Churches in San Francisco, Vallejo, Seattle and other cities, and developing it around Filipino centers and the Wesley Foundation. Here they find happy fellowship and are inducted into American Christian idealism. In Los Angeles the work has been carried on at the Goodwill Industries. Here is conducted a Bible class as well as a social and recreational program. For the next quadrennium the Home Board will have no more difficult and rewarding field than among the Filipinos on the Coast and inland.

PACIFIC CHINESE MISSION

The Pacific Chinese Mission, under the Superintendency of John F. Wilson, ministers to the Chinese from Mexico to Canada, from the Mississippi River to the Coast. At San Francisco, in the midst of a community of 12,000 Chinese, we maintain a Church with a membership of 128. The evangelistic services are held in English. In co-operation with other Protestant denominations, the “Hip Wa School” is being conducted for the Chinese young people. At Sacramento has been built one of our finest Chinese Churches at a cost of \$17,000. At Los Angeles all of the work at “Chinatown” has been allocated

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to the Methodists, the other denominations having moved into the residential section. With eighty-two members, we need here a church building. Mexicali is the center of 7,000 Chinese in the Imperial Valley. We have here a modern plant costing about \$55,000. The Home Board declares that Mexicali is one of the finest opportunities we have at the present time among the Chinese.

PACIFIC JAPANESE MISSION

The Pacific Area was greatly bereft early in the quadrennium by the death of Dr. Herbert B. Johnson, stately, courteous, Christ-like, minister-extraordinary of the Christ, and Superintendent of the Pacific Japanese Mission for 23 years. He is succeeded by Dr. Frank Herron Smith, former Superintendent of the West Japan District of the Japan Methodist Church, whose ministry is received gladly by the members of the Mission. During the quadrennium the Mission has reached a high degree of efficiency. New Churches have been built at Los Angeles and Brawley, at a cost of \$85,000. In addition to these, there has been a total of \$7,745 paid throughout the Mission for improvements and repairs. Dr. Milton S. Vail, for many years president of the Anglo-Japanese School in San Francisco, has been compelled to take the retired relation. The Anglo-Japanese School, with an adjoining dormitory, ministers to young Japanese men and women, who, while they are working at daily tasks, desire a higher education. This is a recruiting ground, both for the ministry and our institutions of higher learning.

The Mission publishes the *Japanese Christian Advocate* in the Japanese and English languages.

"GOD HAS MADE US NEIGHBORS"

All that is involved in the occupation of the Southland by the Negro during more than a century is involved in the Mexican invasion of the Southwest. While the Mexican occupation represents the major fluid source of cyclical or seasonal labor in camps and cities, it also represents a Christian opportunity, free from Latin-American intrigue, political fortune and ecclesiastic tyranny. There are 150,000 Mexicans in Los Angeles alone. Many towns of California are more than 50 per cent Spanish. There are as many Mexicans in California as there are automobiles on the thronged highways.

Figures for the fiscal year ending June 30, 1927, reveal the fact that more Mexicans came into this country last year as immigrants than ever before, with the single exception of 1924, when the Quota Law went into effect and European immigration was shut out. The exemption of Mexico from the opera-

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tion of the Quota Law and the continued demand for labor in this country seem to explain this high immigration. In addition to immigrants so listed many thousands of Mexicans cross the border without coming through the immigration offices. The Commissioner-General of Immigration, Harry E. Hull, is becoming very greatly concerned over this and is recommending that the Quota Law be made to apply to Mexico and other American countries. The census of 1920 showed 486,418 native Mexicans in this country. Since then 332,054 Mexican immigrants have entered.

The Latin-American Mission is a positive dynamic agent of good will between Mexico and the United States. The Mission includes the territory of Lower California in Mexico. The Resident Bishop has had not the slightest embarrassment in administering the work within these limits and at our border points. The officials of Mexico have expressed the largest sympathetic interest in our work on both sides of the line, and recognize the Mission activities as an undergirding of friendship. Vernon M. McCombs has been the Superintendent of this Mission for eight years, as its brain, heart and hand. The work stretches from Mexico to Canada, and includes the Mexicans, Spaniards, Italians, Portuguese, French and other peoples speaking the Romance languages. The Mission reports fifty-seven evangelistic and thirty-four Christian educational workers on thirty-two circuits, with seventy-nine preaching places and 108 different centers. Sarcoma spots are Tia Juana (Zaragosa), Mexicali, Calexico and San Ysidro, all on the Mexican border. Our Mission at these points, in co-operation with the Woman's Home Missionary Society, is carrying forward a gallant and brave work in the face of unspeakable vice. This work is welcomed by both governments. One-half of the Portuguese in the United States are in California, centering in Oakland. The Mission is ministering to these at Oakland and in the San Joaquin Valley, extending to the Sacramento American Center.

"WHERE EAST IS WEST"

Hawaii is the oldest purely missionary field under the American flag. Missionaries were sent to these Islands from America sixteen years before Jason Lee began his great work in Oregon; twenty-nine years before the discovery of gold in California. Here, at the outpost of our Western possessions, we minister to Koreans, Japanese, Filipinos, Americans. Our nineteen preachers serve ninety points—one Pastor having a seventeen-point circuit on the Island of Maui. Of the population of 328,000 in Hawaii, less than 7 per cent are Hawaiians. These are allocated to the Congregational Union. 48 per cent are Japanese. To care for this group, the beautiful M. C. Harris Me-

morial Church has recently been completed and dedicated. The "Japanese racial bloc" is an academic phrase. It is not heard in Honolulu. No Caucasian in Hawaii desires to offend or hurt the Japanese, not because he fears him or his rapidly mounting numerical supremacy, but because of a sincere friendly feeling. A mutuality of obligations intensifies the bonds of friendship between the yellow and white races. The Asiatic group as a whole comprises 85 per cent of the population of Hawaii.

Buddhism is strong. The recent Japanese legislation in Washington has greatly aided the Buddhist program in Hawaii. Our Christian Japanese are embarrassed by the interpretation the Buddhist leaders place upon it. With a reported constituency of 38,000, they lead all religious cults. Most of the 447 teachers in the Alien Language Schools are Buddhist priests, who instruct the children in the Japanese language, Japanese history, customs and characteristics, and the Buddhist religion. The hold that Buddhism has taken upon the young life of Hawaii is surprising and alarming. The Buddhists have organized a Young Men's Buddhist Association. They have Easter services and Sunday School. The real challenge to organized Christianity on the Islands comes from the young people and children with which the Islands teem. Paraphrasing William Taylor, "When a baby is born in Hawaii, he is not born a pagan baby, but is educated to be a pagan." In Honolulu, five days each week an army of 72,276 pupils march to and from school. A racial cross-section is indicated in this group: 1,477 Koreans, 2,438 Filipinos, 7,156 Chinese, 34,636 Japanese. Education in Hawaii is intensely American in technique and spirit. While 26,636 Japanese children are required to attend the Alien Language Schools each day of the week, yet, nevertheless, it is declared by the Americans and admitted by the Japanese that, by the third generation, every trace of Oriental interest and characteristic disappears. The Tokio government's ending the requirement which formerly held the Japanese of foreign birth in citizenship unless they formally renounced allegiance before the age of seventeen, was in response to the urging of the Japanese themselves in Hawaii. "The first interest of the Japanese born in America is America."

The physical growth of our Mission is its outstanding achievement. Thru fourteen years, Dr. William H. Fry, the Superintendent, has completed buildings which minister to all the racial groups for which we have responsibility—15 church buildings valued at \$325,000 and 10 parsonages with an estimated value of \$86,700. In 1924, Dr. John Hedley was appointed Assistant Superintendent of the Mission. A significant movement last year was the united Filipino program in Honolulu with the Hawaiian Board of the Congregational Church and our Methodist Mission. The properties involved are not changed. The

new organization is known as the "Filipino United Church." The social and recreational work is carried on at the Hawaiian Board Filipino Center. The religious activities are headquartered at our Filipino Church. A union paper, *The Filipino Christian Messenger*, is published. A year's trial is too brief for a complete evaluation of this plan. The Mission pays annually in building and equipment from local resources a little less than \$100,000. Each year it has kept the faith with our World Service, with gifts totaling nearly \$5,000 annually. Human values, also, under our Mission receive due recognition. Our Pastors are as free to preach their convictions on matters affecting their fellow countrymen as any preachers in world-wide Methodism. All of our Pastors receive their salaries direct from the Mission office in Honolulu. Democracy in Hawaii is more than a political term. It signifies a oneness of fellowship among mingled neighbor races in a Christian brotherhood.

Three Church papers are published by the Mission, *The Korean Christian Advocate*, *The Methodist* (Japanese) and *The Filipino Christian Messenger*.

FOREIGN LANGUAGE CONFERENCES

Most delightful has been the fellowship with our Foreign Language Conferences and Missions during the quadrennium. Three of these reach up into the Portland and Helena Areas. These are groups of heroic, sacrificial men who, ministering to their own people in their native tongue, have wisely adapted church ministry to the second and third generations. While changed conditions on the Coast have not made possible numerical growth, no less devotion is found among the ministry and membership.

Conforming to the plans of the Foreign Language Bureau and the Bi-Lingual legislation of the last General Conference, a number of the Conferences are studying amalgamation with English-speaking work. Commissions were appointed by the Southern California Conference and the California German Conference, and, later, a Commission from the California Conference, to plan the details leading to a merger of the California German Conference with the Southern California and the California Conference. The merger was completed in 1927, with great happiness to all. E. C. Jannusch is retained as Superintendent of the German work. Pension claims have been protected, and a satisfactory arrangement of transfers made between the two Conferences. This merger involved property valuation in excess of a million and a half dollars, as well as the Conference relation of twenty-eight men.

The Pacific Swedish Mission Conference, because of changed conditions in the Swedish language work on the Pacific Coast, joined with the Southern California Conference in memorializ-

ing the General Conference that the members of the Pacific Swedish Mission be allowed to join the Southern California Conference; and that the work of the Pacific Swedish Mission Conference be constituted a Mission of the Southern California Conference; to have the same boundaries as now given to the Pacific Swedish Mission Conference; that all the properties of the Pacific Swedish Mission Conference be considered the property of the Southern California Conference; and that the Superintendent of the Mission shall be a member of the Pacific Swedish Mission Conference.

The query fronting us is this: Shall we continue our foreign-language work separately, or cultivate mergers, as in the California German Conference and the Pacific Swedish Mission. In all foreign-language consideration, shall we rate the Oriental and Filipino groups as exceptional? The Area and Home Board policy is preachers, personnel, membership in contiguous Annual Conferences. This is the strength of our Oriental and Latin work. This union is power. Segregation is elimination and death. Is the time approaching for an Oriental Mission? And for the black man from the Rocky Mountains westward—shall we create a Negro Mission Conference?

CHURCH SCHOOLS

Religious education in the Area during the quadrennium has been characterized by intensive rather than by extensive promotion. A very earnest and determined effort has been made to lift the standard of our Church Schools to the high levels demanded in our public schools in respect to buildings, equipment, organization and administration, training of teachers, curricula and time devoted. During the quadrennium more than three million dollars have been expended in Church School buildings and equipment. The total gain in Sunday School enrollment for the Area is 13,639. Of this number, 7,899 are credited to the Southern California Conference, 3,260 to the California Conference and 2,480 to the foreign language Conferences and Mission. The total enrollment is 165,933. The average attendance has increased by 10,500. The teaching force has gained 1,400. The total accessions to the Church through the Sunday School during the quadrennium have been more than 20,000. Throughout the Area more than three-fourths of all our schools are closely graded and departmentalized, as fully as equipment will permit. Seventy-six training schools have been held. 4,200 have taken for credit one or more units in the standard teachers' training courses. 75 per cent of the teachers of the Area have had the opportunity of leadership training brought to them. Jesse Lee Corley in Southern California and Oliver H. Langdon in the North are the two directors of religious education who are responsible for these significant

results. Legislation of the last General Conference respecting correlation of Young People's work has been taken seriously in the Area. Pastors, District Superintendents and Conference leaders are laboring to find a more workable and satisfactory basis of correlating and unifying the work among the young people. Actual correlation in scores of Churches has proceeded, resulting in elimination of duplication and overlapping of effort, together with the saving of time, leadership, energy and money. The Arizona District as a whole has adopted this plan of unification. The Southern California Conference has memorialized the General Conference, urging that "This important legislation be clarified and strengthened, in order that Conferences and local Churches may proceed more quickly and satisfactorily to a comprehensive and unified program in dealing with the children and youth." This memorial is endorsed by Dr. Langdon of the California Conference, and the correlation plan is receiving the undergirding endorsement of the Resident Bishop.

"Sunday Schools" has dropped out of the nomenclature of the Area as an inadequate term. "Church Schools" is used because the programs of service, training and recreation have been extended throughout the week. The three-hour Sunday morning service for various age groups is developed successfully in a number of Churches. Thirty-six of our larger Churches employ directors of religious education. In scores of others, more or less effective volunteer directors are at work. Up to six years ago there was not a single Vacation Church School in a Methodist Church in California. Approximately 112 such schools were held last summer. Competent community boards of religious education are developing. The Councils of Religious Education are working harmoniously and effectively. In six denominational colleges, Departments of Religious Education are co-operating in inter-collegiate training schools. Week Day Religious Education in California is prevented because of State laws. Drs. Corley, Langdon and Larkin are seeking favorable legislation for "released time." Our present State Director of Education is of the opinion that Week Day Religious Education on released time is already possible under our California laws. A friendly suit may clear the matter for the coming year. In July, 1928, the World Sunday School Association will meet in Los Angeles in its quadrennial convention.

EPWORTH LEAGUE

Confusion of statistics fails to indicate the real increase of the Area in the Department of the Epworth League. The legislation of the correlation of the young people's work was not clear in application to the Epworth League group. Many of our Leagues are combined with the Young People's Depart-

ment of the Church School. Throughout the Area, more young people are in the League life than four years ago by many hundreds. The Junior League has grown strongly. The institutes have shown an enrollment of 7,195. Nearly 1,000 young people have pledged themselves to full-time life service, and nearly 2,000 Christian decisions have been made. In all of the Conferences, the general tone of the Epworth League is much in advance. The spasmodic partial League program has been replaced by a program running through the entire year. Generally, throughout the Area, the League activities carry on in Chapter, Alliance (Sub-District), District and Conference groups, with a total attendance of two score thousand at these group meetings. In the North the Field Secretary, James McGiffin, has traveled 112,000 miles in League work. In the Southern California Conference, Dr. A. Ray Moore, until his appointment as Conference Treasurer and Endowment Secretary, has led the League forces, and still has directional supervision. Summer, mid-year and winter institutes are carried on each Conference year. Gospel teams visit the local chapters throughout the year, representing 1,700 Christian decisions made by the Young People under the leadership of the Gospel Team campaigns. The California Conference League has undertaken a foreign missionary project in supporting Louis Fiske, an Epworth Leaguer, in a Mission School at San Jose, Costa Rica. The money for this support is raised by quarterly thank-offerings by the young people.

THE WESLEY FOUNDATION

The Wesley Foundation is functioning at Berkeley (University of California), Palo Alto (Stanford), and Tucson (University of Arizona). Plans are outlined for a co-operative approach at the new University of California at Los Angeles and at the University of Nevada at Reno, under the joint support of the Boards of Home Missions and Education. The long delayed building enterprise at Berkeley approaches completion. The first unit of the Trinity Church-Wesley Foundation group was dedicated on Easter Sunday, at a cost of \$250,000. Dr. Henry Hoag Frost is Pastor at Trinity; Dr. E. W. Blakeman is the Director of the Wesley Foundation. Dr. Blakeman has organized, in affiliation with the Christian associations of the University of California, an inter-denominational School of Religious Education, not as yet for curricula credit, in which university Pastors and university professors teach and to which increasing numbers of students are responding. Classes meet on Sundays, Mondays and Wednesdays—"adventures in the scholarly study of religion and its vital expression." He is also co-operating with the local committee of the Council of Church Boards of Education, of which Dr. W. C. Buckner is the Meth-

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odist chairman, in organizing a statesmanlike approach to the new University of California at Los Angeles. Dr. Blakeman is without a peer in his particular field, co-operating at five university centers, eight teachers' colleges, and thirteen junior colleges in Arizona, California and Nevada. This ministry represents Methodist responsibility for 4,600 students from Methodist homes or expressing Methodist preference. At Fresno the Wesley Foundation approach is through Trinity Church, where a lot has been secured, through Home Board aid, adjacent to the campus of the State Teachers' College, and forming a part of the general campus building scheme. The first unit has been financed and is now building. There has been organized at Stanford University, by our Methodist men, a Wesley Foundation to work in co-operation with our Church at Palo Alto and on the campus at Stanford. This movement has the support of the university authorities, and is a part of the Area Wesley Foundation development. This new corporation is laying plans for aggressive work among Methodist students at Stanford campus, Commons and chapel. The Resident Bishop ministers occasionally at Stanford Chapel as University preacher.

THE ANTI-SALOON LEAGUE

In the last four years, prohibition sentiment in California has made substantial progress. Within that time California, the wine-growing State of the Union, has gained a permanent place in the column of dry States. In 1924, petitions to repeal the Wright State Prohibition Law were snowed under an avalanche of pitiless publicity. In 1926 the wets tried again to put on the ballot a measure to repeal the Wright Law. This measure was defeated at the polls by a majority of 63,617. In the Legislature of 1926, three wet measures designed to weaken Prohibition enforcement either died in committee or were slaughtered on the floor. One drastic dry measure was introduced, making the possession of a still a felony. This measure passed the Senate by a vote of 28 to 9, and the Assembly by a vote of 58 to 16. It is gratifying to report that the Anti-Saloon League has been given a deep place in the confidence and affection of the Churches, as manifested by the open door in continuance of work. Dr. Arthur H. Briggs, State Superintendent of the Anti-Saloon League, a member of the California Conference, has rendered distinguished service. His influence and power are felt for righteousness in every city and town in the State.

THE CHURCH FEDERATION

At the beginning of the quadrennium, the Resident Bishop was happy to appoint Dr. Francis M. Larkin as Secretary of

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the State Church Federation, following the election by the interdenominational board. Dr. Larkin has given a significant and distinguished administration to this office. He has not only raised the indebtedness, which he inherited, but has stabilized the work of the Federation. At the Legislature, before Christian and civic bodies, in national and comity councils, editing the *Federation News*, organizing the Protestant forces to speak and act as a unit, Dr. Larkin has given dynamic leadership.

PACIFIC PALISADES

The quadrennium at Pacific Palisades has been one of struggle and achievement. Building on the splendid physical foundation secured to the Church by the foresight of Charles H. Scott and the group of men associated with him, the Association has made marked progress toward the realization of its purposes. In 1926 the retirement of Dr. Scott from the presidency after six years of difficult and sacrificial pioneering service, brought about some marked changes in organization and business policy. The offices of Chairman of the Board and President of the Association were merged, and Walter Armacost was made president. Responsibility for financial direction devolved upon the Finance Committee and the direct management of the properties upon the Executive Vice-President, Dr. Oren B. Waite. The purchase of the Huntington Palisades properties brought to the Association heavy financial obligations, amounting to more than \$2,500,000, covering purchase price and improvements. The obligations have been bonded. The last year of the quadrennium has shown a net improvement of \$800,000, with a reduction of expenditures and a largely increased income. In March, 1927, public auditors reported an excess of assets over all liabilities of \$3,177,732, based on an appraisal of 1923. On an appraisal of 1926, these assets would show more than double this amount. The five centers of the Palisades on the most glorious bit of California coast, dedicated to religious and educational idealism, are constantly in use during the season. The Assembly program shows a steadily increasing patronage. A large Christian community surrounds the Assembly grounds. Because of the rapid growth of the community the Board has granted deeds to the property lease-holders.

A NEW VENTURE

Within the bounds of the California Conference near Santa Cruz, a Methodist Summer Conference Association is developing a campus and Christian community. Here will be centered the summer assembly activities of the Conference.

AN EPIC OF PRODUCTIVE POWER

The University of Southern California is the largest institu-

tion of learning under the aegis of the Methodist Church, combining the best ideals and best traditions of Eastern institutions and Western enterprises. At its head is one of the great college presidents of America, Dr. Rufus B. von KleinSmid. The French government has recently bestowed upon President von KleinSmid a decoration of unusual distinction in "recognition of his efforts in the field of education for international understanding and good will." The title and decoration is that of "Officer de L'Instruction Publique." Few university presidents in America have received higher and more distinguished honors from foreign institutions and governments than Dr. von KleinSmid.

The university was established in 1880 with fifty-nine students. Last June it graduated 1,350, the largest number of students ever leaving the campus from any Methodist institution. It opened the new college year with an enrollment of more than 15,000 men and women. One of the far-reaching factors in the university's life has been the large number of foreign students. Last year there were registered 560 students of various national groups, representing twenty-two nationalities. This Pacific institution will celebrate its semi-centennial in 1930 and in that year will celebrate also the culmination of an eight-year expansion program of "one major building a year erected on the Trojan campus." Thus, in 1930, the "Halls of Troy" will include such major additions as a new science building, a new women's residence hall, a new School of Architecture building, a new Law School building, dedicated by the Resident Bishop; a new men's residence hall, a new Students' Union building, a new classroom building to be known as Bridge Hall in honor of the late Dr. and Mrs. Norman Bridge, the endowers; a new university Church under the pastorate of Dr. W. C. Hodgson and his associate, Dr. W. C. Ballenger; a new clinic building for the College of Dentistry, and a new library building. The establishment of a Class "A" Medical School, which will be the only collegiate institution of medical study so far in the Pacific Southwest, is also the definite endeavor of the Board of Trustees. A School of Engineering is another of the planned near-future developments.

In 1926 a Commission of the Southern California Conference, working in co-operation with President von KleinSmid, made a complete survey of the future of the Maclay School of Religion. The investigation revealed that since 1893 there has been no legal endowment for the Maclay School of Religion. It revealed further that the School did not meet the standards of the University Senate, and that President von KleinSmid, in his thorough-going reorganization of the University, leading to a higher academic standard, found it necessary to close the Maclay School of Divinity, as it had been called during the

last year. The entire program of religious education and the training of students for the ministry has been reorganized in such fashion that a student planning to enter the ministry may pursue work in the College of Liberal Arts during the freshman and sophomore years. He must then (a) elect to major in religion in the College of Liberal Arts, and receive upon graduation the Baccalaureate Degree in Arts; or (b) enter the School of Religion, and receive upon graduation the Baccalaureate Degree in Religion. A student who holds the Bachelor of Arts Degree, having majored in religion, or a student who holds the Bachelor of Religion Degree, may, upon taking the required number of hours of graduate work and offering the regular thesis, receive the Master of Theology Degree in one year. When this reorganization is completed, and sufficient endowment secured to provide for faculty, library and full facilities, he may then pursue two years further graduate study, and upon successfully completing the work, receive a Doctorate in Theology. The Doctorate in Theology will have precisely the same academic requirements as the Doctorate in Philosophy, and it is only the ablest students who will receive the degree in two years following a Master's Degree in Theology. A student holding the Master's Degree in Theology will have had three years of training in religion, following the two years lower division work in the College of Liberal Arts. One who holds a Bachelor of Arts Degree in some other field than religion as a major, is required to take specified prerequisite work in religion before he can become a candidate for the Degree of Master of Theology. Dean John F. Fisher of the MacLay School has become Dean of the School of Religion, and Dr. Bruce R. Baxter, one of our brilliant younger men, has become assistant, and during 1927-1928, Acting Dean. It is hoped that in the not distant future, at least one million dollars will be raised to undergird the Department of Religion.

Gifts have come to the university during the course of the last year amounting to nearly three-fourths of a million dollars. The expanding needs of the institution are such, however, that it will be necessary to greatly increase the endowment. To this end, the Conference is committed to a campaign that will, it is hoped, be consummated in the semi-centennial year of 1930. The university is in a community campaign for six million dollars.

President von KleinSmid has announced the full and final determination of the Board of Trustees that the University, which has functioned in the heart of the city for fifty years, will not change its location.

The heroic, achieving life work of George Finley Bovard, president from 1903 to 1921, and now president emeritus, still

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bears fruit. No one in the Southland is held in loftier honor or deeper affection.

AN EDUCATIONAL MIRACLE

An educational miracle was the removal of a whole college 130 miles—equipment, students, faculty. This was done with the College of the Pacific in removing from San Jose, California, to Stockton, under the presidency of Dr. Tully C. Knoles. On April 24, 1924, the first brick was laid. The building enterprise of the college fits almost wholly within the period of this quadrennium. The new administration building was dedicated in 1926. During the quadrennium eleven buildings have been completed at a cost of \$939,232. The buildings are of collegiate Gothic style, constructed of brick, trimmed with terra cotta and roofed with slate. The new campus is being beautified with lawns, shrubs and trees at a cost of \$50,000. The Conservatory of Music has rejoiced in the installation of the Watt Memorial Organ, a gift of Mr. and Mrs. Rolla V. Watt. The West Infirmary, a gift of Mrs. Charles M. Jackson of Stockton, cares for the health of the students of the college.

College work was begun in Stockton on September 15, 1924, in buildings not completed but useable. The enrollment in the College of Liberal Arts and Conservatory for the last year in San Jose was 413. The number of students enrolled last year was 824, exclusive of the summer session. At the last commencement in San Jose, 46 Bachelor of Arts Degrees were granted and six Bachelor of Music Degrees. In 1927, seventy-five Bachelor of Arts Degrees were granted; eleven Bachelor of Music Degrees; eight Masters of Art Degrees. In 1928 there will be well over 100 degrees granted. In 1927 the college was included on the approved list of the Association of American Colleges.

The General Educational Board has declared "that no spot in the United States is so thickly populated with high school students as the territory around the College of the Pacific." More than one-tenth of the high school students of the United States are in California. In the midst of this dense potential student population, the College of the Pacific at Stockton is not occupying a competing field. During the quadrennium it has issued 183 teachers' credentials for high schools and junior colleges.

The college is happy in the announcement that Mrs. C. A. Congdon, daughter of Dr. Bannister, the first president of the college, has established the Bannister Foundation for the presidency, representing a gift of \$100,000. This noble gift will perpetuate the name of Dr. Bannister, which in California educational beginnings is greatly treasured.

The college, representing an investment of one and a half

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millions, is now engaged in a campaign for one million dollars to retire its indebtedness, to build up a more adequate endowment and to provide for the rapid growth. The general Educational Board of the Rockefeller Foundation has approved the financial methods of the college, and has made a contingent offer of \$250,000 on conditions which the college is now endeavoring to meet.

PACIFIC SCHOOL OF RELIGION

Our ministers have close affiliations with the Pacific School of Religion at Berkeley. Dr. C. C. McCown, a member of the California Conference, is dean. Dr. Blakeman, director of our Wesley Foundation, and G. Percy Hedley, a member of the California Conference, are on the faculty. The Resident Bishop is a member of the Board of Trustees. Several Methodist students are here preparing for our ministry.

WOMAN'S HOME MISSIONARY SOCIETY

In an Area that peculiarly appeals to the womanhood of America in its Home Mission passion and exhibits all phases of the Home Mission field, the Woman's Home Missionary Society has made another quadrennial advance over its significant achievements of other years. The *David and Margaret Home* for children has been dedicated at a cost of \$200,000. The only old people's home of Methodism in the Bay District is the *Beulah Rest Home* at Oakland. For many years this has been recognized as a fire hazard. The campaign for a new building has been completed, with gifts aggregating \$80,000. Ground was broken for the new structure at Easter-tide. The most widely known and highly praised ministry on the Pacific Coast under the aegis of the Woman's Home Missionary Society is by the "*Angel of Angel Island*," Katherine R. Maurer. Not only has Miss Maurer established friendly co-operation with the Government authorities, but also she has made herself indispensable to groups of all sects, races and colors who pass through Angel Island, or are detained there or deported. If this were the only work on the Coast, the Society would be amply justified in the total expenditure being focussed here. The Society has taken over our work at *Tiajuana* (Zaragosa), where one little woman stands for the cleaner things of life in the vortex of boundary crime and vice. This work was accepted in exchange for the work among 80,000 Italians in San Francisco, which, after June, 1928, will look to the Latin-American Mission for guidance and support. The *Chinese Home* in San Francisco, under the leadership of the new Superintendent, Miss Isabel Fleming, is restored to the idealism for which such a home should stand on the edge of "Chinatown," and is recognized as one of our significant Oriental institutions.

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The *Ellen Stark Ford Home* for Japanese girls, as in former years, functions consistently and with community endorsement. The *Training School* is rapidly becoming a school for Oriental and Mexican girls, unless the policy of administration definitely checks this tendency. Our Christian workers on the Coast hope that some day we shall have a great National Training School that shall adequately train workers for specialized Home Mission tasks and minister to the missionaries on furlough who desire school and college contacts during furlough, and for the outgoing missionaries who, in the actual Oriental clinics in San Francisco, will receive junior preparation for the work in their assigned fields. The *Methodist Hospital at Los Angeles* has just been refinanced to provide for an indebtedness of more than \$600,000. The officers of the Society are undergirded in their administration by an advisory group of our strongest laymen. Its Nurses' Training School is one of the best in the Southwest.

Other institutions of the Woman's Home Missionary Society in the Area are: The *Susannah Wesley Home* for Oriental girls at Honolulu; the *Mary J. Platt Home and School*, at Tucson, Arizona; the *Frances De Pauw School* for Spanish girls at Hollywood; *Robincroft*, a home for retired ministers and missionaries, the gift of that queenly Christian woman, Mrs. George O. Robinson; the *Yuma Indian Mission*, at Yuma, Arizona; the *Jane Couch Memorial Home* for Japanese girls at Los Angeles; the *Katherine Blaine Home* for Japanese girls at Seattle, and the *Esther Hall*, a home for working girls, at San Diego.

The *Arizona Deaconess Hospital* at Phoenix has more than doubled its service in the quadrennium. Aided by the glorious climate, it has made the remarkable percentage of 97 per cent of cures. It has a nurses' training school, and is in the midst of an expansion campaign.

OTHER INSTITUTIONS

Other institutions of the Area include: The *Bethany Old People's Home* near Stockton, owned by the Western Norwegian-Danish Conference; the *Old People's Home* at Hollywood—one of the best institutions of its kind in America—owned by the California German Conference, now merged with the Southern California Conference. The *William McKinley Orphanage* at San Francisco gathers a happy group of more than fifty children. The endowment fund is increasing, and a building campaign has been inaugurated. The *Fred Finch Orphanage* at Oakland has dedicated a new building during the year. The *Spanish-American Institute* at Gardena continues its great service to an increasing number of Mexican boys. The debt on this institution has been completely cleared.

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LEVEL OF LIFE

Some statistics follow:

	CHURCH MEMBERSHIP		SUNDAY SCHOOL		EPWORTH LEAGUE (Seniors)	
<i>Conference</i>	1923	1927	1923	1927	1923	1927
California	29,965	31,548	39,888	43,148	5,944	5,607
Southern California	76,044	85,554	99,354	107,253	10,017	8,869
Latin American						
Mission	1,064	1,510	2,913	3,828	476	583
Pacific Chinese						
Mission	530	520	743	881	201	278
Pacific Japanese						
Mission	1,696	1,280	1,933	2,609	480	427
Pacific German	1,164	1,139	1,227	1,233	328	338
California German..	1,197	1,107	1,258	1,196	422	437
Western Norwegian-						
Danish	1,254	1,116	1,327	1,311	852	731
Hawaii Mission....	1,620	2,067	2,437	3,292	456	334
Pacific Swedish....	1,233	1,226	1,214	1,182	463	402
Total for Area...	115,767	127,067	152,294	165,933	19,639	18,006
Gain		11,300		13,639		
Loss						1,633

WORLD SERVICE

The World Service program has been accepted unanimously and joyously. The Area has consistently led the Church in per capita giving to World Service throughout four years. The stereopticon slide service, divided between Los Angeles and San Francisco, has now been centered in the residential city.

AREA COUNCIL

The Area Council and its Executive Committee have met and functioned regularly during the quadrennium, determining the Area policies and undergirding World Service.

Culminating on Palm Sunday, a Young People's Area Council was held at Asilomar, bringing about 200 of our young people together from all parts of the Area, including the Foreign Language Conferences and Missions. This is the first undertaking of the kind on the Pacific Coast. The Department of Evangelism of the Board of Home Missions and the Department of Missionary Education under the Board of Education, as well as the Woman's Home Missionary Society and the Woman's Foreign Missionary Society, co-operated with the Superintendents and heads of the Church Schools and Epworth Leagues in this enterprise. For parts of three days, the young group of sixteen nationalities, unconscious of difference of color or language, faced the world as a Christian task and sought to know the Christ Way of Life.

WORLD MISSION

Mr. John Tunncliffe, a layman of opulent intellect and gulf-

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streamed heart, has been serving the Foreign Board as Area Representative during the quadrennium. This service is without remuneration, save the spiritual rewards. He has brought a remarkable harmony to the Foreign Board interests on the Coast, has intensified a missionary "esprit de corps," which is registered in a unanimous and whole-hearted Foreign Board policy in the Pacific Area. Mr. Tunncliffe's office is located at the Methodist Headquarters in San Francisco. He travels largely throughout the Area, and is the instaurator of what should be a nation-wide like service on the part of Christian laymen who possess like "gifts, graces, and usefulness." In annuity solicitation, Mr. Tunncliffe will be assisted this year by D. H. Klinefelter, formerly Field Representative of the Wesley Foundation. Mr. Klinefelter will function for both the Foreign and Home Boards in the field of annuity solicitation. During the quadrennium, Mr. Tunncliffe has secured for the Board of Foreign Missions approximately \$300,000 in gifts, annuities, estate notes and property deeds.

DEDICATIONS

Perhaps the most outstanding material achievement of the quadrennium is the great number of Churches dedicated, ranging from a little Church in the High Sierras seating seventy-five miners and their families to our great cathedral Church at Pasadena. 135 churches and institutions have been dedicated during the quadrennium, at a cost of \$8,422,200. This record is probably unparalleled in Protestantism within the same length of time, resulting from an intensive development of the Area, held in leash to the extensive achievement of the Centenary years.

In all of these dedications there has been a fidelity to World Service, and the indebtedness, with possibly two exceptions, has been adequately provided for, and, at the time of dedication, full financial provision made. While the Area has, during the quadrennium, indulged in a perfect orgy of building, it is also true that it has consistently led the Methodist world in per capita giving to World Service. In the recorded and unrecorded gifts, the quadrennium has seen its greatest expression in missionary enterprises.

FINANCES

The great volume of financing involved in Area development calls for a very careful and scientific study. There is need for the employment of annuity and estate note solicitation for our great eleemosynary institutions and world causes. The Resident Bishop announces with a great deal of satisfaction that in the next quadrennium a group of strong financiers will be voluntary members of the Area staff as financial advisors.

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GOODWILL INDUSTRIES

The Goodwill Industries in the North have been extended by the utilization of the Howard Street Church in San Francisco as the Goodwill Church and Industries Shops. The Goodwill Circuit includes Oakland, San Jose, Stockton and San Francisco. The entire program has been rehabilitated under the supervision of Frank Porter Flegal. Recognition is given by the Community Chest. The support of the Industries, more than any other institution in San Francisco, crashes the bounds of creed and race. Mr. Fred Parr is president of the Goodwill Industries in the North.

The Goodwill in Los Angeles has just closed its most phenomenal year, under the supervision of F. H. Blair. It reports for the quadrennium 1,700,000 hours of work given to handicapped and destitute persons who received \$489,000 in opportunity wages. One hundred fifteen thousand bag contributors have donated 336,000 filled bags, from which the sales of salvaged rags, paper and merchandise have netted \$723,000. Nine thousand five hundred different persons were given a chance. Three hundred sixty thousand have attended our religious services. Educational relief and children's work have served about 10,000.

"AND SO FORTH"

The California Christian Advocate, during the quadrennium, has had its period of greatest prosperity and a large and sustained circulation, under the able and poised editorial leadership of Edward P. Dennett. The religious papers of California have dropped in their circulation from 195,000 to 170,000 since 1920. Over the same period, the California Christian Advocate has increased its circulation between 40 and 50 per cent. The entire Area is happy in the editorship of Doctor Dennett, and proud of the record of the paper.

The Methodist Book Concern, in San Francisco, located at the Civic Center opposite the site of the new Methodist Temple, is one of the best managed in Methodism. Mr. Howard M. Boys has been the manager for seventeen years, with increasing popularity in the Area. During the quadrennium, the total sales of the San Francisco depository totaled \$1,264,458.

On The Air. The Southern California Conference has set aside Gross W. Alexander as the Conference radio executive of the Methodist broadcasting station, which has evolved into an inter-institutional station as an effective agency for a great cultural movement in adult education. Mr. Alexander has gathered a Board of Directors of men whose names represent the highest in academic and spiritual leadership on the Pacific Coast. This ideal of a super-broadcasting station is to serve the high ends of Christianity and as an imperative and practical

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method of giving a lofty interpretation to religion as widely as commercial air announcement. The plan thus far has had very sympathetic endorsement and encouraging inter-church co-operation.

The Ladies Aid Societies have creatively contributed to all Church enterprises. With the Ladies Aid Societies, the Methodist Church will never die. In the major Conferences our women are organizing for federation, a new name, and an enlarged scope of activity.

The Woman's Foreign Missionary Society has prosecuted its work with devotion and enthusiasm and notable advances. Its workers have co-operated with the San Francisco office of the Board of Foreign Missions in meeting incoming missionaries and caring for missionaries sailing from San Francisco and Los Angeles.

Conference Claimants. The campaign for a half million dollars for the retired preachers of the Southern California Conference, for several years postponed, was successfully achieved under the leadership of W. M. Jeffers. Further plans are in progress for increasing this endowment. In all of the Conferences, gracious and far-reaching plans are being forwarded for the retired veterans. All of the Conferences of the Area have adopted, in principle, the new Pension Plan. During the quadrennium, Dr. Irving B. Bristol, of the California Conference, has quietly and steadily fortified the endowment funds, and has increased the assets in excess of \$200,000.

THE SPIRIT OF UNITY

Following the negative Southern attitude toward unification, the two Methodisms within the Area have worked out a basis of federation and co-operation which is increasingly becoming a practical equivalent of unification. In the absence of the organic union, a spiritual unity and identity of activity are being developed. The discordant static is being eliminated from the harmony of the Area Methodisms, and a co-operative basis consummated in a number of cities, notably, Santa Rosa, Ukiah, Salinas, Red Bluff, Healdsburg and Merced. The dual administration at these points is happily adjusted by the Resident Bishop of the Area and Bishop Sam Hay of the Methodist Episcopal Church South. The present discussion moves around the two foci of vacating territory under allocation, or federating under joint administration. Our Church has given assent to the largest possible advance in either direction. Where local autonomy has free-play, the merging of the two Methodisms is inevitable within the Area. The desire for spiritual unity crashes the defenses erected about provincial or sectional competing and contending altars. In this matter, the Area problem

is not how to unify the two Methodisms, but how to guide the spiritual hunger for unification to wise Kingdom ends.

THE SPIRITUAL GLOW

The Bishops' Crusade for a spiritual rebirth of the Church has been the dominant Area motif in the last year of the quadrennium, following the phenomenal period of Church and institutional construction. In every District of the Area and the Foreign Language Conferences and Missions, the Resident Bishop has conducted evangelistic clinics, with the objective of synchronizing the best methods of mass and Visitation evangelism, focusing in a perennial spirit of winning lives to Jesus Christ and culturing them in Christian stewardship and service. The Area has flowered in District and group spiritual retreats. The ministers, so long dominated by the wearying, motor-driven phase of Church activities, have become prophets of the Kingdom. The freshness of power characterizing early Christianity and early Methodism is largely evidenced in a spiritually reborn ministry and a rededicated laity.

Throughout the quadrennium the Resident Bishop has kept the faith with the Head of the Church and with his brethren. No brother has been appointed to his task without knowing and accepting his appointment, and the appointment unanimously endorsed by the cabinet.

THE SEOUL AREA

BISHOP HERBERT WELCH

The past quadrennium, so far as my personal work is concerned, has been broken up to an unusual degree and has involved rather more than the normal amount of absence from my Area. By request of the Foreign Missionary and World Service officers, I remained for nearly a year in the United States after the last General Conference to assist in the educational campaign which they had planned and to secure further greatly needed funds for post-earthquake reconstruction in Japan. Bishop Warne kindly held the Conferences in Japan and Korea for 1924. On the way to America for the Bishops' Meeting in the spring of 1926, I met the Hawaii Mission by Bishop Burns' request, and in the following fall, by appointment of the Bishops, went to India to hold the Northwest India, Bombay, South India and Bengal Conferences. By Bishop Brown's request I held the Yenping Conference in Foochow last autumn and in January attended the Eastern Asia Central Conference in Shanghai. The work of the four years involved some 150,000 miles of travel by land and sea.

The Area in which I have now been Resident Bishop for twelve years is geographically about one-twelfth the size of the United States. To visit our work from end to end means a journey of 3,000 miles. The Area has a population two-thirds that of this country. Our Methodist Episcopal responsibility is estimated at 8,000,000, but only about 125 missionaries are at this time actually present on the field to aid in meeting this vast responsibility. This scantily staffed field may fairly be said to represent one of the most advanced stages of missionary development within the borders of our Church. A genuine Church consciousness has been created, an organization with promise of permanence has been formed, self-support has reached a notable figure, leaders have appeared, responsibilities have been naturally assumed. In other words, a Church of Jesus Christ able to carry forward His plan of world conquest by world service is here.

The progress of the Church in the Seoul Area during the past few years, while not spectacular, is on the whole praiseworthy when considered against the background of its environment. Bare figures tell little of the story, but the usual statistics may be inserted for whatever they are worth.

The Seoul Area

	<i>Korea Conference</i>		<i>Japan Methodist Church</i>	
	1923	1927	1923	1927
Members and probationers..	20,149	18,144	27,867	30,088
Sunday School enrollment..	32,730	31,238	45,092	42,311
Total contributions.....	\$99,700	\$123,632	\$176,200*	\$171,275*

In Japan the outstanding recent event seems to be the vigorous effort for self-support. This heroic struggle in the Methodist Church has been made more arduous by the losses of property and the decrease in the means of members occasioned by the great earthquake. Nevertheless, from April 1, 1926, the Church has been endeavoring to support its current work without the use of any mission funds. In the last four years, while the number of Churches has increased 25 per cent, the number of self-supporting Churches has increased 150 per cent. Our Church, with the other two co-operating missions, is still giving to the evangelistic work of the Japan Methodist Church and will continue to give substantially the same sum as formerly up to 1930, but these gifts are being used for property projects or in such other ways as will help to put the various Churches on a self-supporting basis. If after that date these contributions should not be needed by the Japanese Church, they can then be used for the establishment of new work under the missions. It is understood, of course, that our educational institutions are not dependent on the Japan Methodist Church, but on the contributing Churches in the homeland.

In Japan the hard times have seemed to deepen the sense of religious need and the Church is moving steadily forward in the development of its organization, in the establishment of missionary work outside its own boundaries, and in the carrying on of evangelistic campaigns.

Our three boys' schools and five girls' schools, all of secondary school grade, with the addition of college departments for men and women and a theological seminary, are all doing excellent work and are developing in the strength of their faculties and in local support. The large schools in Tokyo have been united during the past quadrennium into one institution, the Aoyama Gakuin, with a student body of more than 3,000 boys and girls. The theological work has also been united under a single department of this great school. Five substantial buildings have been erected since the earthquake, though a debt of more than \$100,000 still rests on those supposed to have been financed from America, and the theological department is still in temporary shacks. The splendid new building for the girls' school at Nagasaki, the projected chapel at Fukuoka financed half and half by America and Japan, and the new buildings just begin-

*For benevolent purposes. To this figure must be added in 1927 \$278,042 for pastoral support and current expenses.

ning for the Chinzei Gakuin at Nagasaki, which demand immediate and generous help, should also be noted on the material side. In several stations where the missions own land beyond their present needs for actual use, we are endeavoring by sale or exchange to realize on these properties so that the money may be put to productive use. In temperance work we have been able to make a striking contribution by the help of the Board of Temperance and of the World League against Alcoholism through its representative, Mr. Mark R. Shaw.

Two meetings of last year deserve special attention: One, a gathering of all of our missionaries in Japan, together with the Japanese members of our Women's Conferences and a group of representative leaders of the Japan Methodist Church, at which Secretary Diffendorfer was most helpfully present and which marked a distinct advance in the unification of our work. The other was the General Conference of the Japan Methodist Church holding its quadrennial session last October—a gathering marked by a brotherly and spiritual atmosphere and a quiet determination to push forward the work of God. At this Conference Bishop K. Uzaki was elected for his third four-year term.

In Korea the outstanding fact is the movement for union with the Methodist Episcopal Church South. We have already been co-operating with that Church in a number of institutions in Seoul, and during the past two years they have given co-operation in our long established Ewha College for Girls, but the time has come when the Pastors and members of the two churches wish to be one. Some day they may desire a larger union with other Christian bodies in Korea, but at present they wish to remain Methodists and they wish to keep their connection with an international Church, but in Korea they want one Methodist Church instead of two. The Annual Conferences of the two bodies have agreed upon a petition which will be presented to this General Conference.

Meanwhile the work itself is being pushed forward. New buildings for our boys' schools at Yeng Byen and Pyeng Yang have been erected largely through Korean funds and the building program of the Union Chosen Christian College has been continued. The great system of Bible classes and evangelistic work is maintained with the same fine results. Special attention has been given to religious education by Sunday School institutes, correspondence courses, the publication of suitable literature, Daily Vacation Bible Schools and special work for students in government institutions. Medical work is carried on through hospitals and by dispensaries and other out-stations, as well as by medical itinerating. In the field of education we have about 160 schools, from the kindergarten to the college, with more than 14,000 students under our care. The recent action of the

Board of Foreign Missions in authorizing the organization of local boards of trustees to hold the property of our schools and hospitals is a step of importance in the development of an indigenous church.

As to finances, our appropriations from the Board of Foreign Missions have been cut until we have less than half the former work budget from that source; but in spite of the fact that the average farmer's income in Korea is only about \$140 per year, the gifts of our people are about \$6.50 for each full member and probationer on our roll, and three-fourths of the salaries of the preachers are paid by the field.

The Korean situation is not without its peculiar and pressing problems. The country is restless, agitated, discontented; the farmers complain of heavy debts and high interest rates; the standard of living has risen far more rapidly than income; the young people with their philosophic, ethical and social problems constitute a group to which very special attention must be given. But with it all, the Christian Church in Korea is a great achievement of foreign missionary enterprise and has boundless promise for the future.

Radical social propaganda has been making swift progress in the Far East. In China the Russian influence has been obvious. In Korea there is much sympathy for the Soviet point of view, especially on the part of a certain younger group. And while in Japan the government has diligently repressed agitation looking to radical changes of social organization, still there is a marked restlessness in the realms of industry and of social theory which shows that currents from the northwest have penetrated even this part of the Orient.

The growth of the nationalistic spirit is a phenomenon to be observed to-day the world over. In Korea the Independence Movement of 1919, while it did not succeed in its immediate political objective, nevertheless has created a new national consciousness, a new hope, a new sense of dignity and of rights. In Japan, where the same problem of sovereignty does not arise as in Korea, and where the strong central government which China is struggling after has long since been established, the manifestation of the national spirit takes somewhat different forms. It is only in recent years that Japan has come to be recognized as one of the small group of Great Powers. Naturally, the Japanese cannot yet take their position quite for granted, but still feel the necessity for self-assertion. There was even nervousness concerning the designs in the Far East of even the United States until the Washington Conference on Disarmament, which seemed to dispel the clouds of suspicion which hung over the Pacific and to create a new sense of security and confidence. When this was followed by the marvelous relief methods adopted by America after the earthquake of 1923, Jap-

anese gratitude and good-will knew no bounds. It seemed at that time as though Japan so trusted and loved this country as to be willing to be profoundly influenced in its national and international policies by the leadership of this Western nation. One cannot say that all of this respect and good-will was destroyed by the unhappy exclusion clause of the Immigration Bill of 1924, but the effect of that particular section certainly constituted, as Ambassador Woods phrased it, "an international disaster of the first magnitude." The Japanese are a proud and sensitive people and their sense of national honor has been deeply wounded. It is reason for gratitude that the opposition to this needless legislation was so pronounced on the part of President Coolidge, former Secretary Hughes, and many American leaders in Church and in business. One of our prime necessities for the success of our foreign missionary enterprise is to put upon a more Christian basis the immigration and naturalization laws of the United States.

That this aroused sense of race and nationality in the Far East has sometimes become anti-foreign cannot be denied. Yet in Korea there has been little friction between the natives of the country and the foreigners who are their guests. In our own Church in particular, the relations of missionaries and Korean leaders are happy and helpful. In Japan it is undoubtedly true that any resentment over the assumption of superiority by the West is less acute than a generation ago. It was in the nineties, after the war between China and Japan, that the latter secured the relinquishment by the Western Powers of extra-territorial rights and likewise entire freedom in shaping its own tariff; and it was in the first decade of this century, after the war with Russia, that Japan began to question the necessity of foreign missionaries to direct its Church life. Some there were at that time who believed that the need of foreign assistance of this sort had passed by. In 1907 the independent Japan Methodist Church was organized, and although this was a union movement, uniting our own Church in Japan with the Methodist Church, South, and the Canadian Methodist, yet it was also a movement in the direction of ecclesiastical freedom. Since that time this Church has elected its own Bishops and had charge of its own financial and administrative business. It is most encouraging that relations between the Japanese and the foreign workers, instead of becoming more strained, have been readjusted on the most friendly and intimate basis. Our ministerial missionaries in Japan, while retaining their membership in home Conferences, enjoy also the full privileges of members of the Annual Conferences in Japan. Not only so, but the appreciation of them and the desire to have them participate fully in the responsibilities of the Church may be understood when it is mentioned that about one-fourth of the clerical dele-

gates to the last two General Conferences of the Japan Methodist Church was made up of missionaries, elected not by the missions but by these Japanese Annual Conferences. In a word, while the Japanese control and the missionaries co-operate, a splendid working basis of fellowship has been thoroughly established. The attitude of the Government also, instead of becoming more hostile in recent years, has, if anything, become more helpful. The regulations providing for the registration of mission schools under the Government system have been so modified as to open the way for our schools to occupy a place of influence and honor, and in addition some of them in Japan and Korea are receiving regular subsidies of a modest amount from the Government.

As to anti-Christian forces, undoubtedly such exist and are active in the Orient. Some of the people of these Eastern lands have come to judge Christianity, not by the words of its professed followers or by the teaching of its official agents, but by the attitudes and acts of the so-called Christian nations. Some have listened to Christian doctrine which did not appeal to them as in harmony with the best modern thought. Some have become enamored of social theories which ignore or oppose the fundamental principles of the Christian faith. And so there are those—some of them at least of sincere patriotism and of genuine idealism—who fight the religion of Jesus Christ on the ground that it does not meet the highest standards or the most urgent demands of our own time. Grant that they are mistaken, nevertheless some of them are profoundly sincere. Such opposition in Korea, however, is confined to a small group. In Japan proper there has been a distinct revival of Buddhism and great activity on the part of Buddhist and Shinto priests. But while many assaults have been made upon the Christian system, it remains true that Christianity is now officially recognized as one of the three religions of Japan and that its quarter of a million adherents exercise an influence altogether out of proportion to their small number. Christian thought is permeating the old faiths, and Christ's teachings are unquestionably affecting the social, business and political ideals and practices of Japan. Their beneficial effect has been publicly recognized once and again in recent days by those prominent in the community who have spoken from the non-Christian standpoint. For example, the leading editorial of the *Japan Times and Mail*, an English daily edited and published by Japanese in Tokyo, contained on a recent Christmas Day these significant words:

No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture. We may rejoice

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that Christmas Day has become one of Japan's festivals. While many wars have been committed in His name, much peace has come to the world through Him.

"No trumpet blast profaned
The hour in which the Prince of Peace was born;
No bloody streamlets stained
Earth's silver rivers on that sacred morn."

These words are little less than startling, spoken from outside of the Christian circle, but bearing unmistakable witness to the impression which the religion of Jesus Christ has made upon the Far East.

If the question be raised, Are foreign missionaries still needed and desired in the Far East? the answer is not far to seek. There will be a large place for them for many years to come, provided they assume the position not of oracles to heathen masses, not of supervisors for untrained workers, not even of leaders on the mere ground of race, but of friends and helpers and brothers, who are willing to stand side by side with their native colleagues, exercising only such leadership as comes to them by reason of their own character, ability and achievements and rejoicing to surrender an increasing authority to the Christians of the land. One of the leading Christians of Japan, at Doctor Mott's recent conference in that country, said that missionaries would always be needed from abroad, that we might well have "exchange missionaries" just as we now have "exchange professors": the man who had some new discovery or some new putting of an old truth, might well cross the ocean in either direction with his message. This, to be sure, is hardly the conventional idea of a missionary; but our own Methodist Bishop Uzaki has asserted that the foreign missionaries would be needed at least for another twenty-five or fifty years. In other words, there is still a life career for those who go out at this time to begin missionary work. More and more, however, will it become important in all the countries of the Far East, that those who go shall be people of unusual quality, and many of them at least trained for some particular line of usefulness in which the Christians of the country do not yet feel that they can handle the situation without help. There must be pioneer evangelists, leaders in moral and social reform, specialists in young people's work, missionaries whose first interest is in the rural or the industrial classes, teachers, physicians, nurses, men and women prepared to assist in the mighty movements now under way against the liquor traffic and legalized social vice.

The transition, I am glad to report, from the old condition of missionary leadership to the condition that is to be, when nationals shall fill all the positions of responsibility and authority, is being made with little jar or friction in the Seoul Area.

The present stage of development calls for co-operation; our watchword is "Together!" Boards of managers for our institutions are being organized where missionaries and natives share the duties of administration. Our Conferences and committees are held in union. National District Superintendents exercise to the full the prerogatives of their office. The wise policy, we are certain, is to transfer authority before it is demanded, to make the change which is inevitable and which is the very thing for which we have been working and hoping through the years, a gradual rather than a revolutionary change.

Grateful mention should be made of the help that we have had in Japan and Korea from missionaries who belong in China but who had been driven from their own field for the time being. We recall also with appreciation the visit of Dr. Diffendorfer, which brought much of good cheer, information and hopefulness. This direct contact between the home officials and the field will doubtless make it easier to accomplish that which the situation demands—namely, a rather rapid transfer by the mission boards to the Church on the field of authority in holding property, in using appropriations and in adopting policies.

The new suffrage law in Japan presents great possibilities and means increasing power by the labor-farmer group. The relations with China have larger promise of peace and friendship during the past few years than for a number of years preceding. A rising interest in religion is indicated in laws that are considered, by magazines that are published, and by the quickened activities of non-Christian faiths; but the demand in Japan and Korea alike is for a religion that is competent to deal with the social situation of these tremendous days, and no religion presents itself which is equal to this save the religion of our Lord and Saviour Jesus Christ. To have some share in promulgating this as a universal faith is the high privilege of our Church in the Seoul Area.

SHANGHAI AREA

BISHOP LAURESS J. BIRNEY

The quadrennium just closed will be remembered in the history of our Church in China as the most eventful and significant since our first missionaries landed in Foochow and planted the seeds that have brought forth in these four score years so great a harvest, south, north, central and west. The chief significance of the events of the quadrennium is twofold: First, the remarkable increase of the national spirit which has characterized the period, and second, the effects of this rapidly rising tide of nationalism upon mission work. It has been by far the most stressful period in the history of Christian work in the Central Area, but by the same token most challenging and hopeful in its larger aspects.

The quadrennium began normally. The following goals were fixed upon as the reasonable expectation for the four years:

(1) The vitalizing and the enrichment of the Christian life and experience in the Church itself. The first quadrennium had resulted in a firm conviction that one of the chief impediments in the way of a more rapid evangelization of the people was the purely nominal character of the Christian life of a too large proportion of the membership of the Church. The church in China is no exception in this respect. The curve of spiritual vitality is all too low in the home Church, where the reasons for it are far less valid, but such a condition is peculiarly unfortunate in a land where, as in China, Christianity is comparatively new, is in constant contact with other religions whose chief emphases are not spiritual and where consequently the revelation of the essential spiritual nature of real Christianity is especially dependent upon the type of Christian life that is actually lived among the people.

The Pastors and missionaries were urged to make this their chief concern for the quadrennium, and a leading Pastor was appointed to devote his entire time to the holding of conferences and retreats of Pastors and members for this purpose. It was little dreamed that the end sought would in a measure be realized through the discipline of suffering before the close of the quadrennium.

(2) The transfer of all lower primary boys' schools to the control of the Woman's Foreign Missionary Society. Careful study of results through twenty-five years' work in primary grades seemed to show unjustifiably meager Christian returns from these schools. It has been very difficult to secure trained

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male teachers, who were actively and vitally Christian for this work, such preferring work in higher grades. Trained women teachers of Christian character are not only more available for primary grades but are more skillful with children. Due in part to the unsettled conditions during the last half of the quadrennium this transfer has not been fully effected throughout the Area.

(3) A 20 per cent increase in self-support. This was proposed to the Pastors and accepted as a goal for the quadrennium with the exception of Churches where such an increase was manifestly impossible. The military situation due to the spreading of the Nationalist armies over the entire Area made the realization of the goal not only impossible but in many places temporarily destroyed the possibility of self-support in any measure, many Churches being occupied for long periods by soldiers and the people scattered and subjected to heavy military taxation and to the widespread anti-Christian persecution which followed.

(4) A more intensive Christian cultivation of the students in all higher primary and middle schools. Not that any undue pressure should be placed upon students to openly accept the Christian rule of life, but that more persistent and systematic effort should be made to clarify the meaning, the spirit, and the teachings of Christianity in the student mind, and that the direct and vital method of individual personal contact with Christian teachers as contrasted with and supplementing public services of worship should be greatly increased. The subsequent spread of the anti-Christian propaganda only serves to demonstrate the necessity of this emphasis.

An event of far-reaching significance for our work, particularly school work, occurred on May 30th, 1925, when native and Sikh police under foreign control in the Shanghai Settlement fired into a crowd of rioting but unarmed students, who were defying the Settlement regulations by invading the streets and threatening the police station. No technical justification of this act, from a mere police viewpoint, could for a moment obscure its striking demonstration to all China, and to a fair-minded world, of unwarranted foreign aggression and the too complete control by superior foreign power of sections of China's territory. At once the student population of all China was in a blaze of indignant protest. Smouldering anti-foreignism everywhere burst into expression, often extravagant and unreasonable but none the less real and determined. Student strikes and demonstrations were everywhere the rule. With this spirit of protest the missionary forces of the Area were in sympathy. It was with difficulty that the year's work was completed in many schools, on account of the aroused condition of the students everywhere. Notwithstanding many foolish and extreme

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things done in various localities by the students, particularly those of government schools, harming rather than helping their cause, it is beyond question that the students have done more to awaken the nation than any other class. They are the only coherent body throughout the country which has been persistently devoted to the people and the country's welfare.

The following year was a fairly normal year in both school and Church work, with the atmosphere vibrant with the rising tide of nationalist feeling. Ill health compelled the absence of the writer for some months, but he was able to return completely recovered as the Nationalist armies reached the Area. In the early fall of 1926 our large missionary and Chinese group at Nanchang, the capital of Kiangsi Province, was under heavy fire almost continuously for three weeks as the Nationalists besieged and finally captured that great city. Miraculously, it would seem, not a single one of our missionaries or Chinese Christians was injured, though constantly and intensely active in caring for wounded soldiers of both sides, protecting student groups from harm, etc. By early spring of 1927 the Nationalists had swept on irresistibly to Nanking and Shanghai, enveloping the entire Area. Due to the totally unexpected attitude and actions of their soldiers at Nanking, where they robbed the missionaries, indeed all foreigners of everything, killing seven of them, threatening the lives of all and burning many of their homes, practically all missionaries of all denominations were drawn out of the Yangtse Valley, since it was feared the treatment received at Nanking indicated a radically changed policy of the Nationalists toward all foreigners. Consular demand for evacuation was imperative in order that further international complications with China might be avoided. One of the chief reasons, however, for temporarily withdrawing the missionaries was the embarrassment to loyal Christian Chinese which their presence caused during the weeks of intense anti-foreign feeling, since they felt themselves directly responsible for the safety of the missionaries, though helpless in grave emergency to insure it. Many of our Nanking missionaries with homes utterly destroyed or completely looted, were sent to America. Those from other stations to Korea, Japan, Singapore and Burma, where they found work temporarily in the missions of our Church. Dr. Robert Brown, Superintendent of our new hospital at Wuhu, a point of comparative safety, remained during the entire period, completing the hospital building and ministering to the large numbers of wounded Nationalist soldiers. In the fall the movement of the missionaries back to the stations was begun, and at present writing, February 10, 1928, there are four at Nanchang, ten at Kiu-kiang, six at Wuhu, three at Nanking, one at Chinkiang. The majority of primary schools and all higher grade schools, with

one exception, are successfully in session, in many cases with a spirit and temper on the part of the students which is highly gratifying. Plans are made for the return from America of at least twenty-five more by September, if conditions remain as at this writing.

The following observations should be made concerning this the most difficult and trying period through which the missionaries and nationals of our Church in Central China have ever passed:

(1) The spirit of the missionaries has been beyond praise. Even those who were driven from Nanking, having lost everything they possessed and having suffered greatest indignities after years of sacrificial toil, had nothing of bitterness, only quiet acceptance of their experiences as sharing the sufferings of Christ, looking with faith toward the ultimate triumph of the Gospel in the progress of which their losses were but incidental. Not less can be said of the utterly self-forgetful spirit of those who were for many days in gravest danger from the fire of contending armies. With greatest reluctance and only under gravest stress of urgency did many consent to be brought from their stations to places of safety, and have awaited with eagerness the opportunity to return.

(2) The same should be said of the vast majority of our Chinese Christian leaders and people. They have been nobly faithful in service, sacrificially courageous in danger, triumphantly defiant of the forces whose avowed aim is to destroy the Church. They risked their lives to protect the hunted missionaries at Nanking; they stood by the Church in their absence. They faced and withstood the communistic, anti-Christian tide that beset the Church on every hand, and won the day. After long months of persecution, with many of their Churches, schools and even homes used as barracks, the ministers of the Area came up to their Annual Conferences in October and November last like crusaders, and these Conferences were by all odds the finest in spiritual quality and earnest thoughtfulness the writer has ever attended in China or elsewhere.

(3) For many of the most undesirable features characterizing the Nationalist advance of the past year the Chinese people should not be held, by other peoples, as wholly or even chiefly responsible. With the more accurate knowledge of the forces at work, which has come to fuller light during the last months, it is now beyond question that among the most potent direct and indirect causes of those events and attitudes that have disturbed Western faith in and appreciation of China, Moscow stands among the first. This is not alone the writer's, but China's conclusion. The Soviet Consulate, standing empty and silent just across the street from where this is being written, is the eloquent witness of China's determination to control

these subversive forces in the future and put an end to any international "friendship" that bears the marks of perfidious self-interest.

(4) The Gospel and the great Nationalist Movement will ultimately win—the former never completely without the latter; the latter never triumphantly without the former, for the highest and truest ideals, aims and aspirations of the Nationalist Movement are Christian, but they are ideals and aspirations that have never been, and by their essential nature can never be realized except through a dynamic that nationalism alone can never furnish, as General Chang Hsi Chang, a nobly Christian officer of the Nationalist army, has strongly and repeatedly affirmed. This is amply proved by the nature of the influences that are now retarding and confusing that great movement that has so deeply stirred the heart of this mighty people. Both that movement and the Gospel face gravest difficulties in the months and perhaps years ahead, but with wise, sympathetic and patient guidance where the struggle is on, and with the abiding faith and loyal support of China's friends and Christ's followers in Western lands, both the Christian and the Nationalist Movements will finally win. The Christian movement in China is now at a high and critical hour of opportunity. Western Christianity will never see this day surpassed in the significance of sympathetic, sacrificial co-operation to meet the deeper needs of the oldest and largest nation of the earth.

SOUTH AMERICA AREA

BISHOP WILLIAM F. OLDHAM

I write the last official report of my Episcopal administration with regret and relief. The regret is natural, the relief welcome, because of a growing suspicion in one's own mind of failing energies and aptness for initiative. This mere suspicion in one's own mind may be a grounded belief in the minds of the younger onlookers, and the General Conference has done a kind and useful thing in fixing the age limit, though it might be put at an earlier date with profit.

Before leaving this foreword, let me thank the Church for her unbounded kindness, beyond what we have earned or deserved. To be given the opportunity of founding the mission in Malaysia, then to be returned later as Bishop, to administer this and other missions, and still later to be entrusted with the continuous supervision of one of the greatest fields in the world, surely all this calls for infinite gratitude, and our hearts warm on every remembrance of these unmerited tokens of goodwill and confidence.

The last twelve years have been happily spent in South America. This quadrennium, by edict of the physicians, I was precluded from visiting Peru and Bolivia, which Republics were transferred, with the consent of the Bishops, into the capable hands of Bishop George A. Miller. This has proved very satisfactory. These South Americans are like ourselves, in their ready appraisal of administrative capacity, mingled with human understanding and sympathy. This does not prevail among them any great prejudice against foreign Bishops, as such, but there is little enthusiasm for men who have no knowledge of their language, or appreciation of their ways.

The field itself is among the most valuable. Every needy land with human beings in it is made our care by Divine command. Some fields, because of our international relations and their potential weight in the world's future, call for more adequate consideration. When populations and opportunities are weighed, South America bulks large. To quote Mr. Roosevelt, "The present century is the century of South America." The thrill of life is felt in all these young Republics, and theirs are the growing pains of coming international greatness. Their spirit is decidedly "American," and though the utmost effort is being made by the Latin lands of Europe to win South America back to racial traditions and loyalties, the young lands hear the

call of the future rather than heed the call of the past. It is for us Evangelicals to help add to this certainty of an enlarging future, the moral and spiritual elements which will make the enlargements both stable and profitable to others. In other words it is for us to do for South America what we are trying to do for the Northern Continent, set forth a saving Gospel of religion that shall convince the intellect, strengthen the will, intone the conscience, make vivid the presence of God, and control the daily life.

To do this, religion must be something more than an inherited creed, or the assertions of priestly authority. It must combine "sweet reasonableness" with the sanctity that compels spiritual acceptance. The Latin American has a very deep respect for true piety, wherever it may appear, and with them there is no argument like a holy life. Oh, that we Methodists were better fitted to meet this need! And yet, in measure, the Methodists do furnish this very thing, and here is their winning note. What I would have the whole of the South American Church do, is, to seek holiness, not only in word, but in deed. Not declamation against the errors and decadence of Rome, but a deeper earnestness in the evangelicals themselves is what the situation calls for.

Take a look at the map of the Western Hemisphere, and see how this double continent is secluded from the rest of the world. Remember how the entire domain is held by twenty-one republics, and Canada a virtual republic. All of them young peoples, with room for expansion and growth. A spirit of useful initiative is in them all, and the "strenuous life" makes its appeal. What lands and peoples are these? Why may not ministering to such as these evoke the highest enthusiasm and keenest effort. The enterprise is difficult, but altogether possible. Large attention to education, particularly the education of our own ministers; larger help for suitable church buildings, and above all, a more driving evangelism, crowned with holy living, and the gains will be more than commensurate with the effort put forth. That every step of evangelical advance, is a help to international goodwill, adds value to the advance. And goodwill is greatly to be desired for the sake of all parties, on both continents. Pan-Americanism, that dream of internationalists, can only come through community of thought and ideals, and a single Christian school, planted by Christian northerners in Southern republics, is a finer and more effective gesture of goodwill, and a better agency for mutual understanding, than many a more spectacular appeal.

Our effort has been, in the main, to persuade men of the higher classes that the choice is not between education and religion, but that there is a possible alternative. In Mr. Wesley's words—vital piety and knowledge—"what God hath joined together let no man put asunder."

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To the humbler classes we have tried to carry the simple message of deliverance from sin and evil habits, and to stir lethargy, and provoke a spirit of Divine discontent with anything less than progress and advance in economic and social, as well as in spiritual life, and particularly the value and aid of education is this thrust upward. Toward these two chief ends are bent the energies of summer schools and churches, our convocations, institutes, our literature and all our Methodist machinery, and they are meeting with a good measure of success.

Three or four outstanding matters present themselves:

1. The Latin American Christian Congress met in Montevideo in March, 1925, and was a most profitable gathering to the evangelicals of these Southern Republics, and their friends. From this Congress are coming valuable "follow up" plans which promise the greatest good. Among these are:

2. The Educational Advance Movement, which is bringing new tides of hope already partially fulfilled, of a new day for the college in Santiago, Chile, and for the American College (Ward School) in Buenos Aires. Both these schools hope before long to move into worthy buildings, in splendid locations.

3. The Board of Education, through its Secretary, Dr. Wade Crawford Barclay and its representative on this field, is carrying out plans for training, by means of literature and institutes, which promise the largest results.

4. The Social Gospel appears on the horizon, and attempts to work out the Christian social order are being made, so far as a small group can do so, in redemptive ways, in the Cerro Montevideo, the Boca Mission in Buenos Aires, the Gleason Mission in Rosario, or in more widely economic ways, in the Orphanage at Mercedes and on the farm at Angol, Chile, and in the teachings of the schools and pulpits.

The spirit of aggressive evangelism has been promoted during the quadrennium, and much help has come from the visits of fervent and carefully chosen workers from the United States.

The close of this administration leaves Methodism fairly compact, alert, progressive; a Methodism increasingly attentive to the duty of self-support, and yet more eager to learn how to extend its borders, than to grow eloquent over entire self-direction. The ideal that has seized the thinking man's aspiration is that of an ultimate Methodist Church which shall be one of God's greatest evangelists throughout the world, and in which, and of which, the Latin American section shall be a self-directing division, completely expressing the idiosyncracies of the Latin American people, and yet be an integral part of the broader Methodism.

For the beautiful companionship of the quadrennium and for whatever little part I may have had in bringing Methodism to

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where it now stands in the various Republics I give thanks to God and to all co-operating friends. Into the hands of my successors I solemnly entrust this great charge. God enable them to lead on to a future immeasurably greater than any past. Amen and Amen.

WASHINGTON AREA

BISHOP WILLIAM F. McDOWELL

The Washington Area is made of four Annual Conferences: Baltimore, Central Pennsylvania, Washington, and Wilmington. It is not easy, in view of the diversity between these four Conferences, to create a very intense Area consciousness. The Central Pennsylvania Conference is in one State. The Wilmington covers all of Delaware and the Eastern Shore of Maryland, with small parts of Virginia. The Baltimore covers Western Maryland, the District of Columbia and parts of West Virginia, with one or two charges in Virginia itself. The Washington Conference, which is a Negro Conference, is so widely scattered geographically as to constitute a very serious problem in itself. It shares with the Delaware Conference a vital relation to Morgan College, to Epworth League Institutes and Summer Schools on the campus of Morgan College, though the Delaware Conference belongs to the Philadelphia Area and covers a very wide territory. It has seemed necessary therefore to cultivate the Conferences, especially the Districts, intensively rather than to attempt to carry forward the denominational activities and interests through the Area as a unit.

I have held each of the Conferences twice during the quadrennium and have presided at other Conferences outside of the Area as directed by the assignment of the Bishops. I have continued my policy of a regular attendance each year at the District Meetings within the Conferences. These we arrange so that they can be taken in order. We usually secure the attendance of more than 90 per cent of all the ministers, including supplies, and very large numbers of laymen. We make the sessions intensively practical, laying our emphasis upon the benevolences, evangelism, religious education, the problems of rural churches, as well as city churches, the Conference philanthropies, and such other interests. I think it is unanimously agreed now in the Conferences that the District constitutes our most effective unit for the promotion of our enterprises and life.

Under appointment of the Bishops, I served as Fraternal Messenger to the Wesleyan Methodist Church, attending the session in Bradford, England, in July, 1927. A more formal report of this will be made to the General Conference. I also attended in 1927 the World Conference on Faith and Order at Lausanne, Switzerland. I have given such attention as I could to the general interests especially committed to me as

President of the Board of Temperance, Prohibition and Public Morals, and Chairman of the Commission on World Peace, and as related to the world-wide work of the World Service and the particular work of Evangelism. These Boards and Commissions will make their own reports. It is not quite possible to put into them, however, the opportunities which the Bishop resident at Washington has to serve these causes in ways that cannot be reported at all. In the simple matter of representing the Church and its attitude on the subject of World Peace, I think it is not an exaggeration to say that there is scarcely a week that does not bring with it the opportunity and the duty to represent officially in some way or other the position of our Church on this great subject. These opportunities cannot be made the subject of public report either in the newspapers at the time they occur or now. But there has not been a time in the quadrennium in which the administration has not been fully aware of the strong position taken by our Church at the General Conference in Springfield.

Washington continues to be a vital center of influence on the subject of prohibition and the regulation of the liquor traffic. Every temperance body is strengthening its position at the Capital. The issues related to that reform are far from settled, and in certain respects are very much unsettled. The wisdom of the General Conference of 1916 in sending the Board of Temperance, Prohibition and Public Morals to the Capital is increasingly manifest. As Resident Bishop, I express my sincere conviction that our Church must do an immeasurably larger work for the future of the temperance cause even than it has done in the past. At the time of writing this report, we are hoping almost against hope to be able to announce to the General Conference that the Methodist Building is entirely free from debt. When it is entirely freed from debt, we shall be able to use for the purposes of the Board income which we are now compelled to use for the funding of the debt itself.

In view of the necessities of the work of the Commission on World Peace, and in view of the entire lack of funds in the hands of that Commission, the General Secretary of the Board of Temperance, Prohibition and Public Morals and myself have seriously considered the legal as well as the practical question whether the subject of War and Peace is not clearly a subject of public morals and consequently whether the Board of Temperance, Prohibition and Public Morals may not properly, under the authority given to it with reference to the circulation of tracts, leaflets and other literature, co-operate with the Commission on World Peace, and bear a generous share of the expenses of the latter Commission in the publication and circulation of useful literature in the Church bearing upon this subject. It is not proposed that the Board of Temperance shall

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take over the work of the Commission on World Peace, but shall, within possible limits, assist in financing it as a measure of most vital public morals.

During the quadrennium the *Washington Christian Advocate* was obliged to suspend publication. An arrangement was made with the *Christian Advocate* at New York so that subscribers to the *Washington Christian Advocate* received the *Christian Advocate* until the expiration of the period for which subscriptions were paid. While the arrangement was generously made on the part of the publishers, with the approval of the Book Committee, I am bound to say in this report that the loss to the Church because of the suspension of the *Washington Christian Advocate* and the failure to maintain such a paper in the Area seems to me almost irreparable. The trouble is that the disadvantage and loss fall upon the Church as a whole and its interests everywhere. At present there is no regular medium through which the people of this Area can be effectively reached.

The work of the *National Methodist Press*, centering at Washington, is manifestly rendering a great service to the Church at large. The weekly letters to the *Advocate* from the Capital constitute a most vital and useful contribution to the understanding of national movements on the part of the Church and to an understanding of the mind of the Church with reference to these movements. It is my judgment that great wisdom was displayed in the establishment of this service and that great ability is shown in the conduct of it. I venture to say, however, that it is also my judgment that the Church is losing a great opportunity in its failure to maintain in behalf of the Church as a whole here at the National Capital an *Advocate* worthy and commanding. The Area itself cannot do it. And under our system of regulating our papers, it perhaps ought not to do it.

In each of the Conferences except the Washington Conference, very notable attention has been given during these recent years to the development of institutions for the care of the aged, orphaned and sick. In Central Pennsylvania Conference at Tyrone a superb Home for the Aged has been developed on a fine basis. A few miles from Harrisburg in the same Conference a noble Home for Children with a fine farm and commanding group of cottages and every facility for the care of orphans of that Conference is now in existence. In the Baltimore Conference, the Methodist Home for the Aged and the Swartzell Home for Children, the Sibley Hospital and National Training School all at Washington, the Maryland General Hospital at Baltimore, the Kelso Home for Children at Baltimore, and the Strawbridge Home for Boys near Westminster are all in full tide of operation, with buildings and other property of which the denomination may well be proud and for which it

must be very grateful. The Wilmington Conference shares with the Baltimore Conference in the patronage and control of the Strawbridge Home for Boys located near the site of the Robert Strawbridge farm. The Washington Conference is lacking in adequate facilities for the care both of its aged and its orphans. The next philanthropic movement in the Area must clearly be within the bounds of the Washington Conference for the purpose of providing suitable means for the care of the people who belong to that Conference. Meantime gratitude must be expressed for the service rendered by other institutions than our own where our own are lacking.

Our institutions of learning have had unusual care and attention. Morgan College in Washington Conference at Baltimore has conducted a successful campaign to meet a generous gift from the General Board of Education at New York for a large increase in its endowment. The maintenance of this institution here on the border between the North and the South for the ever increasing number of Negroes in this region is a matter of the utmost concern, not only for the welfare of the Negro race but for the welfare of the Church and civilization. The ministers and members of the Washington and Delaware Conferences have shown most commendable interest in and, considering their means, generosity toward this College which now has one of the finest properties belonging to any institution for Negro people in the United States.

Dickinson College and Williamsport Dickinson Seminary in the Central Pennsylvania Conference, the Wesley Collegiate Institute at Dover in the Wilmington Conference, Goucher College and the American University in the Baltimore Conference, are all going forward steadily and with constantly increased facilities, though with needs increasing far beyond the means for meeting the obligations of the institutions.

The relation of educational institutions to the Methodist Episcopal Church deserves, and I think requires, the very careful consideration of the Committee on Education and of this General Conference. Many forces are at work and have been at work in the Washington Area, as elsewhere, to weaken the hold of the Church upon the institutions founded by it and to modify the character of these institutions in such fashion as seriously to impair their value as institutions of the Church. There is a normal reaction in the country, and probably in the world at large, against what is called Sectarianism. Nowhere has this been more distinctly felt than in the colleges and universities. There has been, on the other hand, the enormous extension of public education which has led many people to feel that the maintenance of institutions under church direction is no longer imperative. But any careful student of the currents that are running in American life and in the world life to-day must see that these

institutions maintained at high levels of efficiency and with intense devotion to the spirit of the founders is more imperatively needed than ever before. I would say concerning the American University, by way of illustration, what I would say concerning them all. The Methodist Episcopal Church must maintain control of the American University not in the interest of narrow sectarianism but for the preservation of a Protestant, evangelical life and spirit in the institution. It seeks and prizes the co-operation of other evangelical Protestants in its Board of Trustees and in the maintenance of its life. But it profoundly believes that one denomination must be held responsible for the maintenance of the Protestant, evangelical character of the institution. The movement for non-sectarianism in institutions pretty nearly always, if not altogether always, leads inevitably toward a weakening of the religious spirit and certainly toward the letting down of evangelical standards. There are institutions called non-sectarian which are so completely non-sectarian as to be practically non-religious.

In October, 1924, shortly after the adjournment of the last General Conference, the Equestrian Statue of Francis Asbury was formally dedicated in Washington. Many distinguished persons took part in the ceremony. Calvin Coolidge, President of the United States, delivered a memorable address and our "Prophet of the Long Road" now occupies a conspicuous place in the Nation's Capital in a statue declared by all artists to be perhaps the finest equestrian statue in the city. The services of the Rev. Dr. Henry K. Carroll as Secretary of the Asbury Association, and of Bishop John W. Hamilton were of inestimable value in securing the funds with which to erect this monument to the Bishop of whom it has been said that he "wore rough trails smooth for the tender feet of Christian civilization."

Two of the Retired Bishops of the Church, John W. Hamilton and Frank M. Bristol, make Washington glad by having their homes within it. Their presence in the churches and in all the gatherings of Methodists and others in the city is a benediction and an inspiration.

ZURICH AREA

JOHN L. NUELSEN, RESIDENT BISHOP

The Zurich Area comprises the work in Switzerland, Germany, Austria, Hungary, Yugoslavia, Bulgaria and Russia. At the General Conference of 1924 the work in the three Baltic States, viz.: Estonia, Latvia, Lithuania, was taken from the Zurich Area, to which it formerly belonged, and united with the Copenhagen Area, and the work in Yugoslavia and Bulgaria, being formerly a part of the Paris Area, was joined to the Zurich Area.

The work among the 235 millions of men, women and children living in this territory may be divided into three groups, widely different on account of the religious, ethnic, political conditions. There is the strong, well organized work in the Teutonic countries of Germany and Switzerland; then the comparatively young distinctly missionary work in the countries of Southeastern Europe among the Roman Catholics of Austria, the mixed population of Hungary and the Greek Catholic Slavs of Yugoslavia and Bulgaria and finally the work in Russia, which is a class by itself, owing to the unparalleled situation existing in the Soviet Republic. Each group has its own characteristic type, its problems and its mission. In each one of these countries Methodism fills a distinctive place and makes its contribution in the religious, moral and social life of the nation.

STATISTICS

There are now in the Zurich Area six Annual Conferences and five Mission Conferences, numbering 366 traveling preachers, 1,274 local preachers and exhorters, who minister in 1,270 preaching appointments to 58,514 Church members and to thousands of friends who attend our services regularly or occasionally without having joined the Church. In our 937 Sunday Schools we have 52,739 scholars in the care of 4,371 teachers. In our 582 Epworth League chapters, 16,479 young people are being trained in devoted and efficient service. The total physical equipment consists of 584 Churches and parsonages, one theological seminary, which serves the whole Area; two schools for girls, two publishing houses, five deaconess hospitals, five deaconess homes, nine children's homes and orphanages, six homes for the aged, five rest homes, two homes for working girls. These buildings represent a value of \$8,998,207, deducting an indebtedness of \$2,768,782. Resting on these properties our equity is \$6,229,425.

Zurich Area

On account of the disturbance caused by the depreciation of the money in most of the countries of this area, it is impossible to give figures which would present an adequate idea of the giving of the Church during the first years of the quadrennium. Although money has been stabilized for several years, it required considerable time to adjust values and prices and standardize and stabilize the economic situation and the purchasing power of the money. Hence I shall give the figures for the last year only. The total amount appropriated by the Board of Foreign Missions was \$74,850. The Area has raised for self-support, for Church building, for educational and philanthropic enterprises and for the official benevolences, \$663,259. This means that for each dollar sent by the Home Church the Area raised nearly \$9. Since the close of the war the membership in the Area has risen from 44,444 to 58,668, an increase of 14,224, or 32 per cent.

CENTRAL CONFERENCE

The Central Conference of the Area met October 6-11, 1925, at Freudenstadt, Germany. All the Annual Conferences and Mission Conferences were represented; in all, sixty-six delegates. In accordance with Paragraph 95 of the Discipline, the Central Conference approved an abridged edition of the Discipline in the German language, submitted by a committee which had been appointed by the Annual Conferences, authorized the edition of the ritual in the German language containing several adopted and simplified forms. The rules concerning temporal economy were changed so as to adapt them to the conditions actually existing in the Conferences of the Area. The Central Conference fixed the boundaries of the five German Conferences, the said Conferences having decided to avail themselves of the enabling act passed by the General Conference of 1924. Both the Discipline and the ritual have been published with the approval of the Resident Bishop and are now the authoritative Book of Discipline for the German speaking Conferences in the Area. The Central Conference also ordered the publication of a new Hymnal and appointed a commission charged with this duty. An Area Board of Foreign Missions and an Area Board of Education were appointed and the courses of study were fixed. The minutes of the Central Conference will be presented to the General Conference as the Discipline requires.

GERMANY AND SWITZERLAND

The German Methodists celebrated in 1925 their seventy-fifth anniversary. In 1850 Dr. L. S. Jacoby preached the first Methodist sermon in the city of Bremen, Germany. The anniversary services were marked by sincere spiritual devotion and made a profound impression upon the public at large. Bishop E. G.

Richardson was delegated to visit the German Conferences and to bring the greetings of the Board of Bishops and of the Board of Foreign Missions. His visit to Germany and his presidency over the Switzerland Conference, as well as the presidency of Bishop E. L. Waldorf over the Conferences in Germany, Austria and Hungary in the following year were greatly enjoyed and left a lasting impression.

In Germany and Switzerland we have a real Church—well organized, growing in numbers, in influence, in financial independence; thoroughly devoted to the evangelistic and social program of genuine Methodism; led by nationals and being looked upon as part of the life of the nation, yet loyal to the world embracing organization of the Methodist Episcopal Church. Methodism in these countries is not missionary work in the popular acceptance of this term. The Methodist Episcopal Church does not consider the lands of Luther, of Zwingli, of Calvin, as missionary territory. Methodism in Europe is the result of the retroactive influence of European emigration to America. Germans, Swiss, as well as representatives of other countries, emigrated to America. Many of them found Christ as their Savior at Methodist altars and became by their testimony the centers of small groups of seekers after personal salvation. Upon their urgent request the Methodist Episcopal Church sent out a few "missionaries," mostly natives of those countries and subsidized the work financially. We Methodists know that all our work outside the United States is administered by the Board of Foreign Missions, but it is irritating to our Lutheran and Reformed friends in Europe, whom we meet on equal terms in great gatherings, as at Stockholm and Lausanne, to see in the official reports of the missionary operations of the Methodist Episcopal Church their countries listed alongside the Angola, Borneo and other pagan countries.

Methodism is needed in Germany and Switzerland more so today than ever before. If there had ever been any doubt as to the mission of Methodism in these countries the development of the religious and ecclesiastic situation since the end of the war would have dispelled every shadow of misgivings. The far seeing leaders of German and Swiss Protestantism have ceased looking upon the Methodists as intruders. They see that we are making a very definite contribution to the religious life of their countries, strengthening the forces of Protestantism at the most critical period of its history. The only form of organized Christianity which Europe has known during the centuries of her history is the form of State Churchism. The churches were part of the State machinery. Their budgets were part of the government budget; their bills were paid by the State; their Pastors were trained and appointed by the State; their

policies were controlled by the State. As a result of this close alliance with the State the Church was confined to the preaching of a Gospel limited to the spiritual needs of the individual without touching the social life or national or international relations. Moreover, the churches being strictly national churches, were not in contact with the outside world and failed to give to their members the world view of the Christian program. Having no financial responsibilities whatever, the church failed to educate their members in the duty and privilege of sacrificial giving. Church membership was not the result of personal decision and voluntary determination, but was regulated by law. You did not join the church; you were born into the church. It was an institution regulated by State law and supported by taxes. The Churches of Germany and Switzerland have produced profound scholarship, have elaborated noble systems of theology, have cultivated a fine type of mystic piety which manifested itself in beautiful Christian character, but they did not make a decided impact upon public life or upon the course of national history. Following the war and the revolution came the separation of Church and State, and in consequence of this far-reaching change the deficiencies of the historic system became evident as never before. One of the most prominent Lutheran Church leaders recently stated that prior to the revolution there really was no evangelical Church in Germany, but merely a department of the governmental machinery occupying itself with ecclesiastical affairs. Methodism represents a different type of Church organization: a Church free from State control, based upon the principle of voluntary membership and voluntary support; a Church with a definite evangelistic program and passion; a Church demanding of her members personal devotion and sacrifices; a Church putting upon her members the responsibilities for maintaining and expanding their local organization; a Church training them in social service, giving them the evangelistic as well as the social passion and the world embracing outlook of the Kingdom without frontiers. Methodism in Germany and Switzerland functions far beyond its denominational membership. The firmer the democratic idea becomes rooted in the national consciousness and life the more the Methodist conception of the mission and function of the Church of Christ will become a controlling factor in the making of the coming Church of Central Europe.

STATISTICS

The quadrennium was a period of progress in every way. The two Annual Conferences in Germany, availing themselves of the enabling act enacted by the General Conference of 1924, divided into five Annual Conferences. We have now 230 preachers in Germany, seventy-eight in Switzerland. They conduct

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regular services in 908 preaching places in Germany; in 257 in Switzerland. Our membership in Germany is 40,841; in Switzerland, 12,075. The number of our Sunday Schools in Germany is 580, with 29,316 scholars; in Switzerland, 267 schools, with 20,081 scholars. Our Churches and institutions in Germany represent a value of \$5,568,016, with an indebtedness of \$1,502,412; in Switzerland, \$2,717,637, with a debt of \$1,203,269. Most of this property was acquired by the people themselves. In many places our Churches are insufficient to accommodate the crowds. Our success is our embarrassment.

EVANGELISTIC WORK

In 1925 we purchased a Gospel tent for evangelistic meetings. It has a seating capacity of 2,000, and is the largest tent used for religious purposes on the continent of Europe. Since the time of its dedication in June, 1925, it was crowded every night in the season and hundreds of men and women who never darkened the doors of a church have been won for Christ. We have enough invitations to keep the big tent employed for several years. The invitations have been so insistent that we had to order a second tent, not quite as large, and now we preach the Gospel every night to about 3,000 people. The Methodists of Germany and Switzerland have certainly retained their evangelistic fervor.

SOCIAL WORK

The social work carried on by the 909 Methodist Deaconesses is of the highest order. Everyone of these devoted young women is a trained nurse. They all could do private nursing and earn a good deal of money, but they have consecrated their lives to the service of humanity through the channels of the Church. The deaconess hospitals at Frankfurt, Nuremberg and Hamburg have built large additions and Zurich is making plans for a larger building. In our children's homes we took care of more than 15,000 children, the innocent victims of the war. The war was ended nine years ago, but the thousands of children who passed through those terrific years of hunger and privation before and after the armistice are still stunted in their physical development and need special attention. In the homes for the aged we are providing for dear old saints who lost all their savings and their means of support in those hectic times of the deflation of the German money. One of these homes is located in South Germany in the Black Forest, the other in the hill country of Thuringia. On the latter there is still a debt of approximately \$25,000, which ought to be liquidated as soon as possible. The temperance and prohibition movement, of which I reported to the last General Conference, is making steady gains under Methodist leadership.

EDUCATIONAL

The Theological Seminary at Frankfurt-on-the-Main is the only institution of higher learning in the two countries. It is the only theological school in the Area. The fact that all our ministers are trained here gives to our ministry a peculiar spirit of solidarity, a genuine esprit de corps. The faculty has been increased by the addition of a Professor of Social Service and Deaconess work. This was made possible by the forward looking and courageous policy of the Methodist Deaconess institutions in Germany which assumed the financial responsibility. The seminary has launched a campaign for an endowment fund of \$100,000, a modest amount, to be sure. A member of the Commission of Ten who visited Frankfurt was so impressed with the work done in the seminary and with the needs of increased endowment that he generously pledged the last \$10,000 of the \$100,000 fund. The first unit of \$30,000 is to be used for the endowment of a William Fairfield Warren Chair, in recognition of its first theological teacher who was called from Frankfurt to the presidency of Boston University.

SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

The Methodist Sunday Schools are no longer the only ones in the field, as was the case in many places not so many years ago. The State Churches have now introduced the Sunday Schools, and the Socialists make strong efforts to attract as many children as possible to their children's classes. Our work must be more intensive than formerly. We need better equipped teachers. A good deal of stress has been laid on training classes for teachers and on institute work with very gratifying results. The Youth Movement, as such, has spent its forces. But the vigorous new life awakened by the movement has not died down. The young people are anxious to steer clear of the mistakes of the older generation which brought about the World War. They are in a critical frame of mind, ready to break away from the old forms, eager to mould their own lives and to express their longings in forms of their own making. All the churches, political parties and social organizations make tremendous efforts to win the young life. With the aid of the Board of Education we keep three Secretaries for Young People's work in the field. Summer camps, vacation weeks for factory girls, hikes for high school boys and girls, in which the best features of institute work are adapted to the peculiar needs and requirements of the various sections have been introduced and have become very popular. On the whole we hold our young people and find them loyal to Methodist ideals.

SELF-SUPPORT

The question of self-support has been made very prominent

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and very urgent by the deputation of the Commission of Ten which visited some parts of Germany and Switzerland. The newly formed Central Germany Conference has by joint resolutions of the ministerial and lay electoral Conference notified the Board of Foreign Missions that it would voluntarily relinquish the missionary appropriation and assume full financial responsibility. The resolution was presented to the Board of Foreign Missions at its recent session in New York in November, 1927. This is, as far as I know, the first Conference outside of the United States that has reached financial independence and is no longer a beneficiary but a contributing Conference. This resolution is the manifestation of the heroic devotion and loyalty of the German Methodists. The other Conferences will follow as soon as they find it possible. While I am in thorough accord with a policy aiming at coming into self-support, I feel constrained to utter a word of caution. Self-support is, after all, not the most essential thing to be aimed at. The one thing that matters is doing the work that the Master has called the Methodist Episcopal Church to do, and doing it as efficiently as possible. To unduly press self-support may turn out to be a short-sighted policy. Developments in the Kingdom of God cannot be conducted on a cash counter basis. Business principles are good, and sound business methods must be followed in conducting the temporal affairs of the Church. However, the Kingdom of God has its own spiritual values and its own spiritual laws. Providential openings will occur, compelling challenges will arise, unprecedented opportunities for decisive service in great crises will present themselves. Can the Church of God afford to disregard the Divine summons because a hard and fast scheme of business operations has been outlined by a small group of men, well meaning and sincere, able and devoted, but accustomed by years of training to view everything by the rules and standards of American business enterprises? The Roman Catholic Church is pouring money into Germany, erecting buildings, opening new stations for her monastic orders, founding schools, creating a high grade literature, sending student Pastors into the university towns, establishing lectureships for Catholic culture, gaining every day in power. The governments of the several German states have given in 1927 not less than \$18,000,000 to the former State churches as subsidies, besides allowing them to levy taxes equal to from 10 to 15 per cent of the income tax and collecting these taxes for the churches; and the Methodist Episcopal Church meets the tremendous challenge and superb opportunity by a program that has neither vision nor inspiration, but consists merely in a progressive annual reduction of the meager subsidy, calling this procedure a "coming into self-support plan." This policy appears to be more a sign of

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nervousness and discouragement produced by the temporary shrinkage in World Service receipts than an evidence of courageous faith and far-seeing statesmanship.

The Conferences in Germany and Switzerland may perhaps be made self-supporting within the period specified in the report of the Commission of Ten, but this would mean that they cannot enlarge their Churches so as to accommodate the crowds, that they cannot put up the equipment needed for Young People's work and social enterprises. It would mean that they strain all their efforts to pay the current bills, instead of victoriously advancing and expanding. A prominent leader of another denomination having traveled extensively in Europe studying religious conditions stated that if anybody should ask him where he could place a million dollars so that the largest immediate results for the Kingdom would be achieved he would advise them to put his million into the Methodist work in Germany. I sincerely hope that the "coming-into-self-support-plan" will include liberal appropriations for equipment. Neither the Catholic nor the Lutheran or Reformed Churches in Germany and Switzerland are self-supporting. They receive ample subsidies from the State, and our Methodist folks, in addition to supporting their own Churches, are taxed to help support the former established Churches. Give the Methodists in Germany and Switzerland a lift at this time and the results will be nothing short of marvelous.

THE COUNTRIES OF SOUTHEASTERN EUROPE

This is a decidedly missionary field. Austria is a densely Catholic country. Under the regime of the Hapsburgs, it was the most bigoted and intolerant Catholic country. Today 99 per cent of the population are still normally members of the Roman Catholic Church. In Hungary 66 per cent of the population are Roman Catholics. In Yugoslavia and Bulgaria we face Greek Catholicism and Mohammedanism. Conditions in these countries are still far from settled. Economic uncertainty, ethnic antagonisms, religious strifes, political distrust, class hatred, general expectation of an unavoidable war, tremendous military preparations involving almost unbearable financial burdens are evident everywhere in the Balkan countries. Our work in Austria, Hungary and Yugoslavia is young; our congregations—and this refers also to Bulgaria—are still small; our equipment very meagre; our resources inadequate; our difficulties many. Yet our workers are courageous and loyal. They are borne by the compelling conviction that God has called their Church and themselves to work, and as good soldiers of the Lord Jesus Christ, they go ahead. Even before the 50 per cent cut was made the appropriation was insufficient. After it was cut into one-half the situation became pathetic. In those

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countries almost the whole appropriation was used for evangelistic work, for the support of the Pastors, for rent of halls and for interest and amortization where money was borrowed to purchase property. There is practically no institutional work. Hence the deficiency could not be absorbed. The whole burden fell on the Pastors and their families. We curtailed expenses wherever it was possible. We discharged workers who were not members of Conference; we had to tell candidates for the ministry that we had no funds to employ them. The salaries of our Pastors were less than the minimum wages paid to factory hands. They could not be cut still more without actually starving the wives and children of our Pastors. The Bishop was compelled to spend a good portion of his time soliciting funds from friends to keep the Pastors and their families from actual want. I did it cheerfully and do not for one moment regret the time and nervous energy spent on this work. I would not think of mentioning it in this report were it not that I feel compelled to point out that it is not a sound policy of missionary administration to put upon the Bishop the obligation of privately collecting one-half of the funds needed to carry on the work.

AUSTRIA

In Austria we are confronted with a very definite endeavor on the part of the Roman Catholic Church to again control not only the religious life of the nation, but the social and political life as well. While there is no longer an appeal to external force, as was customary under the old regime, a close watch is kept on all those who attend Methodist services. Parents are intimidated and children are discriminated against in the public schools by their Catholic teachers. In spite of these difficulties we are making progress. The first unit of a new Church in Vienna was dedicated last fall, and liberal and socialistic papers made very favorable comments upon the spirit of religious devotion and the passion for social service manifested by the Methodists. In Austria as in Germany, an active campaign is being waged against the ravages of alcohol, and a Methodist minister is leader and organizer of the prohibition forces.

HUNGARY

Professor Dr. Ambroso Czako, formerly professor of philosophy and pedagogics at Budapest and now living in England, the author of several theological books, visited recently the countries of Southeastern Europe under the auspices of the Seven Oaks Colleges Research Fellowship for the purpose of studying the religious conditions in that section of Europe. He published the results of his investigations in a book entitled "The Future of Protestantism In Southeastern Europe." He

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sees the real hope for Protestantism in the smaller denominations, especially in the Methodists, whose splendid religious and social work in the city of Budapest he has studied and commends with unstinted praise as rendering an excellent service.

The Hungary Mission, availing itself of the enabling act passed by the General Conference of 1924, has organized as a Mission Conference. The work is carried on both in the Hungarian and the German languages.

JUGOSLAVIA

This is one of the most interesting fields. The small Kingdom of the Serbs has suddenly grown into a large state with a variety of nationalities, languages and religions. The large provinces added to the "Kingdom of the Serbs, Croats and Slovenes," as it is officially called, have been forcibly torn from their former political connections without any regard to their own preferences and made constituent parts of the newly formed kingdom. Yugoslavia faces the extremely difficult task of welding these heterogeneous and even hostile elements into one nation. Our work being in those sections of the country which formerly belonged to other nations—in the extreme north and in Macedonia on the southern border—it is natural that at first our activity was closely watched, especially since the Europeans, particularly those in the east, identify Church and nationality and are accustomed to look upon the Church as an agency to further nationalistic aspirations and aims. This period of uncertainty has not quite fully terminated. Some of the minor officials seem still to regard the Methodists as a sort of obscure, dubious "sect," the real aims of which are not obvious. The Yugoslav Parliament is now considering a bill regulating the status of the different denominations and we expect that the Methodist Church will receive that degree of recognition which is due to one of the very largest Protestant Churches in the world.

The Girls' School at Bitolj in the extreme southwestern part of Macedonia had to be closed on account of the lack of funds. We had taken over that school from the American Board, but we did not own the buildings. The girls who were not provided for otherwise were taken to our Girls' School at Novi Sad, in the northern section of the country. Considering the very meagre equipment, the school is doing a fine piece of work. It is at present our only approach to the young womanhood of old Serbia.

BULGARIA

Bulgaria is our oldest mission in Southeastern Europe. Its progress has been slow simply because the Church expected our workers to make bricks without straw. Considering the meagre

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financial and moral support they received, our people have done a very creditable work. The other Protestant Missions working in the southern section of the country—while we occupy the northern portion—has a membership not larger than ours, but for every dollar we put into Bulgaria they put in five. The people are ripe for Evangelical Christianity; the government is sympathetic; we have absolute liberty. Give Bulgaria adequate support and it will soon be one of the most promising fields. We have now a number of superior native ministers, well trained in Methodist Schools in Germany and in England, devoted, evangelistic, who are doing excellent work. The Girls' School at Lovetch, under the auspices of the W. F. M. S., has become a marked factor in the educational life of the country. Two new buildings have been erected, so as to accommodate 200 girls. They are filled to overflowing and there is a long waiting list of applicants. The Government has officially recognized the school, thus placing it on a par with the Government schools.

RUSSIA

In my report to the General Conference of 1924, I made the following statement: "It stands to reason that if we want to make an impact upon Russian life we must plan our work on a much larger scale. We are now spending \$6,000 a year on Russia." Since then the appropriation was cut to \$3,000. In 1926 \$250 was added; in 1927 an additional \$250, so that our present appropriation is \$3,500. I need not make any comment on these figures. This \$3,500 may be all that the Church is able to spend in Russia, but we really cannot expect large returns from this investment among a constituency that is impoverished, struggling for its bare existence, wanting at times the very necessities of life, not to mention comforts. We are doing the best that is possible under the circumstances, but I am bound to state that it is very little—not creditable to the great Methodist Church. And yet Russia is a tremendously important field. And the masses of the Russian people are open to the Gospel. The leader of the "Evangelical Christians" of Russia spent last year some months in America and collected more than \$100,000. He has opened a Bible School in Lenin-grad; is printing and distributing religious literature and is able to send lay evangelists by the dozens into the Russian villages. All these and greater things are possible today in Soviet Russia by the grace of God. Methodism is marking time in Russia, while the most unprecedented providential opportunities are beckoning us to advance.

STOCKHOLM AND LAUSANNE

The two great gatherings of representatives of all the Protestant and the Orthodox Churches have their bearing upon the

Methodist work in Europe. We are sometimes told that our taking part in world conferences which emphasize the unifying tendencies in present-day Christianity is not consonant with our aggressive work in the territory occupied by the national churches. This is a fallacy. The times have passed when one ecclesiastical organization, State supported and privileged, can control the whole religious life of a country. Advancing democracy is opposed to compulsion in religious matters. At the side of the large historic national churches and in co-operation with them Methodism has the mission of infusing into the religious life of the nations of Central Europe those elements and gifts of grace which have made Methodism a blessing in the national life of Great Britain and of America, of interpreting the saving power of Jesus Christ and the riches of His grace in terms of personal experience, of social helpfulness, of world-wide sympathies and contacts. The clearer we discern our historic mission, the more faithful we are to the spirit and method of that great servant of the Kingdom who is the founder of Methodism, the more we place into the center the claims of Christ and of His Kingdom, the greater will be the contribution we are privileged to make to the common cause of Christianity in all countries.

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